

THE THEOSOPHIST

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

Vol. 5. No. 3.

MADRAS, DECEMBER, 1883.

No. 51.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

HAVE WE TO LOWER THE FLAG OF TRUCE?

The spiritualistic journals, with the honourable and solitary exception of the *Banner of Light*, lose no opportunity for effecting Quixotic thrusts in the direction of Theosophy. That they are made generally at random, and thus fall as harmless as the blows of the Knight of the Rueful countenance—is not from any want of benevolent intention in our generous friends. For several years we have borne their ill-natured remarks with theosophic forbearance and have never attacked either Spiritualism as a belief, or its adherents, with those few exceptional cases when we had to defend ourselves. Nor have we, though ourselves disbelievers in their orthodox tenets, been ever tempted to carry the war into the enemy's country. In silence we pursued our work, expecting every earnest seeker of Truth to do the same. Tolerant of their belief we hoped for the same tolerance on their part. But we were doomed to disappointment. The achievements of the doughty champions of returning "Spirits" in their latest skirmishes against the "Brothers" and their humble agents—Colonel Olcott and H. P. Blavatsky, though amusingly absurd to our Fellows, are yet so calculated to hurt the feelings of the Hindu Members of our Society that we can no longer ignore the charges preferred. After receiving a number of letters from certain regular *Chelas* whom we have personally persuaded to co-operate with us, we are obliged, in due discharge of our duty, to enter the arena of controversy, under the penalty of having our silence construed into tacit consent. In the present instance we are moved to this course by sundry remarks in *Light* in connection with Mr. Kiddle's fancied *exposè* of Mr. Sinnett's "Guru"—who stands accused of having "appropriated" some stray sentences from a lecture by that new convert to Spiritualism!! It is not to defend the Mahatma however, or to explain the "mystery" of the parallel passages that we now enter the lists. To undertake the former would be irreverent presumption on our part, while the latter would require a full and entire explanation of "a deeply interesting psychological problem" as "A Student" fitly puts it in *Light*,—a task with which we are not so far entrusted. [We are glad, however, that others, in the present number, lift the veil considerably and disclose the mystery, as far as permitted—General Morgan for one.] As to our own intention it is simply to show the utter absurdity of the whole accusation, in whatever way and from whatsoever stand-point one may look at it. The whole question resolves itself into this:—

The letters to Mr. Sinnett were written either by a real living Mahatma, a personality quite distinct from

Colonel Olcott and Madame Blavatsky; or, they are the production of the "two Occidental humourists" (a very mild way of putting it, by the bye) as suggested by the *St. James' Gazette*. On either supposition the charge of plagiarism is the very height of the ridiculous, is "perfect nonsense," as Mr. Sinnett justly remarks. To suspect the writer of such letters, the Teacher of such a grand system of philosophy (even in its simple outlines, so far) of *plagiarizing* a few stray sentences from a very indifferent lecture, remarkable for nothing but its correct English, is an insanely absurd improbability. Upon the other hypothesis, even if ground be granted to it sufficiently firm to enable it to raise its head, the charge becomes, if possible, more untenable still. If the "two Occidental humourists" were capable of evolving from their inner consciousness the grand doctrines, now outlined in *Esoteric Buddhism*—a system of philosophy which is receiving (thanks to the intense activity created among all religious thinkers in the East by the revelations of our Mahatmas through Mr. Sinnett) daily corroboration from the esoteric doctrines of Hinduism, Zoroastrianism and even of Judaism—as some Hebrew Kabalists are preparing to prove—surely such clever philosophers and scholars ought to be credited with some grains at least of common sense. But where, we ask, was that common sense at the time of forging (for such is the proper term) those "bogus letters," if any of the said "two humourists" turned for a few stray sentences to the *Banner of Light*,—the most widely known spiritualistic organ in America, read, perhaps, by 100 thousands of believers! One need have been no great genius or prophet to have felt sure that detection would follow immediately upon any such plagiarism; that the chances were a hundred to one that the "parallel passages" would at once be detected, the more especially as some of Mr. Sinnett's friends who had access to the letters were spiritualists and probable readers of the *Banner of Light*. It is preposterous, therefore, to connect such insane actions with any one outside a lunatic asylum. Thus it becomes evident that our generous opponents are not very particular as to the nature of the weapons wherewith an unsympathetic rival is attacked, and still more clear that none of their offered theories can ever be made to fit the present case.

Whatever the final result of the ado created, meanwhile we are forced to perform a very disagreeable task. It is not the personalities in which our opponents have so freely indulged of late that induces us to lower the flag of truce which we have hitherto presented to the spiritualists, but simply the impossibility to refuse to insert a number of letters on this subject which are pouring in upon us from all sides. Space does not permit our publishing them all, but the most important ones are given elsewhere. We have sought to help the world to comprehend some important psychological problems, but instead of doing good, we have, it appears, committed a sin. We find we have gone too far, and are now reaping the just reward of giving to the world what it is not prepared to receive. Warning to this effect was offered though never accepted, as the author of *Esoteric Buddhism* is well

aware of; and the result is, that we now find ourselves in the midst of two fires. It will be seen from the letters we have mentioned how we are traduced and reproached by both friends and enemies. Well, we must try and survive the storm. Yet, while the most low and vulgar personal jokes, the most scurrilous and unmerited abuse and slander for several years running in the "high toned" Anglo-Indian and English journals have left us alive; and the pious fibs and incessantly repeated calumnies,—the outcome of *odium theologicum*—in the missionary organs have failed to annihilate us; and even the constant innuendoes and venomous remarks scattered against the theosophists in the *friendly* spiritualistic journals, have done no more than destroy for a few brief minutes our natural placidity, the reproaches we are now receiving are of a far more serious nature. So long as the thousand and one false charges, one more absurd than the other, were brought against us, we could afford to despise and even laugh at them. But since we feel that the reproofs poured on us by brother-chelas are neither unjust nor unmerited, we have but to bow down our head and receive the castigation with unfeigned humility. *Mea culpa!* is what we shall have to repeat, we fear, to the end of our life-journey. We have sinned heavily, and we now reap the fruits of our well-meant and kindly-intentioned but still a grievous indiscretion. Some of our theosophists, the most prominent, will have to share with us the just reproaches. May they feel as much and as sincerely as we do that they deserve them, and that they were the first to have a hand in, and to profit by, the desecration we now stand accused of!

DISCRIMINATION OF SPIRIT AND NOT- SPIRIT.*

(Translated from the original Sanskrit of Sankara Acharya.)

BY MOHINI MOHAN CHATTERJI, M.A., B.L., F. T. S.

Q. What is Spirit?

A. It is that principle which enters into the composition of man besides the *three bodies*, and which is distinct from the five sheaths (*Koshas*), being *sat* (existence), † *chit* (consciousness), ‡ and *ananda* (bliss), ¶ and witness of the *three states*.

Q. What are the three bodies?

A. The gross (*sthula*), the subtile (*sukshma*) and the causal (*kāraṇa*).

Q. What is the gross body?

A. That which is the effect of the *Mahabhutas* (primordial subtile elements) differentiated into the five gross ones (*Panchikrita*), || is born of *Karma* and subject to the six changes beginning with birth. § It is said:—

What is produced by the (subtile) elements differentiated into the five gross ones, is acquired by *Karma*, and is the measure of pleasure and pain, is called the body (*sarira*) *par excellence*.

Q. What is the subtile body?

A. It is the effect of the elements not differentiated into five and having 17 characteristic marks (*lingas*).

Q. What are the seventeen?

* Continued from the November *Theosophist*, 1882.

† This stands for *Purusha*.—Tr.

‡ This stands for *Prakriti*, cosmic matter, irrespective of the state we perceive it to be in.—Tr.

¶ Bliss is *Māyā* or *Sakti*, it is the creative energy producing changes of state in *Prakriti*. Says the *Sruti* (Taittiriya Upanishat):—"Verily from Bliss are all these *bhutas* born, and being born by it they live, and they return and enter into Bliss."—Tr.

|| The five subtile elements thus produce the gross ones:—each of the five is divided into eight parts, four of those parts and one part of each of the others enter into combination, and the result is the gross element corresponding with the subtile element, whose parts predominate in the composition.—Tr.

§ These six changes are:—birth, death, being in time, growth, decay, and undergoing change of substance (*parināma*) as milk is changed into whey.—Tr.

A. The five channels of knowledge (*Jnanendriyas*), the five *organs of action*, the five *vital airs*, beginning with *prāna*, and *manas* and *buddhi*.

Q. What are the *Jnanendriyas*?

A. [Spiritual] Ear, skin, eye, tongue and nose.

Q. What is the ear?

A. That channel of knowledge which transcends the [physical] ear, is limited by the auricular orifice, on which the *ākas* depends, and which is capable of taking cognisance of sound.

Q. The skin?

A. That which transcends the skin, on which the skin depends, and which extends from head to foot and has the power of perceiving heat and cold.

Q. The eye?

A. That which transcends the ocular orb, on which the orb depends, which is centred in the black iris and has the power of cognising forms.

Q. The tongue?

A. That which transcends the tongue and can perceive taste.

Q. The nose?

A. That which transcends the nose, and has the power of smelling.

Q. What are the *organs of action*?

A. The organ of speech (*vāch*), hands, feet, etc.

Q. What is *vach*?

A. That which transcends speech, in which speech resides, and which is located in *eight different centres** and has the power of speech.

Q. What are the *eight centres*?

A. Breast, throat, head, upper and nether lips, palate ligature (*frenum*), binding the tongue to the lower jaw and tongue.

Q. What is the *organ of the hands*?

A. That which transcends the hands, on which the palms depend and which has the power of giving and taking. * * * (The other organs are similarly described).

Q. What is the *antahkarana*?

A. *Manas*, *buddhi*, *chitta* and *ahankara* form it. The seat of the *manas* is the root of the throat, of *buddhi* the face, of *chitta* the umbilicus, and of *ahankara* the breast. The functions of these four components of *antahkarana* are respectively doubt, certainty, retention and egotism.

Q. How are the five vital airs, † beginning with *prana*, named?

A. *Prāna*, *apāna*, *vyāna*, *udāna* and *samāna*. Their locations are said to be:—of *prana* the breast, of *apana* the fundamentum, of *samana* the umbilicus, of *udana* the throat, and *vyana* is spread all over the body. Functions of these are:—*prana* goes out, *apana* descends, *udana* ascends, *samana* reduces the food eaten into an undistinguishable state, and *vyana* circulates all over the body. Of these five vital airs there are five sub-airs, namely, *naga*, *kurma*, *krikara*, *devadatta* and *dhananjaya*. Functions of these are:—erructations produced by *naga*, *kurma* opens the eye, *dhananjaya* assimilates food, *devadatta* causes yawning, and *krikara* produces appetite—this is said by those versed in *Yoga*.

* The secret commentaries say seven; for it does not separate the lips into the "upper" and "nether" lips. And, it adds to the seven centres the seven passages in the head connected with, and affected by, *vach*; namely—the mouth, the two eyes, the two nostrils and the two ears. "The left ear, eye and nostril being the messengers of the right side of the head; the right ear, eye and nostril—those of the left side." Now this is purely scientific. The latest discoveries and conclusions of modern physiology have shown that the power or the faculty of human speech is located in the third frontal cavity of the left hemisphere of the brain. On the other hand, it is a well known fact that the nerve tissues inter-cross each other (decussate) in the brain in such a way that the motions of our left extremities are governed by the right hemisphere, while the motions of our right hand limbs are subject to the left hemisphere of the brain.—Ed.

† A flood of light will be thrown on the text by an editorial note in *Theosophist*, vol. IV, 11, 269:—"Antahkarana is the path of communication between soul and body, entirely disconnected with the former, existing with, belonging to, and dying with the body." This path is well traced in the text.—Tr.

‡ These vitals airs and sub-airs are magnetic currents.—Tr.

The presiding powers of the five channels of knowledge and the others are *dik* (akās) and the rest. *Dik*, *vata* (air), *arka* (sun), *pracheta* (water), *Asvini*, *bahni* (fire), *Indra*, *Upendra*, *Mriyu* (death), *Chandra* (moon), *Brahmā*, *Rudra*, and *Kshetrañesvara*,* which is the great Creator and cause of everything. These are the presiding powers of ear, and the others in the order in which they occur.

All these taken together form the *linga sarira*.† It is also said in the *Shastras* :—

The five vital airs, *manas*, *buddhi*, and the ten organs form the subtle body, which arises from the subtle elements, undifferentiated into the five gross ones, and which is the means of the perception of pleasure and pain.

Q. What is the *Kāraṇa sarira* ?‡

A. It is ignorance (*avidyā*), which is the cause of the other two bodies, and which is without beginning,¶ ineffable, reflection [of Brahma] and productive of the concept of non-identity between self and Brahma. It is also said :—

“ Without a beginning, ineffable *avidyā* is called the *upādhi* (vehicle)—*kāraṇa* (cause). Know the Spirit to be truly different from the three *upadhis*, i. e., bodies.

Q. What is *Not-Spirit* ?

A. It is the three bodies [described above], which are impermanent, inanimate (*jada*), essentially painful and subject to congregation and segregation.

Q. What is *impermanent* ?

A. That which does not exist in one and the same state in the three divisions of time [namely, present, past and future.]

Q. What is *inanimate* (*jada*) ?

A. That which cannot distinguish between the objects of its own cognition and the objects of the cognition of others. * * *

Q. What are the three states [mentioned above as those of which the Spirit is witness] ?

A. Wakefulness (*jāgrata*), dreaming (*svapna*), and the state of dreamless slumber, (*sushupti*).

Q. What is the state of *wakefulness* ?

A. That in which objects are known through the avenue of [physical] senses.

Q. Of *dreaming* ?

A. That in which objects are perceived by reason of desires resulting from impressions produced during wakefulness.

Q. What is the state of *dreamless slumber* ?

A. That in which there is an utter absence of the perception of objects.

The in-dwelling of the notion of “ I ” in the gross body during wakefulness is *visva* (world of objects)||, in subtle body during dreaming is *taijas* (magnetic fire), and in the causal body during dreamless slumber is *prajñā* (One Life.)

Q. What are the five sheaths ?

A. *Annamaya*, *Prāṇamaya*, *Manomaya*, *Vijñānamaya*, and *Anandamaya*§.

* For an explanation of this term See Sankara's commentaries on the *Brahma Sutras*.—Tr.

† *Linga* means that which conveys meaning, characteristic mark.

‡ Mr. Subba Row understands it in exactly the same way. See *Theosophist*, Vol. IV, 10, 249. See also in this connection an editorial note in the same number of that journal, p. 255, running thus :—

“ This *Kāraṇa sarira* is often mistaken by the uninitiated for *Linga sarira* (e. g. Sridhara Swami in his commentaries on the *Bhagavat gita*—Tr.), and since it is described as the inner rudimentary or latent embryo of the body—confounded with it.”

I am under the impression that I follow the best authorities in regarding *Kāraṇa sarira* as surviving in *devachan*, and when the proper time comes, furnishing the monad with the other two bodies, of which it embodies the causal germs.—Tr.

¶ It must not be supposed that *avidyā* is here confounded with *prakṛiti*. What is meant by *avidyā* being without beginning, is that it forms no link in the *Karmic* chain leading to succession of births and deaths, it is evolved by a law embodied in *prakṛiti* itself.—Tr.

|| That is to say, by mistaking the gross body for self, the consciousness of external objects is produced.—Tr.

§ This subject is also treated of by the author in the *Atmabodha* and has been admirably expounded in this journal for July last, p. 255, q. v.—Tr.

Annamaya is the transformation of *anna** (food), *Prāṇamaya* of *prāṇa* (life), *Manomaya* of *manas*, *Vijñānamaya* of *vijñān* (finite perception), *Anandamaya* of *ananda* (illusory bliss).

Q. What is the *Annamaya* sheath ?

A. The gross body.

Q. Why ?

A. The food eaten by father and mother is transformed into semen and blood, the combination of which is transformed into the shape of a body. It wraps up like a sheath and hence so called. It is the transformation of food and wraps up the spirit like a sheath—it shows the spirit which is infinite as finite, which is without the six changes beginning with birth as subject to those changes which is without the three kinds of pain† as liable to them. It conceals the spirit as the sheath conceals the sword, the husk the grain, or the womb the fetus.

Q. What is the next sheath ?

A. The combination of the five organs of action, and the five vital airs form the *Prāṇamaya* sheath.

By the manifestation of *prāṇa*, the spirit which is speechless appears as if the speaker, which never gives as the giver, which never moves as if in motion, which is devoid of hunger and thirst as if hungry and thirsty.

Q. What is the third sheath ?

A. It is the five (subtile) organs of sense (*jñānendriya*) and *manas*.

By the manifestation of this sheath (*vikāra*) the spirit which is devoid of doubt appears as doubting, devoid of grief and delusion as if grieved and deluded, devoid of sight as if seeing.

Q. What is the *Vijñānamaya* sheath ?

A. [The essence of] the five organs of sense form this sheath in combination with *buddhi*.

Q. Why is this sheath called the *jiva* (personal ego), which by reason of its thinking itself the actor, enjoyer, &c., goes to the other *loka* and comes back to this ?‡

A. It wraps up and shows the spirit which never acts as the actor, which never cognises as conscious which has no concept of certainty as being certain, which is as never evil or inanimate as being both.

Q. What is the *Anandamaya* sheath ?

A. It is the *antahkarana*, wherein ignorance predominates, and which produces gratification, enjoyment etc.

It wraps up and shows the spirit, which is void of desire, enjoyment and fruition as having them, which has no conditioned happiness as being possessed thereof.

Q. Why is the spirit said to be different from the three bodies ?

A. That which is truth cannot be untruth, consciousness inanimate, bliss misery, or *vice versa*.

Q. Why is it called the witness of the three states ?

A. Being the master of the three states, it is the knowledge of the three states, as existing in the present, past and future.¶

Q. How is the spirit different from the five sheaths ?

A. This is being illustrated by an example :—

“ This is my cow,” “ this is my calf,” “ this is my son or daughter,” “ this is my wife,” “ this is my *anandamaya* sheath,” and so on||—the spirit can never be connected with these concepts ; it is different from and witness of them all. For it is said in the *Upanishat* :—

[The spirit is] “ naught of sound, of touch, of form, or colour, of taste, or of smell ; it is everlasting, having no beginning or end, superior [in order of involution] to

* This word also means the earth in Sanskrit.—Tr.

† The three kinds of pain are :—

Adhibhautika, i. e., from external objects, e. g., from thieves, wild animals, &c.

Adhidāivika, i. e., from elements, e. g., thunder, &c.

Adhyatmika, i. e., from within one's self, e. g., head-ache, &c. See *Sankhya Karika*, Gaudapada's commentary to the opening Sloka.—Tr.

‡ That is to say, fits from birth to birth.—Tr.

¶ It is the stable basis upon which the three states arise and disappear.—Tr.

|| The “ heresy of individuality ” or *attavāda* of the Buddhists.—Tr.

Prahriti,* whoever correctly understands it as such attains *mukti* (liberation.)”

The spirit has also been called [above] *sat*, *chit* and *ánanda*.

Q. What is meant by its being *sat* (existence)?

A. Existing unchanged in the three divisions of time and uninfluenced by anything else.

Q. What by being *chit* (consciousness)?

A. Manifesting itself without depending upon anything else and containing the germ of everything in itself.

Q. What by being *ánanda* (bliss)?

A. The *ne plus ultra* of bliss.

Whoever knows without doubt and apprehension of its being otherwise, his self as one with Brahma, which is eternal, non-dual and unconditioned, attains *moksha*.

APPENDIX.

I.

In the opening Sloka all *drisya* is described as *anatma* (not spirit) and the spirit of one possessed of right discrimination is called *drik*. These two Sanskrit words are thus described in the author's *Brahma námávalímáli* or the String of names of Brahma, Sloka 18 :—“*Drisyá* and *drik* exist, different from each other; the former is *máyá* and the latter Brahma—this is celebrated in all Vedantic works.”

II.

Sarira (body) is derived from the root *sri*, to shrink, and is so called because it shrinks with age or when the knowledge of identity of self with Brahma is realised.

Deha (body) is from the root *dah*, to burn, so called on account of its being burnt up after death or at all events by the three-fold pain in life (*vide supra*.)

THE BHATTARH MIRRORS.

Transcribed from Colonel Stephen Fraser's
“*Twelve Years in India*.”

“WE joyfully, gladly, went—five of us, Her Majesty's officers, on a tour of military inspection, the toils of which were likely to be rewarded by an opportunity of witnessing the Dance of Illumination, of the Muntra Wallahs, or Magic-working Brahmans, whose strange miracles, worked apparently by the triple agency of Battasahs (rice), Goolal (red powder), and strangest of all, by means of oval glasses or crystals, but black as night, in which it is reported some very strange things were to be seen. We were all prepared to witness skilful jugglery, for which the residents of Muttra (in Agra on the west bank of the Jumna, a place famous for the manufacture of magical apparatus, and one of the only two places on earth where the Paraphthaline gum is prepared, wherewith the adepts smear the backs of those extraordinary mirrors, so celebrated by the various authorities named in the text) are renowned, but fully resolved to ascertain, if possible, how it was all done, rejecting, of course, everything claimed to be either super-mortal or hyper-natural, so far as the underlying principles were concerned * * * It was sheer skill, but such as no European could pretend to equal, yet how the sleeping girl could tell our names, ages, places of birth, and fifty other true facts, she never having seen either of us before—because the dust of Jubal-pore was still upon our clothes, we having been one day in Muttra—was a problem not easily solved. They call it the sleep of Sialam, and she passed into it by gazing into a dark glass. After reading Lane's story about the Magic Mirror, in his ‘*Modern Egyptians*,’ what DeSacy says in his famous, ‘*Exposition de la Religion des Druses*,’ Makrisis' account in his ‘*History of the Mamelukes*,’ J. Catafago and Defremeny in the ‘*Journal Asiatique*,’ what Potter affirms as truth in his ‘*Travels in Syria*,’ Victor L'Anglois in “*Revue D'Orient*”, Carl Bitter,

* Differentiated matter.

Dr. E. Smith, Von Hammer in his ‘*Hist. des Sasseins* ;’ the ‘*Gesta Magica*’ of Lespandla: *Lettres Edifiantes et Curieuses*, Youatts' ‘*Researches into Magic Arts* and innumerable other unquestionable authorities, it was far less difficult to believe in the existence of some occult visual power possessed by those mirror-gazers, of both sexes, all ages, and diversity of culture, than to attribute it all to chicanery and lucky guesswork * * * ‘*Sahib*, it is true,’ said our Wallab, next morning, when, speaking of the exhibition of the previous day; ‘and now I s'pse you go to see Sebeiyeh dance (the Mirror-bridal-Fete of a renowned Brotherhood of Mystics, Philosophers and Magicians no doubt.) Well, we all determined to go, and a three hours' ride brought us to a plateau in a mountain gorge of the Chocki-Hills. We were not too late, and were kindly offered vantage ground of view, by the Sheikh—a man of at least 135 years of age, judging from the fact that his grandchildren were white with snowy locks, and beards waist long. * * * The two brides entered the circle followed by the two grooms, all four bearing large earthen pots full of a black, smeary, tarlike substance, which on enquiry of the Sheikh, we learned was the product of the volcanic springs of the Mahadeo Hills, in the far-off province of Gondwana, in the Deccan; that it only flows in the month of June, is collected by girls and boys who are virginal, that is, before puberty; and must be prepared for use within the ensuing forty-nine (7 × 7 ?) days, by similar persons on the eve of actual marriage, as it is supposed certain properties of a magical nature attached to it when handled by *such* persons under *such* circumstances. Of course I, with my Western habits of thought and European education, could but laugh at this, which seemed so very palpable and gross a superstition (!); and yet, strange to relate, when I expressed my sceptical views to the old Sheikh, he laughed, shook his head, handed me two parts of the shell of a large nut, and requested me to fill one with the crude material, and the other with the same after it had been prepared. I did the first, and reserved the empty shell for the other, taking care to hold both in my hand well wrapped up in a brown bandana * * * * The circle had a pile of stones in the centre, upon which coals were brightly burning, and even the fire—which by the way is the eternal, sacred fire of the Garoonahs, which is never allowed to go out from one year's end to the other—was suspended from a tripod of betel rods, a coarse earthen vessel, into which the four expectant marriages poured about one-fourth of the contents of the Simla gourds already mentioned; amid the din of an hundred tom-toms or native drums, the clashing of rude cymbals, and wild, clarion-like bursts of the strangest, and, shall I, a staid Briton, confess it? most soul-stirring and weird music that ever fell upon my ears, or moved the man within me! After this was done, the Sheikh's servitors erected a pole near the fire, around which pole was coiled the stuffed skins of the dreadful hooded snake of India,—the terrible Naga or Cobra; while on top was an inverted cocoa-shell and two others at its base—understood by the initiated as symbolising the Linga,—the male emblem, or creative principle of Deity; while the suspended vessel over the fire represented the yoni, or female principle; the tripod emblematising the triple powers or qualities of Brahm—Creation, Preservation, Perpetuation:—The fire below corresponding to Love, or the infinite fire which is the Life of all. * * * * And now began a strange, weird dance, to the wild mellow of five hundred singing devotees of that wonderful Phallic, or sexual religion; mingled with the mellow breath of cythic flutes, the beating of tambours, the thrumming of various stringed instruments, and an occasional Ziraleet, or rapture-shriek from the lips of women and young girls, whose enthusiasm was unrestrainable, and who gave vent to it in wild movements of their graceful and supple bodies, and in shrill cries that might be heard long miles away, like

voices from heaven awakening the echoes of space! * * *
 * * * Advancing with a slow, voluptuous, rhythmic movement, not of the feet alone, but of the whole form from crown to toe, the girls—aged above fifteen, brown as berries, agile as antelopes, graceful as gazelles; lovely with barbaric splendour, as an Arab's ideal horse; they swayed, but, advanced by twists and curves, by nameless writhings, by sweeping genuflexions, by movements the very poetry of passion, but passion of *Soul* far more than that of body, with suffused faces and moistly gleaming eyes, toward the fallen emblem, round which they slowly whirled and danced, ever and anon stirring with a silver spatula the dark substance contained in the vessel they bore. This by turns. While the two youths, bearing similar vessels, performed corresponding movements about the vessel, which symbolised Nature in her productive aspect—until we five Europeans were lost in a maze of astonishment at the capacity of the human frame to express mutely, but with more meaning and eloquence than a thousand tongues could convey, the amazing heights, depths, and shades of passion, but a passion totally free from vulgarity or indecency; and as pure as that of the ocean billows when they kiss each other over the grave of a dead cyclone * * * *

Observing my surprise, the old Sheikh touched my arm, and in purest Bengali, whispered—'Sahib, Ardor begat the universe! There is no power on earth either for good or ill, but passion underlies it. That alone is the spring of all human action, and the father and mother alike of all the good and evil on the Earth! It is the golden key of Mystery, the fountain of Weakness and of Strength, and through its halo alone can man sense the ineffable essence of the Godhead! The materials in the vessels are charged with life—with the very essence of the human soul, hence with celestial and divine magic power, for oh Sahib, it is only lust and hatred that keep closed the eyes of the soul, and in the crystals whose backs we cover with the contents of these five vessels, the earnest seeker may behold, not only what takes place on earth, but also what transpires on other globes, and in the SAKWALAS of the Sacred Gods!—and this is the only true Bab (door). 'But', I rejoined, 'we of the West magnetize people, who in that mysterious slumber, tell us amazing'—'Lies' he said, interrupting the sentence,—'for no two of them tell the same tale, or behold the same things. Why? Because they explore the kingdom of *Fancy*, not of *Fact*, and give you tales of imagination and distorted invention, instead of recitals of what actually exists beyond! But wait'! I acquiesced, and turned once more to the dance of the Alewcheh, who by this time were moving in a more rapid manner to the quickened strains of the more than ever wild and fantastic music. * * * Three of them began stirring the contents of the cauldron, into which all the material from the gourds had now been poured, murmuring strange, wild bursts of Phallic song the while; and the fourth, the taller maiden of the two, stripped herself entirely nude above the waist and below the knee; her long raven hair streaming around her matchless form—a form of such superlative contour proportions, lively peach-blow tint, and rounded beauty, as made me blush for the imperfections of the race that mothered me! There were no violent exertions of legs and arms; not the slightest effort at effect; none of the gross motions in use in the West, on the stage or off it—whose palpable object is the firing of the sluggish blood of half-blasé spectators; but a graceful movement, a delicious trembling, half fear, half invitation:—a quivering, semi-longing, semi-reluctant undulation of arms; bosom, form, eyes even—rippling streams of most voluptuous motion; billowy heavings and sobbings of soul through body, so wonderful, so glowing, that one wished to die immediately that he might receive the reward of centuries of toil in the ravishing arms of the houris of the seventh age,—even the *first* Paradise of the Ghillim, and

the resplendent Queens of the Brahminical Valhalla. And yet there was nothing absolutely suggestive of coarse, gross, animal passion in all this transcendental melody of hyper-sensuous motion; on the contrary, one felt like seizing her by the waist, drawing his sword and challenging all earth, and hell to boot, to take her away, or disturb her tranquillity of celestial—what *shall* I call it? I am lost for a name!

Presently both the girls joined the mystic sensuous-magic dance; and one of them seized me suddenly by the arm and dragged me to the central vessel, saying, 'Look, Sahib, Look!' I did so, but instead of a black mass of seething, boiling gum, I beheld a cauldron bubbling over with the most gorgeously pink-tinted froth that the imagination ever dreamed of; and while I stood there marvelling at the singular phenomenon,—for every bubble took the form of a flower—lotus, amaranth, violet, lily—*Rose!* the old Sheikh drew nigh and said, 'Sahib, now's the time,' pointing to the bundle containing the empty shell, and the one already half-filled. Acting on the suggestion, I held forth the empty shell; into which the girl ladled about a gill of the contents of the swinging vessel; and the Sheikh produced two perfectly clean ovoid-glass plates over which he poured respectively the contents of the two shells, and held both over the fire for a minute, till dry, and then handing them to me, said, 'Look, and wish, and *will*, to see whatever is nearest and dearest to your heart.' Internally I laughed, but he took the two shells, and while he held them I looked into the hollow face of the glass which was covered with the singular substance first handed to me, and gazing steadily about half-a-minute, the mystic dance going on meanwhile—I willed to see my home and people in far-off Albion, but nothing appeared. The old man smiled. 'Now, look at the other one which is a true Bhatteyeh—full of divine light and imperial power, and you will'—Before he finished, I glanced into the other and—scarce, hoping that the western reader will credit me with any thing loftier than a vivid imagination, fired almost beyond endurance by the lascivious surroundings in the midst of which I was, I nevertheless clearly and distinctly affirm, on the hitherto unsullied honor of an English gentleman, and a colonel in Her Majesty's service, that I saw a wave of pale, white light, flit like a cloud-shadow over the face of the mysterious disc, and in the centre of that light a landscape composed of trees, houses, lands, lowing cattle, and forms of human beings; each and every item of which I recognised as the old familiar things of my boyhood and youth, long ere the fires of ambition had turned my face toward distant India. I beheld the simulacrum of a dear sister, whom I had left in perfect health, I saw her to all appearance very, very sick,—the physicians, nurses, troops of friends, and faithful servitors, gathered round her; *she was dying; dead!* I saw the funeral *cortege* set out for the cemetery, and I marvelled greatly that they buried her by the iron ribs of a railway; because, when I left, no road of that kind ran through my native town. I saw the silver plate on the coffin, and most clearly and distinctly read the inscription thereon; *but the surname was one I had never heard of!* I looked up at the Sheikh, who was eyeing me with strange interest and intensity, as if to ask an explanation, but he only smiled and repeated the one word 'See.' Instantly I rivetted my eyes to the ovoid again, as likewise did three of my European friends, and to my, and their utter astonishment, beheld a shadow, an exact image of *myself*, standing near the well-curb of my native manse, weeping as if its heart would break, over the prostrate form of my elder brother, who lay there dying from a rifle-bullet through the groin—the result of an accident that had just befallen him while in the act of drinking from the swinging pail, or bucket! Now came the most astonishing phenomena of all,—for each of the three friends who were looking with me, started in surprise, and uttered exclamations of undisguised astonishment, for each had seen

things beyond the range or pale of trickery, or the play of excited fancy. One beheld the three forms of his dead father, sister and uncle,—the latter pointing to a sealed packet, on which was inscribed the words, 'Dead—Will—Heir—October 11th—Go home.' The other beheld the drawing-room and the occupants of the old house at home; and on the table lay a large pile of gold coin, across which lay a legend thus; "Jem and Davids; winnings; Lottery; Paris; June 18th, 10,000 Pounds!" The third man saw a battle or skirmish waging in the Punjab, and his senior officer struck down by a shot in the side, thus opening the road to his own promotion. Much more we saw and noted in that wonderful scene of *diablerie*, portions of which I shall detail hereafter; but it became necessary to attend to other matters. I did so (as will be hereinafter cited), and then accompanied the Sheikh to his tent, where the marriage was celebrated; and he told me then certain wonderful secrets in reference to the further preparation of the strange material composing the reflective surfaces of the curious Bhats, which, while exceedingly mystic and effective, at the hands and offices of the newly-married people, is yet of so singular and delicate a nature as not to be admissible to these pages; for while really of the most holy and sacred nature, yet the mis-education in certain vital respects and knowledges—of the civilised Teutonic (?) Anglo-Saxon, and Latin races, would render the matters to which I allude subjects of either well-based blushes, or infinite mirth. * * * * *

Seven long months after these memorable experiences, I parted with three of my then comrades and accompanied by no others, embarked on one of the steamers of the *Messageries Impériales* from Bombay, homeward bound. Before I left, one of my friends had sold his commission in consequence of having fallen heir to an uncle's estate, who the letters of recall stated had died in England, on October 10th, and not on the 11th as the ovoid had stated. It had actually taken the difference of Latitude, and was correct to an hour! The second man on arrival in England proved the truth of the mirror, for Jano, not 'Jem,' as the glass stated, and Davidson, not 'Davids—cousins of his—had fallen on a Lottery-fortune of over a lac of rupees in India money! The other officer was promoted in consequence of the death of his Lieutenant Colonel, in a skirmish in the Punjab, which event was the result of a shot in the loins, not the side. Arrived at home I found my people in deep mourning for my younger sister, the widow—after a wife-hood of less than a year—of Capt. H—of Her Majesty's Navy, whom she had met for the first time only a few months before their marriage. I had left for India five years before, and though I had often heard of my brother-in-law's family, yet we had never met. He went down in one of the new crack iron clads on her trial-trip. The awful news occasioned premature motherhood; she died, and her remains were deposited in the hillside vault, skirting which was a railway just equipped and opened for traffic a month or two prior to the marine disaster! Lastly, within eight months after my return, I became sole male heir to our family-property, in consequence of the death of my brother by a charge of shot, not a bullet in the groin as the mirror shewed:—but full in the abdomen while climbing a fence for a drink at the brookside, and not at a well. Every fact shown so mysteriously was proved strangely true, though not literally so. I just previous to my departure from the strange bridal, asked the old Sheikh some questions; and learned that the material on the crystal surface whereon we saw the strange miracles was but partially prepared:—as my readers will also recollect; but some which he placed on a glass just before I left had been fully prepared, the finishing process being a secret one and conducted by the newly wedded couples by a peculiar process—and nameless—never made a mistake while in my possession, for I confess I lost it from a silly servant having shown it boastfully to a gipsy, who stole it that same night through the most adroit bit of scientific burglary I ever

heard or read of. The loss however was not irreparable, for I have since found that the strange Muntra-Wallahs as they are contemptuously called by their Islamic foes in the Carnatic (but true Magi in the opinion of better informed people) have brethren and correspondents in nearly every country of the globe, Brazil, China, Japan, Vienna, and even in our London; while they have a regular Lodge in Paris, of some of whom the initiated, and favored ignorants even, can and do obtain occasionally, not only well-charged and polished Bhattayah, but actually, now and then, a gourd full of Moulveh—Blattah—the strangely mysterious substance which constitutes the seeing surface, as mercury does in the ordinary looking-glass, and the two are alike in all save that the latter reflects matter and the living, while the former sometimes—but not at all times, or to all people or to the successful seers on all occasions—reveals only spirit and the dead—aye, and things that *never die!* Heaven help all whom a Muntra-Wallah hates; or loves either, for that matter, unless that love be returned for the magician in one case will bring up the hated one's shadow, and the strange horrors will seize him or her; and in the latter case—well, *stranger things happen*, that is all!

EDITOR'S NOTE.—This curious passage found in the *Memoirs* of Col. S. Fraser, and transcribed for our journal by our brother, Mr. P. Davidson (Banchoy, Scotland) is republished for good reasons. First, to show that but about two dozens of years ago, (namely, before the Mutiny) no English gentleman was afraid of being laughed at for telling the truth—however wonderful and, as in this case, incredible and *unscientific* in the eyes of the profane. Secondly, with an eye to the considerable number of overwise (in their conceit, of course) European critics (many of them Spiritualists with a firm belief in their materializing grand dames and relatives) of *Isis* and the *Theosophist*, we shall not miss this good opportunity of turning the tables upon them. To do it we have but to oppose to some narratives of eye-witnesses given in *Isis*, and so vehemently cried down on the ground "of their inaccuracy" those of Col. Fraser, an author who "clearly and distinctly affirms, on the hitherto unsullied honor of an English gentleman, and a Colonel in Her Majesty's service" that he was an *eye-witness* to all the wonders he relates above.

Indeed, the strange confusion in the above accounts between a "Sheik" (who can be but a Mahomedan) and a Brahman, is by itself highly instructive. It shows that even a comparatively long residence (twelve years) in India, and a Colonel's commission in H. M.'s Army does not procure immunity from blunders in connection with the mystic side of India. Nevertheless, Col. Fraser, whose veracity as to magicians and their psychological phenomena seen by himself is as unimpeachable as his blundering with regard to mystic names and things is self evident—was never, to our knowledge either doubted or publicly traduced as a liar? Even the undeniable inaccuracies of a Colonel in "Her Majesty's Army" become "probable facts," while plain and accurate statements of realities and truth when given out by a foreigner—have to be not only doubted but publicly set down without investigation as deliberate *falsehoods*. What can the author mean, when speaking of the "Seboiyeh" dance, the Brahman "Sheik" the fire of the *Garoonahs* (?) or the "Ardon who begat the Universe?" All of these words are unknown and *un-Brahmanical*. Yet from the substance of the narrative however muddled up, we know who are the members of that "renowned Brotherhood of Mystics, Philosophers and Magicians." They are a Fraternity of true magicians, now disbanded and so widely scattered about the country as to be virtually extinct. They are "left-hand" adepts, Mahomedans belonging nominally to the sect of the Wahabees, who learned throughout centuries their magical art, (or rather added to the knowledge brought by their ancestors from Arabia and Central Asia) from the Tantrikas of Eastern Bengal and Assam. That part of the country has been famous for its magic and sorcery from a very remote period of antiquity. In the Mahabharata, we read of a fight between Sri Krishna and the king of the Magicians, Anusavva to the utter discomfiture of the latter. The proximity of the Dngpas of Bhootan and the neighbouring hill-tribes, famous for their sorcery and magical practices, has had a good share in the growth of the black arts in those parts of the country. To this day their fame survives in Bengal; Kamarupa in Assam is still an enchanted city to the many. But the manufacturers of the "Bhatta Mirrors" are not regular practitioners of Black magic. The knowledge they have acquired by the "left hand" path is used for good or bad purposes according to the inclination of the practitioner. It is a curious feature in the mystic sects of Indian Mussulmans that they always make a jumble of Mahomedanism and Hinduism in their rites and ceremonies. Their magical *formule* we know are partly in Arabic or rather its dialects in India and in Sanskrit, or one of its living representatives; the Hindu Gods and Goddesses are also freely invoked therein. The whole account of Col. Fraser, with the exception of inaccuracies above adverted to, is substantially correct. But at the same time it is but proper that attention should be called to his blunders, for otherwise the statements of any well-informed writer—especially a foreigner, if clashing with those of any of the numerous authors of the stamp of Col. Fraser, will render the former liable to be set down as "an impostor or charlatan"—the latter epithets having now become the most aromatic flowers of rhetoric of the leading representatives of the English Press.

THE GOD-IDEA.

BY BABU RAJ NARAIN BOSE.

I DEEM it necessary to reply to some of your remarks on my letter published in the *Theosophist* for the current month.

You say, "Since few of us have identical beliefs and every religionist of whatever faith is firmly impressed with the truth and superiority of his own creed....., the result is sectarianism is ever kept alive." To this my reply is: Let every religionist preach his own religion, and that which is the truest religion is sure to prevail. If religion be preached according to my plan, there would be different sects but no sectarian animosity. As different men have got different countenances, so there must always be different religious sects in this world. That cannot be helped.

You say: "Would our Atheists be welcome in the Brahma Mandirs?" I say no, because Atheism is no religion. It is the negation of belief. Any religionist who would discourse upon general religion would certainly be welcome.

You say that you do not propagate your religious opinions, and that you give out your views on the subject of religion only when challenged to do so. Granted. But do you not endeavour to prevail upon people to believe in *Occultism and the existence of Spirit*? If you do not do so, what is the use of these Theosophical Societies? Is not this a kind of religious propagation? Does it not lead sometimes to angry discussion like other kinds of religious propagation?

I have not the returns of the last census of Bombay at hand, nor is it easy to lay hold of them in this out-of-the-way place. Will you therefore kindly inform me of the number only of Theists in that city whom, poor men! you have put in the same category with Christians, and the percentage of crime committed by them as compared with orthodox Hindus.

You believe in a "living God in man himself," a "divine indweller," a "divine Presence" and not a God outside of man himself. This, as far as I understand, means that you believe in the Eternal and All-pervading Principle manifesting itself in a personal and therefore a worshipable form in the human soul. You charge us, Theists, with believing in Existence and not Presence, and represent that you, believers in the human soul as God, are real believers in the Presence. To this I answer that we go further than you in believing in Presence. We believe in a soul of the soul, in a being in whom the soul or spirit lives, moves and has its being,† in a *Sarva-bhūtāntarātma*, or Inner Soul of all things as preached by our venerable Upanishads.‡ This we call God. He is as

* We join issue with our respected friend here; followers of all religions can be and have always counted among their numbers students of the subject in question, namely:—Occultism.—Ed.

† We are forced to reply to our venerable friend that if the Theists claim to go "further," the Theosophists (of that school, at any rate, to which the writer belongs) claim to go deeper. Rejecting all *Externals* as true guides, they accept but the *Internal*, the invisible, the never to be described by any adjective or human qualification. And going deeper they reject the idea of "the soul of the soul"—*anima*; from which the word *animal* is derived. For us there is no *over-soul* or *under-soul*; but only *ONE—substance*: the last word being used in the sense *Spinoza* attaches to it; calling it the *ONE Existence*, we cannot limit its significance and dwarf it to the qualification "over;" but we apply it to the universal, ubiquitous Presence, rejecting the word 'Being,' and replacing it with "All-Being." Our Deity as the "God" of *Spinoza* and of the true *Advaitce*—neither *thinks*, nor *creates*, for it is *All-thought* and *All-creation*. We say with *Spinoza*—who repeated in another key but what the Esoteric doctrine of the Upanishads teaches: 'Extension is visible Thought; Thought is invisible Extension' For Theosophists of our school the Deity is a *UNITY* in which all other units in their infinite variety merge and from which they are indistinguishable—except in the prism of theistic *Maya*. The individual drops of the curling waves of the universal Ocean have no independent existence. In short, while the Theist proclaims his God a gigantic universal BEING, the Theosophist declares with *Heraclitus*, as quoted by a modern author that the *ONE Absolute* is not Being—but *becoming*: the ever-developing, cyclic evolution, the Perpetual Motion of Nature visible and invisible—moving, and breathing even during its long Pralayaic Sleep.—Ed.

‡ It is easy to prove that the Upanishads do not teach belief in a personal God—with humanly conceived attributes, etc. *Isvar* is not mentioned in the Upanishads as a personal noun. On the other hand we see *Guhya Adesa*, the strictest preservation of the secrecy of the doctrines, constantly urged, the Upanishads, showing in their very name that the doctrines taught were never revealed but to the Initiates. At the very outset the seeker after knowledge of Brahma is enjoined to repair to a guru (*taḍ vijñāsarṁtham sa guru meḍvīvijachchet*), which is simply numnering if a literal interpretation of the text was capable of conveying the intended sense. This quotation from the Upanishad, we may add, is adopted by the Brahmos of the *Adi Samaj* and finds a place in their *Brahma Dharma Grantha*, compiled by the Pradhanaacharya.—Ed.

much the life of the soul or spirit as of the physical world. He is the life of life and the soul of the soul and is immanent to all things. He is the Spirit of Spirit, the Perfect Spirit on whom this imperfect spirit of ours always depends for its existence. That the imperfect depends always on the perfect is an axiomatic truth.

You say that Theosophy is the in-forcing life of every religion. How can it be so when its principal article of belief is that God is impersonal and has no *gunas* or attributes? The belief in one Personal God or Theism is the inforcing soul of every religion. Every religion recognizes a Personal Divinity—I observe that men, who do not believe in God, are led as it were by a curse of Nature to substitute infinitely less worthy objects of reverence or adoration in His place such as Humanity—as is the case with Positivists, departed Spirits—as is the case with some Spiritualists, or Human Reason or Logos†—as is the case with you, Theosophists.

You say that the *Adi Brahma Samaj* movement has not succeeded, because the principal members of the *Samaj* have not the *Yoga* power. I need tell you that these members believe that the highest *Yoga* is the concentration of mind upon God even amidst the transaction of worldly affairs. This *Yoga* has been illustrated by a sloka given in my "Superiority of Hinduism," containing the beautiful comparison of the real *yogi* to a female dancer with a pitcher full of water upon her head, singing and dancing according to the strictest rules of music, but still preventing the pitcher from falling down. This best of all *yogas*, the real *Raj yoga*, is to be attained by long practice requiring constant and tremendous exercise of will-power as was done by *Rajah Janaka*. But do not think, therefore, that I do not believe in theosophic *yoga* apart from its, what I think, unnatural alliance with Agnosticism or Buddhism. Theosophic *yoga* has its use.‡ It enables us to show that the people of Asia are possessed of scientific knowledge to which European science is as nothing. I cannot disbelieve in the marvellous effects of such *yoga*. I cannot discredit the testimony on this point of such honest and intelligent individuals as yourself, Messrs. Hume, Sinnett and Olcott, Captain Osborne and Col. Wade who lived in the Court of *Runjeet Sing* and my personal friend, *Babu Akshaya Kumar Datta*, former Editor of the *Tatvabodhini Patrika*, who collected with so much care the evidence about the *Sunderbun yogi*. I admit the importance of theosophic *yoga*, but it would prove a calamity to India if it led to a general exodus of most of our best men to the jungles. It would be adding another serious evil to those under which India is already groaning. I think the highest *yoga* is best practised at home.

With reference to your allusion to the supposed future of the *Adi Brahma Samaj*¶ movement, allow me to inform you that the *Adi Brahma Samaj* is no organized church like the *Brahmo Samaj* of India or the *Sadharan Brahma Samaj* and has no muster roll of members. All educated men, who believe in a formless God, but yet do not think it proper to wound the feelings of parents and other dear relatives by diverging widely from prevailing customs and usages, are members of the *Adi Brahma Samaj*.|| They form a very considerable section of the community. The orthodox *Hari Sabhas* of Bengal have been evidently affected by the influence of the *Adi Brahma Samaj*. Their proceedings are now-a-

* We may be allowed to point out that we do not maintain that *Parabrahm* is absolutely without any *guna*, for *Presence* itself is a *guna* but that it is beyond the three *gunas*—*Satva*, *Rajas* and *Tamas*.—Ed.

† When the term *Logos*, *Verbum*, *Vach*, the mystic *divine voice* of every nation and philosophy comes to be better understood, then only will come the first glimmering of the Dawn of one Universal Religion. *Logos* was never human reason with us.—Ed.

‡ We are afraid some misapprehension exists in our correspondent's mind as to what "Theosophic Yoga" is. *Rajah Janaka* was a Theosophic *Yogi*. See in this connection *Sankara's Commentaries on Bhagavat Gita*.—Ed.

¶ Our esteemed correspondent misunderstands us. We never spoke of the "Adi Brahma Samaj," of which we know next to nothing, but of the spurious *Brahmo Samaj* calling itself *New Dispensation* where all is to be taken on faith and the Universal Infallibility is claimed to have taken its Head-quarters in the person of *Babu Keshub Chender Sen* who has now come to comparing himself publicly—nay with identifying himself—with *Jesus Christ*. Again—the *Sadharan Brahma Samaj*, a body whose members—all those we have met, at any rate—scoff at the idea of *yoga* powers and laugh at the word phenomenon.—Ed.

|| Are we to understand that when the "parents and other dear relations" of the present generation will drop off the scene the *Adi Brahma Samaj* will itself drop off the sphere of activity as an effete anachronism?—Ed.

days held according to its model, and the discourses delivered in them are gradually becoming more and more thoistic than before.

My health does not unfortunately permit me to continue this very interesting discussion further. I therefore conclude it on my part with this letter.

DEOGHAR,
August 10th, 1883. }

POST MORTEM RISE OF TEMPERATURE.

BY DR. LEOPOLD SALZER, M. D., F. T. S.

THERE is a peculiarity connected with the variation of temperature in cholera—the rapid rise of body-heat soon after death, and often even a short time before death takes place. The *post mortem* rise of temperature in cholera is not only external and relative; there is a real increase of heat production shortly before, or soon after death—an increase which might amount to about 3 or 4 degrees, and sometimes even to more than that. The question arises then, whence comes this increase of caloric production in a dead or a dying body.—This is a question which interests the Pathologist, the Physiologist and the medical Jurist in a like manner, and I shall try to lay before you their respective opinions on the subject.

“It is not a little remarkable,” says Dr. Carpenter,* “that the temperature of the body should frequently rise considerably after death; and this not merely in such cases as cholera, in which it has undergone an extreme depression during the latter part of life; but even in the case of febrile disorders, in which the temperature during life has been above the usual standard. This has been ascertained by Dr. Bennet Dowler of New Orleans, on the bodies of those yellow fever subjects which may be especially referred to as exhibiting a remarkable degree of *molecular* life after somatic death. In one case for example the highest temperature during life was in the axilla 104°; ten minutes after death it had arisen to 109° in the axilla; 15 minutes afterwards, it was 113° in an incision in the thigh; in twenty minutes the liver gave 112°: in an hour and forty minutes the heart gave 109° and the thigh in the former incision 109°; and in three hours after the removal of all the viscera, a new incision in thigh gave 110°. It is curious that the maximum heat after death should have been in the thigh, and the minimum in the brain. The post-mortem rise in temperature appears to be essentially due to the passage of the muscles of the body into the state of *rigor mortis*, a change that is associated with chemical action analogous to that occurring during contraction, and accompanied by a corresponding elevation of temperature. Ackermann has pointed out that the post-mortem rise may, in part, be due to the persistence of the heat-producing chemical changes in the deeper parts of the body, whilst the radiation and loss of heat from the surface by evaporation is reduced by the contraction of the cutaneous vessels and the cessation of the circulation; and Wunderlich suggests that it may be also in some measure owing to the paralysis of that part of the nervous system which inhibits or regulates the generation of heat, supposing such centre to exist.”

The above quotation contains a fair *resumé* of what physiologists have to say in explanation of the post-mortem rise in temperature. You will have observed how vague and unsatisfactory each and all of those explanations are. If the rise in temperature be due to “the passage of the muscles of the body into a state of *rigor mortis*”—then how are we to account for the post-mortem rise in temperature of cholera and tetanus-subjects?—In both of these subjects there have been excessive muscular spasms during life; in tetanus they are accompanied by a rise in temperature of 3° to 4°, while in cholera the temperature is ordinarily so much lower, and often lower still. How is it then that the spasmodic

muscular contractions during life could not raise the temperature, while the mere passage of the muscles of the body into a state of *rigor mortis* is sufficient, shortly before death, or, soon after death, and before *rigor mortis* could actually have set in, to raise the temperature to a considerable height? In cholera, we are given to understand, the temperature “has undergone an extreme depression during the latter part of life;” and this is true enough, there having been, owing to causes mentioned before, a reduction in the process of tissue oxidation, and, consequently, a steady decrease in the production of heat. But this is no reason why such a depression of heat during life must result in an elevation of temperature after death.

Professor Wunderlich’s suggestion, I am afraid, does not make matters clearer. There is good reason to believe that a caloric centre does exist in all warm-blooded animals which regulates either the production of heat, or its expenditure by means of radiation, conduction and evaporation, or, what is more likely, the balance of caloric production and expenditure. Independently of certain physiological experiments which point to the existence of such a heat-centre, we have the fact before us, that warm-blooded animals maintain the same body-temperature under extreme varieties of their atmospheric surroundings—a phenomenon which can only be explained by some such regulating agency as suggested.

Now Professor Wunderlich gives us the choice between two hypotheses, according, I suppose, as the circumstances of the case may be. In febrile diseases it is likely that the augmented temperature is due to excessive production of heat; (although this is still an open question, for the augmented temperature may be due to diminished elimination of heat). Assuming, however, this to be the case, it would appear, that during life the caloric centres exert an inhibitory action upon the morbid over-production of the fever heat; and as with the approach of death, or soon after, the inhibitory action of those centres ceases, over-production of heat takes its unrestrained course, with the consequent post-mortem rise in temperature. This, I must confess, appears to me to be a sort of explanation which assumes to take for granted the very subject of explanation. What we want to know is this: where does the increase of heat come from after death, since both circulation and respiration have ceased, consequently the very hearth of combustion has been extinguished for want of oxygen? In answer to this we are told, that with the cessation of life there is no more any inhibition in the production of heat—an answer which, in order to be satisfactory, must necessarily suppose that neither the impulse towards heat production, nor the materials of combustion have experienced the slightest diminution for some time after the cessation of life. I need not tell you that this is just what we wish to have explained.

As to non-febrile diseases, where the inhibitory theory is out of place altogether, for the simple reason, that there is nothing to inhibit, we could only fall back upon the supposition that with the approach of death the *regulating* influence of the caloric centre ceases. A moment’s reflection on the subject will however show you, that in such cases, Wunderlich’s explanation fares even worse than in the previous, febrile case.

As far as I know, I hardly think that pathologists have thrown any more light upon the subject. Dr. Radcliff says: “the body has been found to become very hot before death and to remain very hot after death in cholera, in yellow fever and in several other cases in which instances are given by Dr. Erb and by several other writers in Germany, and by Drs. Ringer, Weber, Murchison, Sanderson and many others. The cause of death in the majority of these cases being some sudden affection of the brain, coma in others. The temperature rises as the time of death approaches, when the state of the circulation must every moment be becoming more and more the reverse of increased activity; the temperature conti-

* Human Physiology, p. 505.

nues to rise even after actual death, when the blood has come to a stand still . . . It is not easy to connect the increased heat of tetanus with the spasms. A part of the increased heat may be accounted for in this manner, but only a small part. Indeed the simple fact that in one of the cases which has been instanced a marked abatement in the severity of the spasms was accompanied by an actual rise in the column of mercury, and that the column continued to rise after death, when all spasm is at an end, is in itself a sufficient proof that it is not in muscular action that the explanation of the increased temperature of tetanus is to be found. Moreover the fact that the temperature rises in the same way before and after death in cases where neither convulsion nor spasm was amongst the symptoms during life, must lead to the same conclusion . . . It seems as if one condition of this change in temperature was the paralyzing of a regulating cerebral influence; and beyond this it is difficult to see further, except it be that this paralysis reaching to the vaso-motor nerves, allows the minute vessels to dilate and receive more blood, and that the increased quantity of blood, even though this blood may be stagnant, may lead to increased molecular changes, of which increased heat is an effect."

No wonder after this, that Professor Taylor* sums up his considerations on the subject with the following words of half despair: "The facts connected with the production of heat in the dead body have not received much attention from physiologists."

In fact a little more attention to the subject could have spared the authors quoted a great deal of perplexity in explaining, or rather in attempting to explain the phenomenon so often mentioned, regarding the body-temperature before, and soon after death. They have, it appears to me, entirely left out of consideration the fact that there must be stored up in the living tissues of an animal a considerable amount of potential energy in the shape of irritability.

(To be continued.)

YOGA AND KALPA.

[We fully appreciate the kindly feeling in which we are referred to in the following article. But there should be a limit even to sincerely-felt expressions. We have no desire of following in the steps of Babu Keshub C. Sen and never have or will lay claims to being classed with Sadhus or Gurus, "who have attained the whole truth," least of all with "gods." We warn our kind Brother: too much of enthusiasm degenerates generally into fanaticism.—Ed.]

AUPANISHADAYA NAMA.

Tatvagnánavidám sákshát
Brahmibhútátmanám satám
Blávatsky álkán mukhánámcha
Sakásáy éyam iritá
Nabóddháham navaktáham
Yathá dévé yathá gnrún
Tathá bhrátrushu yushmásu
Vignaptim kalayé tathá.

"To Madame Blavatsky, Colonel Olcott and other Sadhus who have attained the truth and are Jivan Muktas this letter is addressed. I come neither to teach nor to expound, but appeal to you, my good brothers, as one would to one's guru or the gods."

In my fourteenth year I met a Lambika Yogi, who, though not an adept of the first order at that time, was sufficiently advanced to instil into me faith in the existence of the Mahatmas, and to teach me the elementary principles of the secret path. Following certain directions he gave me, I began my researches and have since continued them with varied success till the present time. During this period of about 30 years I have studied several books and come in contact with many great men, some of whom have had the rare good fortune of being

personal acquaintances of the Mahatmas. It is now my settled conviction that the *Yoga Marga* is the only way to absorption in Brahma and the perfect culmination of bliss. The study and practice of the earlier stages of Yoga have occupied the major part of my time, and I have also been taught to believe in the efficacy of *Kalpas*. With the latter I have successfully made certain experiments, but for want of sympathy and co-operation, have been obliged to suspend them. By the good graces of my Guru, I was able to discover "the base and summit of the middle," and some other secrets of *Yoga Vidya*. Some time before the separation of his soul from his body, which took place about three years ago, he kindly permitted me to seek instruction and aid from other quarters. Ever since I have been seeking for guidance, practising meanwhile the little already learnt by me before.

Práyaso rúdhá múlanam
Chintvám ubhayi gatih
Siddhirarthasya mitréshu
Sankramah kévalóthavá.

"All long-cherished and deep-rooted desires must find vent in one of two ways, viz., the accomplishment of their object, or their complete disclosure to friends," and unless the GORDIAN knot of the heart known as the "Avidya granthi" is untied, there is little hope for a man of ever becoming a *Brahma Jnani*.

Yadá sarvé prahlidayanti
Hridayasycha grandhayah
Atha martya' nritó bhavati
Etavadanusasanam—Katha
Atra Brahma samasanti—Katha.

In the Chhandogya Upanishad Uddalaka says to Svétaketu. "Acháryaván purushó véda"—none can know but through an *Acharya* (teacher). I therefore feel myself called upon to communicate to you the state of my mind in the expectation of being favored with spiritual advice.

It will be admitted on all hands that this our body is the principal medium in the accomplishment of our ends, namely—the attainment of the Siddhis; and that the prevention of death is an essential condition of success therein. Various are the ways pointed out for securing this immunity from death—an immunity which is universally considered by the uninitiated to be impossible to obtain. Some hold that by a careful and systematic regulation of the organs of respiration and the adoption of particular kinds of diet death may be avoided for a long time. Others believe that the administration of certain Kalpas or of particular preparation or compounds of them will give one the power to sustain his body, through all eternity, without destruction or decay.* These methods have several minor sub-divisions, every one of them differing in detail from the rest. Respiration and diet, however well regulated, cannot, though capable of prolonging life to wonderfully long periods, give body that eternal immortality which, I believe, is an essential requisite of Yogic success, and which, *Agastya Bhagavan* says, can be secured only by Kalpa administration accompanied by *Raja Yoga*. In his usual mystical language he says:—

நினைவாகப் புருடனுக்குப் பெண்மேல் மோகம்
நெரிகரிபூங் குழன்மகட்கா டவன்மேன்மோகம்
கனமருவு மிருவருமே கலந்தபோது
கமலமலர் வதனமோ இதிக்கும்பிள்ளை
இனிதான பிள்ளையினுலெல்லா முண்டாம்
இந்தவிதமாயிருக்கும் தலைகூறமார்க்கம்
வனவாசமாய்த்திரியும் வேடத்தோடோ
மன்னவர்க்கு மங்கையர்க்கும் வயதுகேளே.

"The man's love is directed toward the woman: the woman's love is towards the man: When these two join together, the issue is a lotus-faced child. This sweet child will give everything. The way to adeptship will

* This, the Mahatmas deny most emphatically. To make one and the same body last eternally, i. e., to prevent the tissues from wearing out is as impossible as the communication of perpetual motion to any finite object in nature. Though *per se* perpetual motion is a fact, the eternal duration of the materials to which it may be imparted is unthinkable.—Ed.

lie in this wise. O, pretenders who roam about the jungles, hear the ages of the man and the woman.*

There can be no difficulty in understanding what the child here stands for, when it is borne in mind that the man and the woman are intended to signify respectively Yoga and Kalpa. By the reciprocity of affection, Agastya seems to me to declare the indispensableness and union of both for the production of the desired result—namely, the Siddhis. The same view is expressed in another stanza of this sage:—

பாரப்பா விரண்டிற்று மொருபேரிட்டு
பாடினொருவமானப் பாயையாலே
வாரப்பா நாதவித்து வழலைக்கும்பேர்
மவுனமென்ற சிவயோக வாழ்க்கைக்கும்பேர்
ஆரப்பா விதையெடுத்தி ததிலே சொல்லார்
அதையெடுத்தி திதிற்புகட்டி யதுவாமென்பார்
கூரப்பா நாதவித்து முடித்தபேர்க்கு
கூச்சமற்ற ஞானமென்னும் பொருடானவாய்க்கும்.

“You will see that he gives the same name to both and sings in allegory. *Nada Bindu* stands for *Valalai* as well as *Siva Yoga*. Who is there to append the latter to the former, or explain the connection between them and say that the two are identical. Depend upon it, the perfection of knowledge will be the reward of those who accomplish *Nada Bindu*.” According to this Rishi, it is the combination of Yoga and Kalpa that constitutes the surest method of obtaining Brahmana. The designation adopted by him to denote this combination is “*Brahma Garbha*,” a term which seems to convey the double meaning intended and to fit in equally well with the objects of both departments. It is described under 400 and odd distinct denominations, every one of them applying to a distinct stage in its formation or chemical combination. Among these denominations are *Nada Bindu*, *Valalai*, *Isan Uppu*, *Vamam*, *Kal Chunnambu*, *Sarai Pambu*, *Pasumpon* and *Akasa*, occurring in the stanzas quoted in this letter. The advantages of resorting to *Brahma Garbha* are thus described by this Mahatma:—

இருக்கலாம் வெஞ்சமனு மெவல்செய்ய
இவ்வலகு மவ்வலகு மென்றும்போற்றப்
பெருக்கலாம் கைலைவாழ்சன்பாதம்
பெற்றிடலாம் சித்தரூடன் பேசலாகும்
நெறுச்சமுறு மாயிரத் தெட்டண்டர் தம்மை
நிமிடத்திற் சுற்றிவந்து நிலைக்கலாகும்
முருக்கெலா மீசனுப்பு முருக்கேயல்லால்
முத்துமேற்றவுப்பின் முடியாவாறே.

“One may live on, exacting servitude from *Yama* himself: may grow big so as to be an object of wonder to this world and the next: may obtain the feet of the God who lives in *Kailasa*: may hold communion with the *Siddhas*: may go round the whole cosmos of 1008 worlds in an instant. But all these powers result only from *Isan Uppu* and no other.”

போச்சப்பா பிறப்பிறப்பு மாண்டுபோகும்
புகழுடைய வாதனம்பான் மெனியாகும்
வாய்ச்சுதுபார் வாசியது நிலைத்துப்போகும்
மகத்தான காயமது பெலத்துப்போகும்
கூச்சமுறே றார்க்குணைற் குணங்களாகும்
கோடான கோடியுகம் வாழலாகும்
சூச்சிதுபார் வாமத்தால் யோகமாகும்
அவையன்றி யொன்றிமலை சாயம்பாழே.

“There will be an end of births and deaths: the body will look like the most precious of metals: respiration will stand still: the body will acquire very great strength: all bad nature will be turned into good: and one may thus live crores of *Yugas*.† Mind that *Yoga* comes of *Vama*, and without these there can be nothing and the body itself is useless.”

* What Agastya Bhagavan meant was not the eternal duration of any physical body, but of the inner, divine man in his individuality; and thus by avoiding reincarnations in other personalities, the unbroken preservation of one's own higher personality. This may be reached only by such great adepts as he was himself.—*Ed.*

† Not quite so. “Crores of *Yugas*” in one's self-conscious “inner self,” not in one and the same physical body.—*Ed.*

சொல்லாத பொருளையா பிரமசுத்பம்
சொல்லாமன் மறைத்தார் சன் சித்தர் தாமும்
கொல்லாமற் கொல்லுமையா வெளிவிடாதே
சோதையர் சளாசையிலே சிச்சிடாதே
பொல்லாத பொருளதுகைக் கொண்டாயானால்
புசலறிய பிரமலிபி தவறிப்போகும்.
வெல்லாமல் வெல்லுமந்த தீகைக்கண்டால்
வெருகோடி வித்தையெலா மாடலாமே.

“*Brahma Garbha* is a thing which cannot be published. The *Siddhas* have kept them concealed. Seeming not to kill, it will kill, disclose it not. Get not entangled in the love of females. It is a dangerous substance and if secured will avert *Brahma Lipi* itself. This course, which while seeming not to succeed, will succeed, will, if found out, enable one to practise crores of arts.”

பசும்பொன்னே மாற்றதிக மாணியிலை
பருகினு லாறுகண்ட பரமனாவீர்.

“It is gold of such high quality that it is beyond the capacity of a touchstone to test it. By imbibing it you may become *Pralaya*-witnessing *Parama*.”

It will be seen from these stanzas that Agastya, while extolling “*Brahma Garbha*” as the most efficacious means of securing the *Siddhis*, seems also to point out in unmistakable language, that *Yoga* and *Kalpa* go hand in hand, and, without either, true Yogic success is impossible. What *Brahma Garbha* is, is described by him in a series of stanzas of which the following are among the foremost. The language used is, as a rule, allegorical, and the ideas abstruse, and certainly above the comprehension of the uninitiated. He says:

மண்ணிலெழு பிறப்பாகும் பிரமசுத்பம்
வானேவிட்டுச் சீழிறங்கும் கற்கண்ணும்பும்
விண்ணவர்க்கு மருந்தான சாணாப்பாம்பும்
வெளியில் வெளியானவர்க்கே விண்ணுத்தாளே.

“The seven times born *Brahma Garbha*, the stone-churnam that descends from the sky, and the *Sarai* serpent which is the elixir of the gods, can be discovered only by those who have seen the light of lights.” The “seven births” or transformations referred to are then explained but in words as obscure as an enigma.*

விள்ளுமே யாதியிலே யொளியுமாச்சே
வெந்தழலா மறுபிறப்பு நீலமாச்சு
கன்னமதா யிறப்பிறப்பு சிவப்புமாச்சு
காங்கைகொண்டு மறுபிறப்பு வெள்ளையாச்சு
துள்ளியது பின்பிறப்பு மஞ்சளாச்சு
தோகையி னிறமாச்சு மறுபிறப்பில்
உள்ளபடிசடைசி யெழுபிறப்பிற் ருணும்
உயர்கோழி முட்டைநீறம் படிசுமாச்சே.

“In the beginning it was light. In its fiery next birth it became blue. In its mysterious third, it became red. In the fourth it got heated and became white. Springing then, it became yellow. In its next birth its color was that of the feathery peacock. In its seventh and last, it became, indeed, an egg-colored crystal.”†

* When Mr. Simeon's *Esoteric Buddhism*, and *Fragments of Occult Truth* are read and comprehended, it will be easy to understand that the “seven births” or transformations refer to the seven births in the seven root races. Every such birth being the key-note struck for other and subsequent births in sub-races, each key-note resounding in a higher key than the preceding one on the scale of tones; or, in other words, every new root-birth carrying the individuality higher and higher until it reaches the seventh root-race, which will bring man finally to the highest, eternal Buddhahood or “*Brahma Garbha*” in a degree corresponding to that he will have acquired by his enlightenment during his lives on earth.—*Ed.*

† The meaning of this is simple enough to him who has studied the theory of rebirths in the Esoteric doctrine. This gradation and change of colour refers to our physical and moral constitution on (a) the various seven planets and (b) in the seven root races. Planet A, corresponds to pure light—the essence of man's primeval body when he is all spiritual; on planet B man becomes more objective—assumes definite color; on C, he becomes still more physical—hence red, the red-earth or Adam kadmon, being the material acquired by the monad in the preceding world prior to being developed as man—on this Earth; on planet D, while, the colour containing an equal proportion of spirit and matter; on E, he is yellow—(relating to the Yogi's robe) more spiritual; on F, he is fast approaching “the peacock” colour, that bird being the emblem and *rahana* of *Saraswati*, the goddess of universal occult wisdom; while in the seventh and last birth man's *anra* is compared to that of an egg-coloured crystal—pure crystalline, purity being the attribute of God-Man.—*Ed.*

படிக்கென்ற வண்டமெலாம் பிரமகற்பம்
பார்க்கவென்ற லாகா சப்பிரமவிந்து.

"It is this crystal globe that is known as Brahma Garbham, the seed of the Akasa Brahma." Not Agastya alone, but all the Siddhas speak of the extraordinary powers of this Bindu. The same idea is expressed in the Chhandogya Upanishat by Jaivali, when in answer to Salavatya he said that "Akasa"* is the ultimate course of this world.

"Asya lokasya ka gatiriti?
Akasa iti he va cha."

I am therefore in earnest search of instruction regarding Agastya's mysterious teachings about the *Brahma Garbha*, and as it has pleased *Paramatma* to place the key to the SECRET WAY in the hands of worthy people like you, *Mumukshus*, who have renounced everything worldly for the sake of Truth, I have deemed it my duty to appeal to you for that instruction which, I hope, you will, after consultation with the Mahatmas, if necessary, be gracious enough to give me, together with any further advice you may consider necessary for my guidance. I am sanguine that you will not disregard my humble solicitations, but will count me as one of 'your own,' and that, with your aid, I shall one day be brought face to face with the Mahatmas themselves.

ஸாமர பிங்கவ சாஸ்திரி.
(SAMAR PUNGAVA SASTRI)

[EDITOR'S NOTE.—This does not depend on us, but on the writer himself. We can help him in the esoteric interpretation of that which he seems to understand quite *ecoterically* as far as we ourselves know. But we can give no promise on behalf of our Mahatmas.—Ed.]

BUDDAH

The following poem, signed "A. C. Benson," appeared in the London *Spectator* :—

Whoe'er hath wept one tear, or borne one pain
(The Master said, and entered into rest),
Not fearing wrath, nor meaning to be blest,
Simply for love, howbeit wrought in vain,
Of one poor soul, his brother, being old,
Or sick, or lost through satisfied desire,
Stands in God's vestibule, and hears his Choir
Make merry music on their harps of gold.
What is it but the deed of Very Love,
To teach sad eyes to smile, mute lips to move?
And he that for a score of centuries
Hath lived, and calls a continent his own,
Giving world-weary souls Heaven's best surprise,
Halts only at the threshold of the Throne.

Referring to the above, *Truth* says:—The *Spectator*, last week, published a short and rather neat poem on "Buddha," signed "A. C. Benson, Addington Park, Croydon." Of course, a father is not to be held responsible for his son's opinions; but it will certainly be taken as a sign of the times that a son of the Archbishop of Canterbury should publish some verses in vindication of a "heathen" religion and declare that Buddha himself—

"Halts only at the threshold of the throne."—*Times of India*.

ADEPTS AND POLITICS.

By CHHABIGRAM DOLATRAM (*Dikshita*.)

The perusal of an article headed "The Adepts in America in 1776," published in the October number of the *Theosophist*, has suggested the following doubts, which, on account of the extraordinary felicities of personal communication, which you seem to claim with the Adepts, you are specially fitted to solve. The article is no doubt written on his own responsibility by the writer, who is particularly careful to inform his readers that his statements have been made "without the knowledge and consent—as far as he knows—of the Adepts." The views advanced, however, falls in, entirely with those held in general by the Theosophical Society, and the Editor of the *Theosophist* is the sole authority on a subject of this sort.

* "What is the ultimate end of this *Loka* (cosmos)?—It is Akas."—Ed.

The gist of the article referred to above is contained in the concluding paragraph. It seems to create the impression that the Adepts, as a natural consequence of their universal sympathy for the well-being of the human race, participated in the great American Revolution and brought about its happy results through, as it were, the medium of Washington and others. In short, it is intended to say that Thomas Paine, Brother (?) Benjamin (bye the by, history has kept us entirely in the dark about his connection with Theosophy) and a host of other leaders of this Revolution worked in the particular manner, they are said to have done, simply because they were moving under the guiding inspiration of the Adepts. In fact the article means that the necessity of a Revolution in America, and, for the matter of that, a rough plan of all the subsequent operations, were preconceived in the minds of these Mahatmas long before the so-called Freemason brothers had an earthly existence. The principle involved, evidently, seems to be that the first conception of all such Revolutions, as are, in the opinion of the writer, in their ultimate results, beneficial to humanity, and the subsequent selection of human agency for working them out, have invariably had their first origin in the laudable solicitude of the Adepts for the progress of humanity.

Will the writer, therefore, or the Editor, undergo a little trouble to satisfy our curiosity, which a perusal of the article very naturally raised as to the part which the Adepts took in the English Revolution of 1649? Was President Bradshaw, who, in a self-constituted Court of Justice, tried and condemned to death, his lawful sovereign Charles I., under the celestial influence of the Mahatmas, as Citizen Paine subsequently was?

Was Cromwell then no more than a mere puppet dancing to the pulls of the string, which the Adepts, of course, kept in their own hands? Why were they, poor souls, who did everything but in strict obedience to the inward dictates of superior spirits, allowed, then, by the all-powerful Adepts to suffer the indignity of having their dead remains (may they rest in peace!) disinterred and hanged by the public executioner?

The French Revolution of 1789, too, which has been fruitful of such vast consequences, could, by no means, be conceived to have taken place without the Adepts having lent a powerful helping hand to it. Citizen Paine had no doubt long since been prepared for the work; but it was to Danton, Robespierre and Marat, who have acquired so world-wide a notoriety by their deeds, and to whose influence the French Revolution is chiefly indebted for the turn it subsequently took, that the Mahatmas must have turned with a peculiar feeling of gratification as a set of instruments incomparably superior to Paine, Washington and all the other American Revolutionists. Will you, then, enlighten us how much of this rare inspiration, under which they acted, they owed to the Mahatmas?

Were Victor Emmanuel and Garibaldi, while working out the revolution in Italy, doing no more than carrying out the wishes of the Tibetan Brothers? It cannot, I think, adopting the line of arguments the writer has adopted, be denied that all these revolutions have been brought about by, and the agents employed in them have been mere instruments in the hands of, these Mahatmas. It is said, of course as a proof of the actual share the Mahatmas had in the work, that Thomas Paine saw or at least thought he saw "a vast scene opening before him," and in another place that "some thoughts bolt into the mind of their own accord." If these simple things are sufficient to entitle Paine to a claim to supernatural visitations, is it unreasonable to argue that Lord Byron was also actuated by the same benign influence when he, with a self-abandonment of worldly comforts and conveniences, and a voluntary submission to physical hardships and privations which merit the highest praise, repaired to Greece to take an active part in the work of its liberation and at last died amidst the swamps

of Missolonghi? How far this is correct you alone are in a position to say, as you alone enjoy a familiar intimacy with the Mahatmas.

To prevent misapprehension, I should conclude with the remark that as an orthodox Hindu I do believe in the existence of Mahatmas, though I must candidly confess that such arguments as have from time to time, appeared in your very interesting journal in proof of the existence of *the Mahatmas*, have failed to bring convictions home to me.

BROACH,
27th October 1883. }

EDITOR'S NOTE.—Our Journal is open to the *personal* views of every Theosophist "in good standing", provided he is a tolerably good writer, and forcing his opinions upon no one, holds himself alone responsible for his utterances. This is clearly shown in the policy, hitherto pursued by the Magazine. But why should our correspondent make so sure that "the views advanced falls in entirely with those held in general by the Theosophical Society?" The Editor of this periodical for one disagrees *entirely* with the said views, as understood by our critic. Neither the Tibetan nor the modern Hindu Mahatmas for the matter of that, ever meddle with politics, though they may bring their influence to bear upon more than one momentous question in the history of a nation—their mother country especially. If any Adepts have influenced Washington or brought about the great American Revolution, it was not the "Tibetan Mahatmas" at any rate; for these have never shown much sympathy with the Pelings of whatever Western race, except as forming a part of Humanity in general. Yet it is as certain though this conviction is merely a *personal* one, that several Brothers of the Rosie Cross—or "Rosicrucians," so called—did take a prominent part in the American struggle for independence, as much as in the French Revolution during the whole of the past century. We have documents to that effect, and the proofs of it are in our possession. But these Rosicrucians were Europeans and American settlers, who acted quite independently of the Indian or Tibetan Initiates. And the "Ex-asiatic" who premises by saying that his statements are made entirely upon his own personal responsibility—settles this question from the first. He refers to Adepts *in general* and not to Tibetan or Hindu Mahatmas necessarily, as our correspondent seems to think.

No Occult theosophist has ever thought of connecting Benjamin Franklin, or "Brother Benjamin" as he is called in America, with theosophy; with this exception, however, that the great philosopher and electrician seems to be one more proof of the mysterious influence of numbers and figures connected with the dates of the birth, death and other events in the life of certain remarkable individuals. Franklin was born on the 17th of the month (January, 1706) died on the 17th (April, 1790) and was the youngest of the 17 children of his parents. Beyond this, there is certainly nothing to connect him with modern theosophy or even with the theosophists of the 18th century—as the great body of alchemists and Rosicrucians called themselves.

Again neither the editor nor any member of the Society acquainted even superficially with the rules of the Adepts—[the former individual named, disclaiming emphatically the rather sarcastic charge of the writer to her being "alone to enjoy or claim the extraordinary fecility of personal communication with the Adepts"]—would believe for one moment that any of the cruel, blood-thirsty heroes—the regicides and others of English and French history—could have ever been inspired by any Adept—let alone a Hindu or Buddhist Mahatma. The inferences drawn from the article "The Adepts in America in 1776," are a little too far-fetched by our imaginative correspondent. President Bradshaw—if such a cold, hard and impassive man can be suspected of having ever been influenced by any power outside of, and foreign to, his own soulless entity—must have been inspired by the "lower Jehovah" of the old Testament—the Mahatma and Paramatma, or the "personal" god of Calvin and those Puritans who burnt to the greater glory of their deity—"ever ready for a bribe of blood to aid the foulest cause"—alleged witches and heretics by hundred of thousands. Surely it is not the living Mahatmas but "the Biblical one living God," he who, thousand of years ago, had inspired Jephthah to murder his daughter, and the weak David to hang the seven sons and grandsons of Saul "in the hill before the Lord;" and who again in our own age had moved Guiteau to shoot President Garfield—that must have also inspired Danton and Robespierre, Marat and the Russian Nihilists to open eras of Terror and turn Churches into slaughter-houses.

Nevertheless, it is our firm conviction based on historical evidence and direct inferences from many of the *Memoirs* of those days that the French Revolution is due to *one* Adept. It is that mysterious personage, now conveniently classed with other "historical charlatans" (*i. e.* great men whose occult knowledge and powers shoot over the heads of the imbecile majority), namely, the

Count de St. Germain—who brought about the just outbreak among the paupers, and put an end to the selfish tyranny of the French kings—the "elect, and the Lord's anointed." And we know also that among the *Carbonari*—the precursors and pioneers of Garibaldi there was more than one *Freemason* deeply versed in occult sciences and Rosicrucianism. To infer from the article that a claim is laid down for Paine "to *supernatural* visitors" is to misconstrue the entire meaning of its author; and it shows very little knowledge of theosophy itself. There may be Theosophists who are also Spiritualists, in England and America who firmly believe in *disembodied* visitors; but neither they nor we, Eastern Theosophists, have ever believed in the existence of *supernatural* visitors. We leave this to the *orthodox* followers of their respective religions. It is quite possible that certain arguments adduced in this journal in proof of the existence of our Mahatmas, "have failed to bring conviction home" to our correspondent; nor does it much matter if they have not. But whether we refer to the Mahatmas he *believes* in, or to those whom we personally *know*—once that a man has raised himself to the eminence of one, unless he be a sorcerer, or a Dugga, he can never be an inspirer of sinful acts. To the Hebrew saying, "I, the Lord create evil," the Mahatma" answers—"I, the Initiate try to counteract and destroy it."

HIMALAYAN AND OTHER MAHATMAS.

(An Open letter to Madame Blavatsky.)

BY RAMA SOURINDRO GARGYA DEVA.

BEFORE I come to the subject-matter of the present communication, namely, the existence of the Himalayan Mahatmas as living persons, I beg to be indulged with a few remarks suggested by their present position with regard to the world at large—a position into which they have been brought chiefly through the instrumentality of you, Mad : Blavatsky, Colonel Olcott, Mr. Sinnett and a few others, and one which, with the latest developments in London, is being bitterly resented by all Hindu students of Occultism.

As time rolls on, I hope the above named Theosophical leaders will see how unjust and unjustifiable were their reproaches on the Hindus, for looking from the beginning on the Founders and their mission with a certain amount of distrust and want of cordiality. Those who did not believe in the science of Occultism and its great Masters naturally opposed them; those who believed in both or were students of occultism themselves opposed them still more strongly. They shrunk from them as desecrators of the Holy Name of Rishis and our modern Mahatmas. They have talked of the Masters before an irreverent and unsympathising world, and thereby rendered our Lares and Penates the plaything of the sceptical mob of nominal Christians, Spiritualists and Materialists. In their defence the Founders might urge that their endeavours have not been unproductive of good to our country, and have brought over a few Europeans to the right path. But surely they do not believe that the gain of a few Europeans is at all counter-balanced by such acts, as for example, the profaning the name of my most beloved and venerated Chohan. ! To find how sadly every idea of real respect is misunderstood by the Occidental, one has but to turn to Mr. Sinnett's *Occult World* and glance at the dedication disfigured by grotesque additions to my Master's *one* name—however flattering they might seem to the profane eye.

Addressing my grievance to the two chief Theosophists personally, I may be permitted to state the following:—

If you had any good hopes as to the issue at the beginning, I suppose you have learned better from what we painfully look upon as the gross blasphemy of the Spiritualists in England and America. They know not what they do, but you knew only too well how much it would grieve us all the same. I suppose you will readily admit that the blame is more on you than on the ignorant Spiritualists. For they can plead their ignorance which you cannot, and you know that it is no defence that your acts are sanctioned by the Mahatmas. The Great Ones who have conquered the hideous monster of Ahankara will look with an equal eye on abuse or adulation. But we Hindus, who reckon it a sin to help a Brahman in his

* See *The keys of the Creeds*, by a Roman Catholic Priest,

acts of self-abasement and sacrifice, however meritorious their object, can hardly be made to forget your indiscretions.

So long as the existence of the Mahatmas formed one branch of a dilemma, with your alleged "trickery" for the other branch, we were quite content to let you fight your own battle in the best way you could. But when the genuineness of the phenomena is admitted, and our venerated Masters, the Mahatmas, who produce them, are sought to be dragged down to the level of the *bhutas* and *pisachas* of the Spiritualists, it becomes our unpleasant yet sacred duty to do what we can to lay facts before the public, such as might inspire fair and unprejudiced persons at any rate, with an assurance in the existence of the *BLESSED ONES*—however ludicrous in our sight such an attempt might appear.

That there are men in this country who constantly exercise powers resembling those of our *Guru devas*, under circumstances to render the suspicion of mediumship perfectly impossible, has been well established by the testimony of witnesses, whose judgment and veracity are beyond question, being natives and Europeans of education and high position. The limited time at my disposal renders it impossible to bring to a focus all the available evidence; it will be quite enough for my present purpose to cite Hurry Dass Sadhu, who visited the Court of Runjit Singh of the Punjab (see *Camp and Court of Runjit Singh*), and the Bhu Kailas Yogi who was seen by all Calcutta of the last generation, and among others, by the eminent scholar Dr. Rajendra Lala Mitra, L. L. D., c. 1. E. Let your spiritualistic friends, before they sit in the critic's chair again, acquaint themselves with these facts and examine their theories and hypotheses in the light we furnish them with.

Unless they first qualify themselves for their self-constituted censorship, their opinions will not be entitled to much consideration; so long as they do not first investigate the capacities of the *living* man, their explanations of, and belief in, the powers of the *dead* in the production of their phenomena cannot by any means get beyond half truths. We have no objection if they fondly hug the half as exceeding the whole. But when, intoxicated with their young discovery, they seek to conform everything to their procrustean bed, the whole affair puts on an amusing but mischievous aspect. It has been admitted by some of the advanced thinkers of the spiritualist party that there is no *à priori* impossibility for *living men* to exercise the powers they claim for departed "spirits;" then does it not strike them that it is the reverse of wisdom to ignore this branch of the enquiry altogether, and bend everything to their hasty hypotheses, which have remained stagnant all these years? Surely Circe has cast her spells over the spiritualistic wise men! I shall take an instance. Mr. Harrison, on the strength of an alleged "plagiarism," in the *Medium and Day-break* comes to the conclusion that Madame Blavatsky must be a strong physical medium; that, therefore, she must be living a luxurious life, and therefore, again, she is guilty of affectation in directing aspirants for occult knowledge to lead an ascetic life... The whole thing has been thus crammed into the nutshell of an hypothesis.

This line of argument reminds one of the solemn wise-aces who launched into the ocean of speculation without waiting to see if the fish was really heavier when dead than when alive. The elaborate structure evolved from Mr. Harrison's brain will melt into thin air if submitted to a single ray of fact. Those who know Madame Blavatsky, know what a strictly simple life she has always lived while here, in India, and is now living the same life to the knowledge of all. I for one will unhesitatingly put my stone in the cairn of proof that may easily be raised in regard to that fact in answer to Mr. Harrison's funny syllogism. I will destroy it with another one, built on impregnable premises. Madame Blavatsky, I emphatically assert is not

living a luxurious life. She lives the most isolated and hardworking, as well as the simplest of lives; therefore she cannot be a physical medium; hence all the arguments of Mr. Harrison are completely demolished. The keystone of the arch being gone, the whole fabric necessarily crumbles down in hideous ruin. Having thus repulsed the charge of *Spiritual* Mr. Harrison I come to the consideration of positive proofs required by the Spiritualists from us to demonstrate to them the actual existence of our Masters. We can offer them no better one than the fact of some of us (the writer included) *having lived long years with them*.

The disinclination of the Mahatmas to convince the world of their existence, and the reasons for such disinclination have been sufficiently explained by Mr. Sinnett in his *Occult World* and *Esoteric Buddhism*. Hence, all that *Ohelas*, who know their Masters, and others, who know—but are forbidden to take the public into their confidence—can be expected to do is to declare what they know. In cases on the right decision of which human lives are at stake, no better evidence is ever obtained or required. But facts, though stubborn things, are also double-edged, and I shall not be surprised if some wise man of the West, eager to emulate the memorable feat of that French Abbé who conclusively disproved the historical existence of Napoleon I. and showed his history to be only a solar myth, should come forward and, shaking their logical kaleidoscope, rearrange the entire thing. But it is not to such superb geniuses that I address myself. The testimony I now put forward is intended for those whose spiritual faculties are sufficiently developed to allow their taking advantage of the well-proven existence of the Mahatmas. Yes; I most emphatically declare that the holy Sages of the snowy range—the Blessed Himalayan Mahatmas—do exist and *Guru deva* K. H., has this one point in common with his presumptuous critics of the West, that he is as much a living man as they. I have lived with Him and some of us, *Ohelas*, whose names from time to time have appeared in your journal, still live under their protection and in their abodes. I, the writer, am one of the privileged. But when the time comes for me to have the right of imparting for the benefit of the world, a portion of what I shall have learned, I shall not forget the treatment of my beloved Master at the hands of of your Occidental would-be Brahmans, the wise-aces who think they know so much when they know so little. Nor are the present events calculated to make *any* Hindu *Chela* anxious to share his knowledge with Europeans.

One word more. We, Hindus, who know why the injunction has been laid down in the *Bhagvat gita* against unsettling the faith of the multitude, have nevertheless been dragged into a declaration, before an unbelieving and unsympathetic world, of that which has hitherto been known only to a few unpretending Brahmans: and I, for one, felt compelled to publish this protest. But I cannot let this letter go without expressing my sincere pain in having to address it to *you*, for whom personally my feelings are too well-known.

DARJILING, November 1883.

PSYCHO-PHYSIOLOGICAL NOTES.

BY ALEXANDER WILDER, F. T. S.*

ONE of our best writers on Psychology, if we can but read him intelligently, is Shakespeare. He seems to have been an adept in psychologic science; an expert, really, who surpasses every one that we observe to be called out in great trials and celebrated cases. He had no microscope to look up molecules with and guess whether they betrayed intellectual health or moral weakness; so he could hardly pass in the mechanic shop of a modern scientist. The great world, however, has passed its Judgment more intelligently.

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I have often wondered who Shakespeare was—whether Plato, Zoroaster, or Kapila; I never considered him the disciple of Francis Bacon. He passed not into the intellect from the world of sense, but wrought in the region of mind what he has personated and represented so gloriously. One could imagine that he had read the inscriptions on Apollo's Temple at Delphi, "ΕΙ, ΤΗΟΥ ΑΡΤ, and "KNOW THYSELF." He gave God his faith; and thus outfitted, he began the study of man. A more accurate and profound knowledge than he exhibits, a better conception of human nature, a more thorough apprehension of what constitutes disorder—all that concerns the physician, the student in mental science, the real psychologist, we find set forth. He that hath ears to hear, can hear it; he that hath eyes to see, can see it in his pages. Every phase of the subject is represented as nowhere else.

Another most valuable auxiliary to such study is Doctor Wilkinson's treatise on "The Human Body and its Connection with man." Few writers handle these matters so ably and elaborately as this most deserving man and author. But for the fact that in certain of his views, he does not accord with the prescribed dogmas, he would rank now among the first. I admire the very title of his book; it recognizes psychologic science as the true human science, the genuine Anthropology.

Herbert Spencer says: "Though we commonly regard mental and bodily life as distinct, it needs only to ascend somewhat above the ordinary point of view to see that they are subdivisions of life in general, and that no line of demarcation can be drawn between them otherwise than arbitrarily." If we accord with this proposition, we must of necessity look upon the higher manifestation as having more intimate relations with the psychic entity. The bodily life, then, is for the sake of the other, to afford it a medium for becoming objective and invested with physical conditions. The mind is the energy or force that pervades the body, keeping it together and in activity. When it dissolves the connection, the body falls under the action of other laws, and dissolves into its molecular constituents.

When the physician is called upon to advise with the patient, he considers whether the disease, or rather the manifestation which the morbid condition makes, is organic or functional. In the former case, there will be actual lesion, what is technically denominated a loss of continuity in a part of the body. In the other instance, there is only the disturbed action of organic structure. This disturbance is only the effect of a cause which is interior and hidden from sight. The every-day practitioner will be content with affording relief to the symptoms which have been ascertained. We would suggest a further inquiry. It is our place and duty to search for the causes, examining the matter as psychologists, and, therefore, as philosophers—perhaps as seers and prophets.

Doctor Jahr in his treatise on Homœopathy, has uttered the same thing. He says: "We are to regard every given case of disease less as a local affection of this or that organ, causing a general derangement in the organism, than as a consequence of or disturbance in the principle which governs and preserves in harmony all the vital functions of the body. From this it results that, in practice, it is less important to remove the affection of an organ than to regulate the normal state of the principle of health in the organism; convinced that the normal state of this principle being re-established, all the consequences arising from its disturbances would also naturally cease, and in a much more certain and permanent manner than if they had only been transferred from one part to another by derivatives, or momentarily suppressed by palliatives."

Physiological science, as it now consists, has not settled the fact in regard to what the essential principle of health really is. We may be pretty certain that chemical preparations and pharmaceutical compounds

will not reach to it. The body is only an incident of our individuality, and whatever disturbance may be going on in and about it, is superinduced from that which permeates it, and at the same time extends infinitely beyond. It is the life itself, the very life, with which we have to do. This life is a one—an ocean so to speak, extending everywhere, as the ocean of water extends over a large part of the earth, and the nobler ocean of air all over it, to many miles above our heads. That ocean of life subsists every living creature; it maintains our bodily organism and all its tissues. It adds no weight to our bodies, no bulk, or anything of dimension; but it keeps them alive. It is not just, therefore, to consider that the student of the healing art is going at all out of place, in the endeavour to learn what he can of this all-pervading principle.

About the time of the Christian era, this doctrine was revived in the world of scientific learning. Athenaios, a physician born in Pamphylia, seems to have been instrumental in this matter. He taught *Materia Medica* as distinct from Therapeutics, and also wrote upon Food and Diet. He went afterward to Rome, where he acquired distinction. He maintained that there was an immaterial, active principle in the body, which he denominated *pneuma*, or spirit; and he considered the state which it was in as the source of health or disease.

Hippocrates, four hundred years before, had taught something of a very similar character. He named the principle which regulated the bodily functions *phusis*, or nature. From this word, those who practice the healing art are now called *physicians*, or servants of nature. What Hippocrates meant was an all-pervading principle in the body. It is now called the *vis medicatrix naturee*, the healing force of nature. It is an energy essentially superior to material substance. Athenaios very properly designated it as spiritual. It is an historical fact that a school of medicine sprang up by the title of *Pneumatists*, or Spiritists, and prevailed more or less in Asia Minor and Syria, through the Apostolic age and long afterward. It was predominant in Pergamos, the city where Galen was born and educated.

Another theory grew out of this; that there is an animal spirit generated in the blood. Many believe it now; and it seems to be the doctrine of the Books of Moses. "The life of the flesh is in the blood," we are told in the English version of Leviticus.*

Untzer and Prochaska give this animal spirit the name of *vis nervosa*, or nervous force; and propounded the hypothesis that it has its origin in the brain. We are further told that this organism is the most important of all in the body; that it is the seat of the rational soul, or interior mind; and further, that it is the link by which the soul and body are united, and the instrument by which the soul, so long as it is united to the body, performs its uses. By it, in short, the mind acts on the body, and the body, in turn, acts upon and influences the mind.

I cannot accept this dogma without certain qualifications. It is true in a great degree, but the current ideas upon the subject are more or less at fault. There is somewhat of exaggeration in the statement, so frequently made, that the soul, through the instrumentality of the cerebro-spinal axis, has the power of exciting in the body various movements that are involuntary, but which are essential to it: as digestion, assimilation, secretion, and the other physiological processes. These functions are as correctly performed by individuals with a deficient quality of brain, as by those who are more nobly endowed. The horse and the ox digest and are nourished, and go through with all the physiological processes as well as the clearest-headed man. The fishes, reptiles, insects and other creatures tell a like story. In a very

* This theory and belief as in echo from the Sanctuaries of the initiated hieropants. It is not "an animal spirit generated in the blood" but blood itself is one of the innumerable states of that Spirit or the *One Life of Esotericism*: Ether, vapour, ozone, animal electricity etc., and finally animal blood.—Ed.

strict analogy, the grass, trees, and all the vegetable kingdom feed, digest, assimilate, secrete, excrete and perform other functions. I see no way to escape from the conclusion that the brain and its dependencies, important as they are, do not eliminate the vital or nervous force which controls in these matters. If they could be removed without shock, clear down to the medulla oblongata and its associate ganglia, there might be no hindrance whatever to all these physiological acts.

Professor George Ernest Stahl, of the University of Halle, appears to have approximated more closely to the philosophical foundations. He propounded the hypothesis that health depended upon the integrity of the fluids of the body. He has good reason for his dogma, for all that is most essential to our existence is fluid. Five-sevenths of the body are constituted from water. The parts which we denominate solids are chiefly from that origin. The nervous system is fluid, or nearly so; the fats in the body are fluid, and so to a great extent are the muscles. The circulation of the blood sustains every part of the structure. When any part fails to get its due allotment, its strength ebbs away, and it becomes inert. The brain stops work when the blood becomes deficient in nutritive material and vital force.

Professor Stahl had been court physician at Weimar, the metropolis of the intellectual world of Germany. He did not rely upon books for his instruction so much as upon his observation and contemplation. This is by no means an unreasonable method. There is a prescience in the human intellect which usually anticipates the discovery of truth, a criticism which concerns itself with the profound significance of things, even beyond theory or calculus; and all phenomena eventually resolve themselves in accordance with it. Reason itself is but radiation, a saying of the Absolute Verity. Stahl relied upon his intuitive perception as the means of knowing the truth. He attempted a revolt against the physico-chemical dogmas which had swept over the medical world like a sirocco, debilitating every heart and intellect where it blew. The body is passive, he taught, receiving influences from the soul; and it is necessary to the soul, in order to establish conscious relations with the external world. No muscle of the body is a force, but only the instrument of a force. All motion implies and requires the operation of a spiritual moving agency.

He affirmed that every pathological affection was the result of the reaction of the soul against the mortific agent, and that the totality of the symptoms of any given case of disease only represents and indicates the succession of vital movements. Samuel Thomson and the more philosophical Eclectics taught the same doctrine. I have repeatedly heard it uttered by broad-browed, sun-burnt men. The logical outcome of this doctrine is, that the physician's duty is either to remain as the inactive witness of the struggle, or to aid the soul intelligently in her endeavors to restore the body to a state in which it will be her unobstructed and passive instrument. As phenomena, the things which appear about us, are not the genuine realities, so symptoms are not disease. It requires intelligence, spiritual insight, to deal with symptoms. We are liable otherwise, with our bungling and crude remedies, to derange the wise combinations of the soul, the supreme regulator of the economy; to impede and hinder its efforts to set itself right with the physical organism.

The learned and wise German, however, seems not to have been clear in regard to the mode of communication between the two. Barthez mentions the *vital principle*, but curiously declares that it is neither a subtle entity intermediate between soul and body, nor a mode of organized matter. It is more common at the present time to name it the *vis vite* or *vires vitales*; but even with this it seems to be regarded as some blind principle about us which physicians talk about—a kind of salt to keep the body from decay. "I marvel," says the Druidic poet Taliesin, "that in their books they do not

know with certainty what are the properties of the soul, of what form are its members, what region is its abode, what spirit, what inflowing sustains it." This is perhaps as just a criticism now as twelve centuries and more ago.

Van Helmont, the father of modern medicine, was clearer in his conceptions. He declared that the soul was not fettered to any one organ of the body, but diffused itself through all. He ventured to experiment on himself with aconite, and found his very sense and consciousness transposed. He no longer thought and felt with the head, but with the organism in the region of the stomach. His power of perception was clearer than ever. He neither slept nor dreamed, but thought with the consciousness at the epigastric centre. He denominates the nervous structure at that point the sun-tissue, from the ancient designation. "The sun-tissue is the chief seat and essential organ of the soul," he declares; "the genuine seat and sensation is there, as that of memory is in the head. Reflection, the companion of the past and future, inquiry into circumstances, are the functions of the head; but the rays are sent by the soul from the centre, from the region of the stomach. The isolated cognitions of the future, and that which is independent of time and place, belong solely and alone to the central hearth of this epigastric region. Notwithstanding this, however, the feeling soul is not enclosed in the stomach as in a bag; she only has her chief seat there. From that point proceed the light and warmth which diffuse themselves through the whole body; from thence is the power of life which prevails in all the organs."

The medium for the diffusion of life over the body, it will be seen, is the ganglionic nervous system, which radiates from the solar ganglion as sunbeams from the great orb of day. In it, substantially, "we live and move and have our being." It is the older part of the nervous organism, the first formation in the embryo. Its functions are perfect before birth; it is the foundation of the whole physical being. It connects each organ of the body with every other, and the whole physical structure with the informing soul. All asthma has its origin from this fountain, and the energy which restores to health must emanate from this source. It is the seat, also, of the moral faculties, to which we instinctively refer our affections and emotions.

"There is an inmost centre in us all,
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in,—
This perfect, clear conception, which is Truth.
A baffling and perverting carnal mesh
Blinds it and makes all error: and to know
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Suppose to be without."

Brain and mental culture deserve higher honor than is paid them, yet it is the higher moral nature at the foundation of life which is nearest to accord with the truth of things. "This," says Dr. Burke, "is why we rank a man of genius (that is, whose greatness essentially consists in moral elevation) above a man of talent (that is, a man who is great by his intellect alone, or by his intellect chiefly)."—*Medical Tribune*. New York.

THE HIMALAYAN BROTHERS—DO THEY EXIST?*

BY MOHINI MOHAN CHATTERJI, M.A., B.L., F. T. S.

"ASK and it will be given you; knock and it will open"—this is an accurate representation of the position of the earnest enquirer as to the existence of the Mahatmas. I know of none who took up this enquiry in right earnest and was not rewarded for his labours with knowledge—certainty. In spite of all this there are plenty of people who cavil and cavil but would not take the trouble of proving the thing for themselves. Both by Europeans and a section of our own countrymen—the too European-

* See in this connection editorial note to a letter published elsewhere.—Ed.

ized graduates of Universities—the existence of the Mahatmas is looked upon with incredulity and distrust, to give the thing no harder name. The position of the former is easily intelligible, for these things are so far removed from their intellectual horizon, and their self-sufficiency is so great, that they are almost impervious to these new ideas. But it is much more difficult to conceive why people of this country, who are born and brought up in an atmosphere redolent with the traditions of these things, should affect such scepticism. It would have been more natural for them on the other hand, to hail such proofs, as those I am now laying before the public with the same satisfaction as an astronomer feels when a new star, whose elements he has calculated, swims within his ken. I myself was a thorough-going disbeliever only two years back. In the first place I had never witnessed any occult phenomena myself, nor did I find any one who had done so in that small ring of our countrymen, for whom only I was taught to have any respect—the “educated classes.” It was only in the month of October 1882 that I really devoted any time and attention to this matter, and the result is that I have as little doubt with respect to the existence of the Mahatmas as of mine own. I now *know* that they exist. But for a long time the proofs that I had received were not all of an objective character. Many things which are very satisfactory proofs to me would not be so to the reader. On the other hand I have no right to speak of the unimpeachable evidence I *now* have. Therefore I must do the best I can with the little I am permitted to give. In the present paper I have brought forward such evidence as would be perfectly satisfactory to all, at all capable of measuring its probative force.

The evidence now laid before the public was collected by me during the months of October and November 1882, and was at the time placed before some of the leading members of the Theosophical Society, Mr. Sinnett, among others. The account of Bro. Ramaswamiar's interview with his “guru” in Sikkin being then ready for publication, there was no necessity, in their opinion, for the present paper being brought to light. But since an attempt has been made in some quarters to minimize the effect of Mr. Ramaswamiar's evidence by calling it most absurdly “the hallucinations of a half frozen strolling Registrar,” I think something might be gained by the publication of perfectly independent testimonies of, perhaps, equal, if not greater, value, though of a quite different character. With these words of explanation as to the delay in its publication, I resign this paper to the criticism of our sceptical friends. Let them calmly consider and pronounce upon the evidence of the Tibetan pedlar at Darjiling, supported and strengthened by the independent testimony of the young Brahmachari at Dehradun. The persons who were present when the statements of these persons were taken, all occupy very respectable positions in life—some in fact belonging to the front ranks of Hindu Society, and several in no way connected with the Theosophical Movement, but on the contrary quite unfriendly to it. In those days I again say I was rather sceptical myself. It is only since I collected the following evidence and received more than one proof of the actual existence of my venerated master—Mahatma Koothoomi, whose presence—quite independently of Madame Blavatsky, Colonel Olcott or any “alleged” Chela—was made evident to me in a variety of ways, that I have given up the folly of doubting any longer. Now I believe no more—I know; and knowing I would help others obtain the same knowledge.

M. M. C.

During my visit to Darjiling I lived in the same house with several Theosophists, all as ardent candidates as myself for chelaship, and most of them as doubtful with regard to the Himalayan Mahatmas as I was myself at that time. I met at Darjiling persons who claimed to be chelas of the Himalayan Brothers and to have seen and lived with them for years. They laughed

at our perplexity. One of them showed us an admirably executed portrait of a man who appeared to be an eminently holy person, and who, I was told, was the Mahatma Koothoomi, (now my revered master) to whom Mr. Sinnett's “Occult World” is dedicated. A few days after my arrival, a Tibetan pedlar of the name of Sundook accidentally came to our house to sell his things. Sundook was for years well-known in Darjiling and the neighbourhood as an itinerant trader in Tibetan knick-knacks, who visited the country every year in the exercise of his profession. He came to the house several times during our stay there, and seemed to us, from his simplicity, dignity of bearing and pleasant manners, to be one of Nature's own gentlemen. No man could discover in him any trait of character, even remotely allied to the uncivilized savages, as the Tibetans are held in the estimation of Europeans. He might very well have passed for a trained courtier, only that he was too good to be one. He came to the house while I was there. On the first occasion he was accompanied by a Goorkha youth, named Sundar Lall, an *employé* in the *Darjiling News* office, who acted as interpreter. But we soon found out that the peculiar dialect of Hindi, which he spoke, was intelligible to some of us without any interpreter, and so there was none needed on subsequent occasions. On the first day we put him some general questions about Tibet and the Gelugpa sect, to which he said he belonged, and his answers corroborated the statements of Bogle, Turnour, and other travellers. On the second day we asked him if he had heard of any persons in Tibet who possessed extraordinary powers besides the great lamas. He said there were such men. That they were not regular lamas but far higher than they, and generally lived in the mountains beyond Tchigatze and also near the city of Lhasa. These men, he said, produce many and very wonderful phenomena or “miracles” and some of their *chelas* or “lotos,” as they are called in Tibet, cure the sick by giving them to eat the rice which they crush out of the paddy with their hands &c., Then, one of us had a glorious idea. Without saying one word, the abovementioned portrait of the Mahatma K. H. was shown to him. He looked at it for a few seconds, and then, as though suddenly recognizing it, he made a profound reverence to the portrait, and said it was the likeness of a Chohan (Mahatma) whom he had seen. Then he began rapidly to describe the Mahatma's dress, and naked arms; then suiting the action to the word, he took off his outercloak, and baring his arms to the shoulder, made the nearest approach to the figure in the portrait, in the adjustment of his dress.

He said he had seen the Mahatma in question accompanied by a numerous body of gylungs, about that time of the previous year (beginning of October 1881) at a place called Giansi, two days' journey southward of Tchigatze, and whither the narrator had gone to make purchases for his trade. On being asked the name of the Mahatma, he said to our unbounded surprise—“They are called Koothum-pa.” Being cross-examined and asked what he meant by “they,” and whether he was naming one man or many, he replied that the Koothum-pas were many, but there was only one man or chief over them of that name; the disciples being always called after the names of their guru. Hence the name of the latter being Koot-hum, that of his disciples was “Koot-hum-pá” Light was shed upon this explanation by a Tibetan dictionary, where we found that the word “pá” means “man;” ‘Bod-pá’ is a ‘man of Bod or Thibet,’ &c. Similarly Koothum-pa means man or disciple of Koothoom or Koothoomi. At Giansi, the pedlar said, the richest merchant of the place went to the Mahatma, who had stopped to rest in the midst of an extensive field, and asked him to bless him by coming to his house. The Mahatma replied he was better where he was, as he had to bless the whole world and not any particular man. The people, and among them our friend Sundook, took their offerings to the Mahatma, but he ordered them to be distributed among the poor. Sundook

was exhorted by the Mahatma to pursue his trade in such a way as to injure no one, and warned that such was the only right way to prosperity. On being told that people in India refused to believe that there were such men as the "Brothers" in Tibet, Sundook offered to take any voluntary witness to that country and convince us through him as to the genuineness of their existence, and remarked that if there were no such men in Tibet, he would like to know where they were to be found. It being suggested to him that some people refused to believe that such men existed at all, he got very angry. Tucking up the sleeve of his coat and shirt, and disclosing a strong muscular arm, he declared that he would fight any man who would suggest that he had said anything but the truth.

On being shown a peculiar rosary of beads belonging to Madame Blavatsky, the pedlar said that such things could only be got by those to whom the Teshu lama presented them, as they could be got for no amount of money elsewhere. When the chela who was with us put on his sleeveless coat and asked him whether he recognized the latter's profession by his dress, the pedlar answered that he was a "Gylung" and then bowing down to him took the whole thing as a matter of course. The witnesses in this case were Babu Nobin Krishna Bannerji, Deputy Magistrate, Berhampore, M. R. Ry. Ramaswamiyer Avergal, District Registrar, Madura (Madras), the Goorkha gentleman spoken of before, all the family of the first named gentleman, and the writer.

Now for the other piece of corroborative evidence. This time it came most accidentally into my possession. A young Bengali Brahmachari, who had only a short time previous to our meeting returned from Tibet and who was residing then at the house of my grandfather-in-law, the venerable Babu Devendra Nath Tagore of the Brahmo Samaj, gave most unexpectedly in the presence of a number of respectable witnesses, the following account:—

On the 15th of the Bengali month of Asar last (1882), being the 12th day of the waxing moon, he met some Tibetans called the *Koothoompas* and their *guru* in a field near Taklakhar, a place about a day's journey from the Lake of Manasarawara. The *guru* and most of his disciples who were called *gylungs*, wore sleeveless coats over under-garments of red. The complexion of the *guru* was very fair, and his hair, which was not parted but combed back, streamed down his shoulders. When the Brahmachari first saw the Mahatma he was reading in a book, which the Brahmachari was informed by one of the *gylungs*, was the *Rig Veda*.

The *guru* saluted him and asked him where he was coming from. On finding the latter had not had anything to eat, the *guru* commanded that he should be given some ground gram (*Sattoo*) and tea. As the Brahmachari could not get any fire to cook his food with, the *guru* asked for, and kindled a cake of dry cow-dung, the fuel used in that country as well as in this, by simply blowing upon it and gave it to our Brahmachari. The latter assured us that he had often witnessed the same phenomenon, produced by another *guru* or *chohan*, as they are called in Tibet, at Gauri, a place about a day's journey from the cave of Tarchin, on the northern side of Mount Kailas. The keeper of a flock, who was suffering from rheumatic fever came to the *guru*, who gave him a few grains of rice, crushed out of paddy, which the *guru* had in his hand and the sick man was cured then and there.

Before he parted company with the *Koothoompas* and their *guru*, the Brahmachari found that they were going to attend a festival held on the banks of the Lake of Manasarawara, and that thence they intended to proceed to the Kailas mountains.

The above statement was on several occasions repeated by the Brahmachari in the presence (among others) of Babu Dwijender Nath Tagore of Jorasanko, Calcutta; Babu Cally Mohan Ghose of the Trigonometrical Survey of India, Dehradun; Babu Cally Cunar

Chatterji of the same place; Babu Gopi Mohan Ghosh of Dacca; Babu Priya Nath Sastri, Clerk to Babu Devendernath Tagore, and the writer. Comments would here seem almost superfluous, and the facts might very well have been left to speak for themselves to a fair and intelligent jury. But the averseness of people to enlarge their field of experience and the wilful misrepresentation of designing persons know no bounds. The nature of the evidence here adduced is of an unexceptional character. Both witnesses were met quite accidentally. Even if it be granted, which we certainly do not for a moment grant, that the Tibetan pedlar, Sundook, had been interviewed by some interested person, and induced to tell an untruth, what can be conceived to have the motive of the Brahmachari, one belonging to a religious body noted for their truthfulness, and having no idea as to the interest the writer took in such things, in inventing a romance, and then how could he make it fit exactly with the statements of the Tibetan pedlar at the other end of the country? Uneducated persons are no doubt liable to deceive themselves in many matters, but these statements dealt only with such disunited facts as fell within the range of the narrator's eyes and ears and had nothing to do with their judgment or opinion. Thus, when the pedlar's statement is coupled with that of the Dehradun Brahmachari, there is, indeed, no room left for any doubt as to the truthfulness of either. It may here be mentioned that the statement of the Brahmachari was not the result of a series of leading questions, but formed part of the account he voluntarily gave of his travels during the year and that he is almost entirely ignorant of the English language and had, to the best of my knowledge, information and belief never, even so much as, heard of the name of Theosophy. Now, if any one refuses to accept the mutually corroborative but independent testimonies of the Tibetan pedlar of Darjiling and the Brahmachari of Dehradun on the ground that they support the genuineness of facts not ordinarily falling within the domain of one's experience, all I can say is that it is the very miracle of folly. It is, on the other hand, most unshakably established upon the evidence of several of his chelas, that the Mahatma Koothoomi is a living person like any of us, and that moreover he was seen by two persons on two different occasions. This will, it is to be hoped, settle for ever the doubts of those who believe in the genuineness of occult phenomena, but put them down to the agency of "spirits." Mark one circumstance. It may be argued that during the pedlar's stay at Darjiling, Mme. Blavatsky was also there, and who knows, she might have bribed him (!) into saying what he said. But no such thing can be urged in the case of the Dehradun Brahmachari. He knew neither the pedlar nor Madame Blavatsky, had never heard of Colonel Olcott, having just returned from his prolonged journey, and had no idea that I was a fellow of the Society. His testimony was entirely voluntary. Some others who admit that Mahatmas exist, but that there is no proof of their connection with the Theosophical Society, will be pleased to see now, that there is no *a priori* impossibility in those great souls taking an interest in such a benevolent Society as ours.

I purposely leave aside all proofs which are already before the public. Each set of proofs is conclusive in itself, and the cumulative effect of all is simply irresistible.

EDITOR'S NOTE.—Secondary evidence is no longer necessary. On November the 20th at 10 A. M. two telegrams were received by us, dated Lahore, one from Colonel Olcott, who notified us that he had been visited *in person* by Mahatma "K. H." on the preceding night; and the other—from Mr. W. T. Brown, F. T. S. of the "London Lodge." Theosophical Society in these words: "Visited early this morning by Mahatma K. H. who left me a silk handkerchief as a memorial, &c!" and today 22nd having telegraphed to both those gentlemen for permission to announce the long expected event in the *Theosophist*, we received an answer that not only could "Master's visit be mentioned," but that our President, Mr. Brown, and Mr. Damodar "had another call last night near their tent, the Master being accompanied in flesh and body by brother Djal Khood." Unless Mr. W. T. Brown, to complete the trio, be classed by our Spiritualistic friends also among the "Occidental Humourists," the question as to the real existence of the Mahatma, is

pretty well settled now. One witness may be mistaken as to facts, and even a doubt may be cast upon the evidence of two witnesses. But when it comes to the testimony of three or more witnesses speaking to a fact that occurred in their presence doubt would become absurd even in a Court of Justice. We have not yet received the particulars, but since we have been notified that Mahatma K. H. on his way to Siam would most likely pass *via* Madras in a week or so, we have every reason to suppose that our President and Mr. Brown saw the real, living body not merely as before—the astral form of the MASTER.—Ed.

OCULT WORLD—

HAPPY MR. HENRY KIDDLE'S DISCOVERY.

BY T. SUBBA ROW, B. A. B., L., F. T. S.

I HAVE been watching with considerable interest the effect produced on the western Public by Mr. Sinnett's book on "Esoteric Buddhism;" and I have not been disappointed in my expectations. There is nothing surprising in the attitude of the Spiritualists towards Theosophy and its Teachers. Startled by the strange phenomena—erroneously called *spirit* manifestations, which have been witnessed during the last few years, the majority of the so-called Spiritualists have firmly persuaded themselves into the belief that those manifestations indicate a turning point in the history of mankind, that they are destined to introduce into the world a sublime system of religious philosophy which will supplant every other existing system whether in the East or in the West, and that for the first time in the annals of this globe man is being permitted through the instrumentality of the manifestations to have a glimpse into the mysterious inner world. They are not probably aware of the fact, or they are extremely unwilling to believe, that these phenomena were known in the East for long ages and that their mysterious causes were carefully studied by esoteric mystics. They are evidently offended at being told that these phenomena are rather stale to the Eastern nations; that there is nothing very profound either in their manifestations or in their immediate causes, that they can never unravel the real mystery of the manifested Cosmos or of the human Spirit (7th principle); and that all that they can teach was long ago known to the Eastern Occultists. And probably there is another reason why the Spiritualists and the Theosophists of the West do not treat the teachings embodied in Mr. Sinnett's "Occult World" and "Esoteric Buddhism" with the serious attention that they deserve. Western nations are accustomed to look upon the Easterns as their inferiors in every respect. In their opinion, as it seems, muscular strength is always co-existent with intellectual powers and spiritual insight; and European political ascendancy means and includes intellectual and spiritual superiority. Hence they are too proud to admit that there are mystics in the East who know a good deal more about nature and her laws than all their scientists, philosophers, Spiritualists and religious teachers put together. The discovery of Mahatmas in the East is almost a nightmare to them; and they would feel very happy to get rid of it as soon as possible. Therefore instead of carefully examining the theories propounded in Mr. Sinnett's book, they are trying their best to ferret out a few facts and incidents which will enable them to disprove the existence of our Mahatmas, or render it extremely doubtful; or if both these courses be found impracticable, to show the Sadhus extremely inferior to themselves. Several prominent Spiritualists have already been giving absurd, superficial and one-sided accounts of the doctrines contained in Mr. Sinnett's book apparently with a view to allay the fears of orthodox Spiritualists, to soothe their own feelings and to vindicate the importance and incomparable grandeur of the "New Dispensation" ushered into the civilized and enlightened West by spirit-rapping and table-turning; while some other Spiritualists are probably consoling themselves with the idea that even if the Mahatmas should be proved to have an actual existence (outside of Mad : Blavatsky) they cannot be anything more than spirits (Pisachas!), or, at best—strong physical mediums.

Under such circumstances any thing like argument with the Spiritualists is worse than useless. Mere phenomena however wonderful can never prove to their satisfaction either the actual existence of Adepts or the nature of true Adeptship. Any phenomena that you may show them will at once be attributed to the agency of spirits (as they are called by them) or elementals as we call them, and classed with their own *séance* room manifestations. Even if we were to effect an impossibility and induce one of our Eastern Adepts to appear in London and prove his existence and knowledge before their eyes, these phenomena-hunters would proclaim him by way of compliment an excellent medium and nothing more. Hence, it is not difficult to foresee that so long as the general body of Spiritualists or their leaders are satisfied with their own illogical and fanciful hypotheses and make no attempt to investigate scientifically their phenomena and their causes in connection with the ancient systems of religious philosophy and occultism, it is impossible to expect them to give a patient hearing to the teachings of our Mahatmas. To a real scientific investigator who is attempting to ascertain the general law governing a particular class of phenomena, even the suggestion of a plausible hypothesis is of considerable value. The Mahatmas have never declared that they would give a systematic and exhaustive exposition of the Occult Science, but only that they intended to place before the general public a few general doctrines which might suggest some reasonable hypotheses by which the experience of ancient mystics and the so-called Spiritualistic phenomena of modern times may be knit together, and brought under one general law, and which may also show to some extent the scientific basis of all ancient religions whose teachings are generally supposed to be diametrically opposed to those of modern Science. To every genuine Occultist and every student of science these doctrines are of immense importance; especially at the present time, when old religious systems are dying out from want of real vital strength, when science has as yet found no means of penetrating into the inner world of noumena, and when the strange manifestations taking place in *séance*-rooms are rejected by the majority of the men of science as absurd superstitions, while they are regarded by the Spiritualists as indicative of the existence of disembodied Spirits!

Our Eastern doctrines having been proclaimed by the general body of Spiritualists as impertinent intruders, leaders of that body seem to have discovered at last a very simple means for getting rid of them. Mr. Henry Kiddle has found out that the Mahatma whose instructions are embodied in Mr. Sinnett's publications has committed an act of plagiarism in borrowing certain sentences from one of his lectures without admitting his obligation. He tells us, he wrote to Mr. Sinnett about his discovery more than a year ago; and though Mr. Sinnett distinctly states that he never heard from him, this American discoverer has been very persistently complaining to the public of the great injury done to him. This is considered as a very "grave charge" by the Spiritualists, who suppose that it "strikes at the very root, of the pretensions of the Adepts." But if these spiritualists—"Perplexed Readers" and "Students" who are making such a terrible fuss about the matter were to examine the passage in question carefully, they will, perchance, be able to perceive that there is evidently some confusion and mistake in the whole matter, and that the probabilities of the case are against the truth of Mr. Kiddle's complaint. Upon a closer examination of it I find that—

I. So far as the leading idea in the passage is concerned, if any body has committed literary theft it is the complainant himself and not the accused. I find no reference to Plato in the passages quoted from Mr. Kiddle's lecture in his letter published in "Light,"* and the complainant has very prudently omitted the reference

* Nor is there in his now famous lecture at Lake Pleasant, for we have procured and carefully read it.—Ed.

to the Greek philosopher that precedes the passages which he reproduces from the Mahatma's letter.

II. There seems to be nothing very sublime in the language used by Mr. Kiddle in the passage under consideration; and it may be easily seen from the other letters written to Mr. Sinnett by the Mahatma concerned, that the said Mahatma's English vocabulary is not more limited than his own and that he is not wanting in power of expression. It is, therefore, very difficult to see why the Master should have borrowed Mr. Kiddle's language, unless some good reason can be shown for it.

III. There are certain expressions and certain alterations of Mr. Kiddle's language in the passage in question which show that the Mahatma never intended to borrow Mr. Kiddle's ideas and phrases but that he rather intended to say something against them. Where the Spiritualistic lecturer says that "the world advances," the Mahatma says that "the world will advance" for the purpose of showing that this change in ideas must inevitably take place by reason of the great cyclic Law to which the Universe is subject. Where the lecturer says that "the agency called Spiritualism is bringing a new set of ideas into the world," the Mahatma emphatically affirms that "it is not physical phenomena" that he and his brother Occultists study, but "these universal ideas" which are as it were the noumena underlying all physical manifestations. The contrast between the Mahatma's view of the relationship between these ideas and physical phenomena and Mr. Kiddle's view is striking. The latter thinks that new ideas are being introduced into the world by physical phenomena, while the former thinks that new physical phenomena have begun to manifest themselves by reason of a change in these general ideas (noumena) which govern all physical phenomena in the objective world. It seems to me that even the word 'idea' has been used in two different senses by the Mahatma and Mr. Kiddle respectively. The former means by the word 'idea' the original form or type according to which the objective manifestation takes place. And this is Plato's meaning which the Spiritualistic lecturer has not properly understood. Mr. Kiddle, on the other hand, uses the same word in the sense it is ordinarily used by English writers. And again, where the lecturer speaks of "the universal reign of law as the expression of the divine will," the Mahatma postulates the existence of "an immutable Law" not depending on any divine will.

But "A Perplexed Reader" writing to *Light* says that the Mahatma "has omitted inconvenient words and has so distorted the ideas he has borrowed as to divert them from their original intention to suit his own very different purpose." If there is a difference of words and ideas where is the offence? Or is it a law of plagiarism that the person who borrows from another's writings should do so without making the slightest alteration in the passage extracted? If this "Perplexed Reader" were not also a perplexed thinker, he would have seen that these very alterations in the passage in question go very far to show that there was no intention on the Mahatma's part to borrow Mr. Kiddle's inaccurate language and erroneous ideas and that there is some misconception—some mistake in all this.

IV. It is quite evident from the wording of the passage under examination that there is "something wrong somewhere." Plato is introduced into it rather abruptly and the grammatical construction of the last sentence is by no means clear. Apparently there is no predicate which refers to "ideas larger, &c."

A part of the sentence is thus evidently lost . . . From the foregoing considerations it will be clearly seen that it could not have been the Mahatma's intention to borrow anything from Mr. Kiddle's lecture. On the other hand, the Mahatma's emphatic declaration immediately preceding the passage in question that Adepts of the "Good Law" do not believe in any other but planetary spirits, his remarks regarding the insufficiency

and worthlessness of mere physical phenomena in unraveling the mysteries of the noumenal world, and his enunciation of the existence of an immutable law in no way subject to the divine will, the existence of which is assumed by the lecturer, all tend to show that the Mahatma's real intention was rather to criticise than adopt the views of the Spiritualists as embodied in Mr. Kiddle's remarks. Therefore, from a careful perusal of the passage and its contents, any unbiassed reader will come to the conclusion that some body must have greatly blundered over the said passage and will not be surprised to hear that it was unconsciously altered through the carelessness and ignorance of the Chela by whose instrumentality it was "precipitated." Such alterations, omissions and mistakes sometimes occur in the process of precipitation; and I now assert, I know it for certain from an inspection of the original precipitation proof, that such was the case with regard to the passage under discussion. I can assure the "Student" who throws out a suggestion in his letter to *Light* that there might be some deep psychological problem involved in the matter in dispute, that there is one, and that one is no other psychological mystery than the is above indicated. The Mahatma against whom the accusation has been brought, will, of course, think it beneath his dignity to offer any explanation in his own defence to Mr. Kiddle or his followers and supporters. But I hope Mr. Sinnett will be good enough to place before the public as soon as possible such explanation or information as he may be permitted by the Mahatma concerned, with regard to the "Mystery" of the passage in question and the manner in which the letter which contains the said passage was received by him.

In conclusion I cannot but regret that some writers in the Spiritualistic organs and other English journals have thought it fit to drag our Mahatma's name into public print without any necessity for doing so, using, moreover, such remarks and insinuations as are fully calculated to be highly offensive to those who have the good fortune to be personally known to, and acquainted with, the Mahatma in question. The reproach contained in the *Protest* of 500 Hindu theosophists—just published in *Light*—may be fairly applied to many a Spiritualist besides "G. W. M. D."

(Continued from the November Number of the Theosophist.)

MEDICAL MAGNETISM AND THE HEALER MAGNETIC.

BY SEETA NATH GHOSE.

Now, as the preservation of the natural magnetic polarity of the body induced by the earth, serves to adjust all its natural functions properly and thereby maintain health, and, on the other hand, as the reversion of the magnetic polarity, natural to the body, serves to obstruct, or derange the natural functions and thereby cause ill health, the treatment of diseases by this instrument is effected simply by connecting the *anode* pole of the battery with the screw (A) and the *cathode* pole with the screw (C) and making the diseased person lie down within the instrument in such a manner, that his head may be projected out from the screw-end, and his feet projected out from the other end of the same. The intensity of the current of electricity applied to the instrument by the poles of a galvanic battery, and the length of time for which a patient is kept within the instrument, are regulated according to his temperament which is determined by feeling his pulse in a peculiar way. Instead of using this instrument according to the pathology or the symptomatology of diseases, it is simply used according to the temperament of the patients. When the quantity of the electric current applied and the length of time for which a patient is kept within the instrument, are properly regulated according to his pulse, every function of his body, deranged, obstructed or rendered inactive by any cause, is

corrected and set to proper order. In consequence of the correction of functions thus effected every description of indisposition, known or unknown, felt or slighted by the patient, is partially or entirely removed as it is slight or serious.

To create disease by this instrument is likewise a very simple thing. If a man be made to lie down within the instrument with his head projected out from its screw-end, and his feet projected out from the other end, and if the *anode pole* of a powerful Galvanic battery be connected with the screw (C), and the *cathode pole* of the same with the screw (A), he is sure to fall a victim to such disease or diseases which may have a latent tendency to break out in him. On connecting the Galvanic battery with this instrument in the manner aforesaid, the current of electricity runs from the screw (C) towards the screw (A), keeping the head of the man lying within, on the left side of the current. In consequence the man lying within the instrument becomes magnetised in such a manner that his head is rendered the south pole and his feet the north pole. The magnetic polarity, induced by the instrument, being opposed to the natural magnetic polarity of his body, the potency of the latter must be reduced to some extent. The reduction of the potency of the natural magnetic polarity of his body being thus effected, very soon develops the disease or diseases latent in his body.

According to their respective physiological actions, the drugs embodied in our *Materia Medica* have been judiciously classed into astringent, tonic, stimulant, sedative, alterative, emetic, expectorant, purgative, deobstruent, demulcent, antiseptic, and antizymotic orders. In treating diseases we administer different drugs of the different orders with the intention of producing different healthy actions in the system, but in treating diseases with our Magnetic-Healer, we have nothing more to do than to put the patients within it for a certain length of time. By simply doing this we are in a position to produce any action in the system which may be deemed necessary for the removal of a disease. From what has been just now said it should not be inferred at once that we are quite averse to use any material drug for the removal of a disease. We are rather in favour of judicious administration of the most innocent drugs of our *Materia Medica* in times of urgent need. Those drugs which when misapplied through mistake or ignorance, may produce serious evil effects, are now being carefully avoided by us.

We have already mentioned that the length of time for which a patient is kept within the instrument and the degree of battery power ordered for a patient, are regulated according to his temperament, which is ascertained by simply feeling his pulse. There are seven varieties of temperaments usually met with in patients on examining their pulse; viz., *nervous, bilious, phlegmatic, nervo-bilious, nervo-phlegmatic, bilio-phlegmatic, and nervo-bilio-phlegmatic*; of these seven varieties, the first three are pure, and the last four are mixed. Of the three pure temperaments the phlegmatic requires more time and battery-power than the bilious, and the bilious requires more time and battery-power than the nervous in being treated by the Magnetic Healer. In other words the phlegmatic and the nervous temperament stand on maximum and minimum points of time and battery-power respectively, and the bilious is nearly intermediate between them regarding the same. From the datum thus obtained it becomes very easy to decide how much time and battery-power are required by the four mixed varieties of temperaments mentioned above in being treated by the Magnetic Healer. How the pulse is examined with a view to determine the temperament, is a subject of vital importance in my estimation. The mode which I have adopted in examining the pulse, differs, in many respects, from what is in vogue amongst the *Allopathic* and *Homœopathic* practitioners. As that mode of examin-

ing the pulse is also of very great service in diagnosing diseases pathologically and selecting appropriate remedies for their treatment, it would be better to dwell upon it at large on a future occasion than to describe it shortly in this. It is so exquisitely nice that a short description is more likely to murder than to elucidate it.

(To be continued.)

A PSYCHOLOGICAL PHENOMENON.

WE have much pleasure to be able to lay before the public a remarkable psychological phenomenon, as interesting as it is well authenticated. On November 10th, a European gentleman attached to the Theosophical Head Quarters was engaged in some work in a room adjoining that of Madame Blavatsky, when he heard a voice, which he believed was that of Mr. D—K—M, an officer of the Parent Society, speaking to Madame Blavatsky in her room. As this young man had, to that gentleman's knowledge, left the Head Quarters some weeks previously to join Col. Olcott at Poona, he naturally thought at the time that he had come back and so entered Madame Blavatsky's room to greet the officer in question on his return. But fancy his surprise when on entering the room he found that D—K—M was nowhere to be seen; and his surprise positively grew up to amazement when on enquiring he found that, though this young Brahman was at the moment at Moradabad, N. W. P., yet Madame Blavatsky who was then standing looking very much perplexed, before the shrine setting it in order, had also not only heard that chela's voice, but assured the gentleman that she had a message from D—K—M, which was of great importance—the words of which *she* was asked to repeat by telegram. She immediately proceeded to have them wired to Moradabad and the message was sent. In the evening, General and Mrs. Morgan from Ooty, Miss Flynn from Bombay, Mr. Mohini Mohan Chatterji from Calcutta, and others then on a visit at Adyar, talked the matter over a good deal, all expressing surprise and intense curiosity as to how far the phenomenon would be verified.

With these prefatory remarks we may safely leave the following documents to speak for themselves and invite our Spiritualistic friends to explain away the occurrence on their orthodox theories. These documents were received from Moradabad five days later:—

“On the evening of November 10, Mr. D—K—M—having at the request of Mr. Shankar Singh of Moradabad promised to ask the Mahatmas whether Col. Olcott would be permitted to treat mesmerically two children, in whom Shaugar Sing was interested, and having at his request gone to the Adyar Head-quarters in the *Shukshma sarira* (astral body) told us that he had received a message at the Adyar “Shrine;” at the same time he also said that he had asked Madame Blavatsky to give Col. Olcott a confirmation of his visit as well as of the order received through the shrine from Col. Olcott's *guru* by sending a telegram to him, D—K—M. or Shankar Sing; after which he reported (4-50 P.M.) its substance in these words:—*“Henry can try the parties once, leaving strongly mesmerised. Cajaputti oil to rub three times daily to relieve sufferers. Karma cannot be interfered.*”

(Signed) Shankar Sing.	(Signed) Narottam Dass.
(„) Pundit B. Sankar.	(„) L. Venkata Varadarajulu Naidu.
(„) W. T. Brown.	(„) Toke Narainasamy Naidu.
(„) Purmchri Dass.	(„) Chiranjee Lall.
(„) Farshotam Dass.	(„) H. S. Olcott.
(„) Ishri Prasad.	(„) Pran Nath Pandit.

The telegram mentioned by D—K—M. has just been received (8-45 A. M., November 11th) as a deferred or night message of 34 words, in which the above exact words are repeated. Madame Blavatsky says a “voice from the Shrine” spoke the words, and adds that D—K—M. heard the voice, and the telegram is sent at his request.

Copy of the telegram received from Madame H. P. Blavatsky by Mr. D—K—M.

(Class D †)

To Moradabad	From Adyar (Madras)
Words.	Hours.
49	17
Days.	Minutes.
16	15

“To: D—K—M.

care of Col. Olcott, President
Theosophical Society,

From
H. P. Blavatsky.

“Voice from Shrine says Henry can try parties once, leaving strongly mesmerized Cajaputti oil, rub three times daily to relieve suffering. Karma cannot be interfered with. D—heard voice; telegram sent at his request.” Noted that the telegram is dated Adyar, 5-15 P. M., or but 25 minutes later than the time when D—K—M.’s psychic message was reported at Moradabad. The two places are 2,281 miles apart.

(Signed) Ishri Prasad (Signed.) Purashotham Dass.

W. T. Brown.	Chendra Sekhara.
H. S. Olcott.	Toko Narainasamy Naidu.
Pundit Sankar.	L. Venkata Varadarajulu Naidu.”

Editor’s Note.—Mr. D—K—M. is a child of hardly 4 years’ standing, his remarkable psychic powers having received their development but lately. He is of a very delicate health and lives the life of a regular ascetic. Whenever the phenomenon of the separation of the astral from the physical body takes place, we are told, he falls invariably asleep or into a trance a few minutes before.

NOTICE.

Complaints have reached us from our subscribers in Europe and America regarding the state in which the Theosophist for September last has reached them. A friend writes to us from Hartford on the subject:—“My Theosophist for September has just come in such a mutilated condition that I must ask, if you will not send me another, as I can neither have it bound with the others, nor read it with any comfort. Some one has taken some sharp instrument and stabbed it through and through—from cover to cover, 16 times; each stab an inch long; four in a row, and four rows of them, making sixteen, and pretty well covering the page. Every page, or leaf in the book is thus mutilated; and the margins hang in tatters. What possible object could any one have in doing this? It was done after the wrapper was on, for the stabs go through the wrapper.” Our subscribers are not perhaps aware that during the prevalence of cholera in Egypt all letters and papers from India were held in quarantine at Brindisi by the Italian Government and had to undergo the customary stabbing and smoking before being forwarded. We hereby inform all subscribers whose copies have suffered from the quarantine to apply for fresh copies, which we have already forwarded to those whose complaints have reached us up to date.—Manager.

Answers to Correspondents.

P. C. MUKERJI.—(Oudh). The subject is a debatable one, and you give but your own views, without reference to those of eminent authorities.

AN INDIAN GRADUATE F. T. S.—The least said about the intolerent bigotry of ignorant sectarians the best. A Brahma missionary who speaks of others as “swines” (sic) is certainly a foeman unworthy of your steel.

KUNJA VIHARI BHATTACHARYA.—The conclusions of Drs. Salzer and Dods do not touch each other. Dr. Salzer speaks of the protoplasm of different species of animal organism having different odorant properties. What Dr. Dods says about certain causes preventing children from resembling their parents, refers to the exceptional suspension, within the limits of the species, of the general law expounded by Dr. Salzer. In the absence of the writer of the article on “Lamp of Life,” we are sorry we cannot furnish you with any fresh particulars relating to Chidananda Swamy’s life. A pure

physical body is absolutely necessary for success in occultism, and students of that sacred science have not seldom to disincarnate themselves to find bodies better suited for the purpose.

N. S. G.—On reflection, you will find that your “City and Country Life of Parsees” is unsuited to our columns.

P. D. K.—Your “Problem of the Existence of the Body” is out of our province.

A. B.—We never notice anonymous correspondents.

Mystic Lore.

SILAMANISM AND WITCHORAFY AMONGST THE KOLARIAN TRIBES.

By MIAD KOYORA KORIA HON, F. T. S.

HAVING resided for some years amongst the Múndás and Hós of Singbhoon and Chutia Nagpur, my attention was drawn at times to customs differing a good deal in some ways, but having an evident affinity to those related of the Nilghiri “Kurumbers” in Mrs. Morgan’s article in the September number of the Theosophist. I don’t mean to say that the practices I am about to mention are confined simply to the Kolarian tribes, as I am aware both Oraons (Dravidian tribes) and the different Hindu castes living side by side with the Kòls count many noted wizards among their number; but what little I have come to know of these curious customs, I have learnt among the Múndás and Hós, whose language I speak, some of the most celebrated practitioners among them being Christian converts. The people themselves say that these practices are peculiar to their race and not learnt from the Hindu invaders of their plateau, but from what I have read at times in the Theosophist of the Tantric ceremonies, I am inclined to think that some at least of the operations have a strong savour of the Tantric Black Magic about them, though practised by people who are often entirely ignorant of any Hindu language.

These remarks must be further premised by a short sketch of the Kól ideas of worship. They have nothing that I have either seen or heard of in the shape of an image, but their periodical offerings are made to a number of elemental spirits, and they assign a genie to every tree or rock in the country whom they do not consider altogether malignant, but who, if not duly “fed” or propitiated, may become so.

The Singbonga (lit. Sun or light spirit) is the chief; Bãrú Bonga (Spirit of the hills) and the Ikhir Bonga (Spirit of the deep) come next. After these come the Darha, of which each family has its own, and they may be considered in the same light as Lares and Penates. But every threshing, flour and oil mill has its spirit, who must be duly fed, else evil result may be expected.

Their great festival (the Karam) is in honor of Singbonga and his assistants; the opening words of the priest’s speech on that occasion sufficiently indicates that they consider Singbonga, the creator of men and things. Mânú re Singbonga manokoa lukidkhoa (In the beginning Singbonga made men).

Each village has its Sarna or sacred grove where the hereditary priest from time to time performs sacrifices to keep things prosperous; but this only relates to spirits actually connected with the village, the three greater spirits mentioned being considered general, are only fed at intervals of three or more years, and always on a public road or other public place, and once every 10 (ten) years a human being was (and as some will tell you is) sacrificed to keep the whole community of spirits in good train. The Pãhãns or village priests are regular servants of the spirits and the nãjo, d’ona* and Bihajulst are people who in some way are supposed to obtain an influence or command over them. The first and lowest grade of these adepts called nãjos (which may be translated as practitioners of witchcraft pure and simple) are frequently women. They are accused like the “Mula Kurumbers” of demanding quantities of grain or loans of money, &c., from people, and when these demands are refused, they go away with a remark to the effect “that you have lots of cattle and grain just now, but we’ll see what they are like after a month or two.” Then probably the cattle of the bewitched person will get some disease and several of them die, or some person

* Cf. Sanskrit Dikini, a witch.

† Cf. Sanskrit Bhakta, a devotee.

of his family will become ill or get hurt in some unaccountable way. Till at last, thoroughly frightened, the afflicted person takes a little oil and a little uncooked rice and goes to a *deona* or *máti* (as he is called in the different vernaculars of the province)—the grade immediately above a *nájo* in knowledge—and promising him a reward if he will assist him, requests his aid; if the *deona* accedes to the request, the proceedings are as follows. The *deona* taking the oil brought lights a small lamp and seats himself beside it with the rice in a *surpa* (winnow) in his hands. After looking intently at the lamp flame for a few minutes, he begins to sing a sort of chaunt of invocation in which all the spirits are named, and at the name of each spirit a few grains of rice are thrown into the lamp. When the flame at any particular name gives a jump and flares up high, the spirit concerned in the mischief is indicated. Then the *deona* takes a small portion of the rice wrapped up in a *Sál* (*Shorea robusta*) leaf and proceeds to the nearest new white-ant nest from which he cuts the top off and lays, the little bundle, half in and half out of the cavity. Having retired, he returns in about an hour to see if the rice is consumed, and according to the rapidity with which it is eaten he predicts the sacrifice which will appease the spirit. This ranges from a fowl to a buffalo, but whatever it may include, the pouring out of blood is an essential. It must be noted, however, that the *máti* never tells who the *nájo* is, who has excited the malignity of the spirit.

But the most important and lucrative part of a *deona's* business is the casting out of evil spirits, which operation is known variously as *áshúb* and *langhan*. The sign of obsession is generally some mental alienation accompanied (in bad cases) by a combined trembling and restlessness of limbs, or an unaccountable swelling up of the body. Whatever the symptoms may be, the mode of cure appears to be much the same. On such symptoms declaring themselves, the *deona* is brought to the house and is in the presence of the sick man and his friends provided with some rice in a *surpa*, some oil, a little vermilion, and the *deona* produces from his own person a little powdered sulphur and an iron tube about four inches long and two *tikkis*.* Before the proceedings begin all the things mentioned are touched with vermilion, a small quantity of which is also mixed with the rice. Three or four grains of rice and one of the *tikkis* being put into the tube, a lamp is then lighted beside the sick man and the *deona* begins his chaunt, throwing grains of rice at each name, and when the flame flares up, a little of the powdered sulphur is thrown into the lamp and a little on the sick man, who thereupon becomes convulsed, is shaken all over and talks deliriously, the *deona's* chaunt growing louder all the while. Suddenly the convulsions and the chaunt cease, and the *deona* carefully takes up a little of the sulphur off the man's body and puts into the tube, which he then seals with the second *tikli*. The *deona* and one of the man's friends then leave the hut, taking the iron tube and rice with them, the spirit being now supposed out of the man and bottled up in the iron tube. They hurry across country until they leave the hut some miles behind. Then they go to the edge of some tank or river, to some place they know to be frequented by people for the purposes of bathing, &c., where, after some further ceremony, the iron is stuck into the ground and left there. This is done with the benevolent intention that the spirit may transfer its attentions to the unfortunate person who may happen to touch it while bathing. I am told the spirit in this case usually chooses a young and healthy person. Should the *deona* think the spirit has not been able to suit itself with a new receptacle, he repairs to where a bazaar is taking place and there (after some ceremony) he mixes with the crowd, and taking a grain of the reddened rice jerks it with his forefinger and thumb in such a way that without attracting attention it falls on the person or clothes of some. This is done several times to make certain. Then the *deona* declares he has done his work, and is usually treated to the best dinner the sick man's friends can afford. It is said that the person to whom the spirit by either of these methods is transferred may not be affected for weeks or even months. But some fine day while he is at his work, he will suddenly stop, wheel round two or three times on his heels and fall down more or less convulsed, from that time forward he will begin to be troubled in the same way as his dis-obsessed predecessor was.

Having thus given some account of the *deona*, we now come to the *Bhagat* called by the Hindus *Sokha* and *Sivathk*. This is the highest grade of all, and as I ought to have mentioned before the *ilm* (knowledge) of both the *deona* and *Bhagat* grades is only to be learned by becoming a regular *chela* of a practitioner; but I am given to understand that the final initiation is much hastened by a reasonable liberality on the part of the *chela*. During the initiation of the *Sokha* certain ceremonies are performed at night by aid of a human corpse, this is one of the things which has led me to think that this part at least of these practices is connected with Tantric black-magic.

The *Bhagat* performs two distinct functions: (1st), a kind of divination called *Muco** (the same in Hindi), and (2nd), a kind of Shamanism called *Darasta* in Hindi, and *Bharotan* in Horokaji, which, however, is resorted to only on very grave occasions—as, for instance, when several families think they are bewitched at one time and by the same *Nájo*.

The *Bhagat* is performed as follows:—The person having some query to propound, makes a small dish out of a *sál* leaf and puts in it a little uncooked rice and a few pice; he then proceeds to the *Bhagat* and lays before him the leaf and its contents, propounding at the same time his query. The *Bhagat* then directs him to go out and gather two *golaichi* (varieties of *Posinia*) flowers (such practitioners usually having a *golaichi* tree close to their abodes); after the flowers are brought the *Bhagat* seats himself with the rice close to the inquirer, and after some consideration selects one of the flowers and holding it by the stalk at a distance of about a foot from his eyes in his left hand twirls it between his thumb and fingers, occasionally with his right hand dropping on it a grain or two of rice.† In a few minutes his eyes close and he begins to talk—usually about things having nothing to do with the question in hand—but after a few minutes of this he suddenly yells out an answer to the question, and without another word retires. The inquirer takes his meaning as he can from the answer, which, I believe, is always ambiguous.

The *Bharotan* as I have above remarked is only resorted to when a matter of grave import has to be inquired about; the *Bhagat* makes a high charge for a *séance* of this description. We will fancy that three or four families in a village consider themselves bewitched by a certain witch, and they resolve to have recourse to a *Bhagat* to find out who the witch is; with this view a day is fixed on, and two delegates are procured from each of five neighbouring villages, who accompany the afflicted people to the house of the *Bhagat*, taking with them a *dáti* or offering consisting of vegetables, which on arrival is formally presented to him. Two delegates are posted at each of the four points of the compass and the other two seat themselves with the afflicted parties to the right of the *Bhagat*, who occupies the centre of the apartment with four or five *chelas*, a clear space being reserved on the left. One *chela* then brings a small earthenware-pot full of lighted charcoal, which is set before the *Bhagat* with a pile of mango wood chips and a ball composed of *dhunia* (resin of *Shorea robusta*), *gur* (treacle) and *ghee* (clarified butter), and possibly other ingredients. The *Bhagat's* sole attire consists of a scanty *lenguti* (waist cloth), a necklace of the large wooden beads such as are usually worn by fakeers, and several garlands of *golaichi* flowers round his neck, his hair being unusually long and matted. Beside him stuck in the ground is his staff. One *chela* stands over the firepot with a bamboo-mat fan in his hand, another takes charge of the pile of chips, and a third of the ball of composition, and one or two others seat themselves behind the *Bhagat*, with drums and other musical instruments in their hands. All being in readiness, the afflicted ones are requested to state their grievance. This they do, and pray the *Bhagat* to call before him the *nájo*, who has stirred up the spirits to afflict them, in order that he may be punished. The *Bhagat* then gives a sign to his *chelas*, those behind him raise a furious din with their instruments, the fire is fed with chips, and a bit of the composition is put on it from time to time, producing a volume of thick greyish blue smoke; this is carefully fanned over, and towards the *Bhagat*, who, when well wrapped in smoke, closes his eyes and quietly swaying his body begins a low chaunt. The chaunt gradually becomes louder and the sway of his body more pronounced, until he works himself into a state of complete frenzy. Then with his body actually quivering, and his head rapidly work-

* *Tikli*—is a circular piece of gilt paper which is stuck on between the eyebrows of the women of the Province as ornament.

* Cf. Sanskrit *Bhava*, technically applied to the ecstatic trance of some mystic sects of Vaishnavas in Bengal.

† This is the process by which the *Bhagat* mesmerizes himself.

ing about from side to side, he sings in a loud voice how a certain *najo* (whom he names) had asked money of those people and was refused, and how he stirred up certain spirits (whom he also names) to hurt them, how they killed so and so's bullocks some one else's sheep and caused another's child to fall ill. Then he begins to call on the *najo* to come and answer for his doings and in doing so rises to his feet—still commanding the *najo* to appear; meanwhile he reels about; then falls on the ground and is quite still except for an occasional whine and a muttered "I see him!" "He is coming!" This state may last for an hour or more till at last the *Bhagat* sits up and announces the *najo* has come; as he says so a man apparently mad with drink rushes in and falls with his head towards the *Bhagat* moaning and making a sort of snorting as if half stifled.* In this person the bewitched parties often recognize a neighbour and sometimes even a relation, but whoever he may be they have bound themselves to punish him. The *Bhagat* then speaks to him and tells him to confess, at the same time threatening him, in case of refusal, with his staff. He then confesses in a half stupified manner and his confession tallies with what the *Bhagat* has told in his frenzy. The *najo* is then dismissed and runs out of the house in the same hurry as he came in.

The delegates then hold a council at which the *najo* usually is sentenced to a fine—often heavy enough to ruin him—and expelled from his village. Before the British *Raj* the convicted *najo* seldom escaped with his life and during the mutiny time, when no *sahibs* were about, the Singbhoom Hos paid off a large number of old scores of this sort. For record of which, see, Statistical Account of Bengal, vol. xvii, p. 52.

In conclusion I have merely to add that I have derived this information from people who have been actually concerned in these occurrences and among others a man belonging to a village of my own, who was convicted and expelled from the village with the loss of all his moveable property and one of his victims, a relation of his, had sat by me when the above was being written.

PHENOMENAL POWERS OF LIVING YOGIS AND FAKIRS.

BY UMA CHARAN MUKERJI.

I HAVE been for some time past a constant reader of the *Theosophist* and have procured and read several works upon Mesmerism, Spiritualism, &c. These created in me a strong desire to verify personally the truth of what is narrated in our sacred books. Being a Government servant, I had very little time at my disposal, but devoted the whole vacation every year to travel far and wide in search of Fakirs and Yogees said to possess phenomenal powers. I am happy to be able to place before the readers of the *Theosophist* some of the startling facts that fell under my observation.

The banks of the Nerbada River are the habitual dwelling place of some of these people. I have met a large number of them and have seen them perform various phenomena. I shall, however, here mention only three or four striking cases, which no theory of deception or jugglery can explain away. I first went to Amarakantak, a place about ninety miles from here, where the sacred river of the Hindus takes its source. There I went to a reputed Hindu Yogi, a perfect stranger to me. No sooner did I put my foot into his cottage than he called me by my name, which was entirely unknown to any one in the town, that being my first visit there. He then told me whence I came, what my father's name was, and what was then passing in my mind. This thought-reading completely stunned me. After conversing with him for a short time and being satisfied of his power, I left him and proceeded on my travels. In a jungle about a mile from that place, I heard a voice which attracted my attention to a big banyan tree on the Karokamandala Hills. On approaching the spot, I perceived an emaciated Hindu Yogi sitting on a small wooden plank hanging in the air without any rope or support I saluted and addressed him. But having no response and being afraid of the tigers and other wild beasts, so numerous in that jungle, and it being near evening, I went on with my journey. The next year I went to Mundla, about sixty miles to the

east of Jubbulpore. The forest is dense and the habitation of tigers and other wild beasts. The town is situated on the rocky bank of the Nerbada River. I was at the time employed there as a Police Head Clerk. While there, I heard of a Mahomedan Fakir, known by the name of Data-shah. Before going to him, I went to Babuji Ojha, the late Honorary Magistrate of that town, to enquire about the age of the Fakir, and how long he was there. The Babu, who was then ninety years old, told me that his grandfather had seen the Fakir in his early years appearing as I myself then saw him. It is for the readers to judge how old this wonderful man may be. My curiosity was so much excited that I immediately went up to see him. The most marvellous thing that I noticed was when he was bathing in the river. Many had been the lives lost in the jaws of the crocodiles which infest that stream; but no alligator approached the man. I, in company with various other people, have actually seen ferocious saurians pass quite close to his body without touching him. Near his cave is the hole of a tremendous snake, about thirty cubits long, but the man has never yet been hurt. On another occasion, the Fakir, who hardly ever talks to one, suddenly came up to me and when I had resigned my service and was thinking of taking up another employment. He told me not to be sorry but to go to Jubbulpore, where I would get a suitable permanent post. I did so, and his prophecy has been fulfilled. I have also seen him cure various diseases, by giving Vibhuti (holy ashes) and sometimes even when using abusive language. After coming here, I met a Babu, the brother of a Deputy Collector in Bengal. Twice or three times I have seen him seat himself in a large vessel of water after the European fashion of a hip-bath, and by some remarkable pumping or siphonic action of the intestines described in the works on Yoga, distend himself with water, which he would then suddenly expel in a torrent. Once I saw him carrying on for some two hours a certain process of contraction and expansion of the abdominal and thoracic muscles, and for about half an hour suspending the breath—which latter process is known as Kumbhaka. He then levitated* and sat in the air, about half a foot from the ground without the slightest mechanical support, for over fifteen minutes. He then recommenced the previous muscular process, and he gradually descended to the ground. These are some of the facts to which I bear witness. All these men are still living in the places mentioned by me. Let the men of science investigate the facts if they would have earnest Hindus believe in their desire to promote knowledge, and explain to us, if possible, more clearly than do our sacred books, the laws governing these occult manifestations of natural law,

JUBBULPORE,
24th October 1883. }

"HOW SHALL WE SLEEP?"

(The Opinion of a European.)

BY GUSTAVE ZORN, F. T. S.

IN the September Number of this Journal, the above question has been raised by a writer who finds the opinions of Mr. Seeta Nath Ghose and of Baron Von Reichenbach sorely clashing on this point; the latter recommending the head of the sleeper to be northward, the former entirely disapproving it.

It is my humble opinion that both writers are right, each from his own standpoint, as I shall try to show. What is the reason that our position in sleep should be of any consequence? Because our body must be in a position at harmony with the main magnetic currents of the earth; but as these currents are not the same in all parts of the world, the positions of the sleeper must, therefore, vary.

There are three main magnetic currents on our earth, viz., in the northern hemisphere from north pole to the equator; in the southern hemisphere from south pole to the equator; these two currents meeting in the torrid zone continue their combined course from east to west. So the position of the sleeper must vary according as he finds himself to the north or south of the torrid zone or within it.

In the north frigid or temperate zone, he has to lie with his head northward,

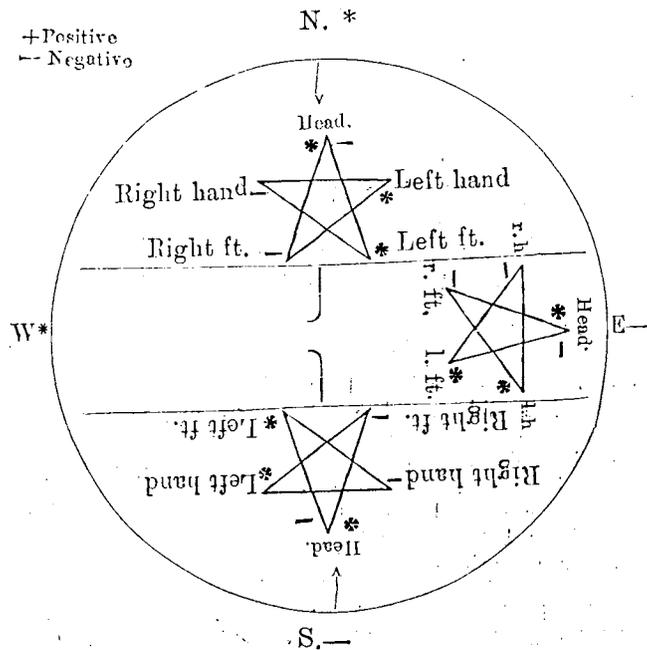
In the southern	"	"	"	"	southward,
" torrid zone	"	"	"	"	eastward,

* Cf. The account of Shamanism in a paper of thrilling interest called "Cave of Echoes," published in this journal for April last.

* The phenomenon of levitation is due to the change of magnetic polarity of the man with regard to the spot supporting him. It has been fully explained in *Isis Unveiled*, vol. i.—Manager.

in order that the magnetic current may pass through him from head to foot without disturbance, as this is the natural position for magnetisation.

The following diagram may give a still more clear view of the case, and thus help us to answer the second part of the question, whether and when we ought to lie on the right or the left side, on the stomach or on the back.



The able writer of "How shall we sleep?" shows, in his cross diagram, that he thinks the head to be entirely positive and both feet negative. I think that this is not the case, but that the right side of the head and the left foot are positive, and the left side of the head and the right foot negative, and similarly the right hand is negative and the left hand is positive.

As the north pole is positive and the left side of the head negative, the natural position in sleep for those living within the northern zones would be on the right side, head northward and, it is obvious, that in the southern zones the position must be exactly the reverse; as to those who live under the tropics, lying on the stomach seems to me to be the most natural position, since the left, or negative side of the head, is turned to the north or positive current, and *vice versa*.

For many years, I and my family, have been sleeping with our heads either to the north, or the west (the right position in our hemisphere in my opinion), and we had no occasion to regret it, for from that time forward the physician has become a rare guest in our house.

Mr. Seeta Nath Ghose says in his interesting article on "Medical Magnetism" that *Mandulies* (metallic cells) are worn to great advantage in India on diseased parts of the body. The curative properties of these cells I have seen verified in authentic instances. When, years ago (I believe about 1852), cholera was devastating some parts of Europe, it was remarked at Munich (Bavaria) that among the thousands of its victims, there was not a single coppersmith. Hence, it was recommended by the medical authorities of that town to wear disks of thin copperplate (of about 2½ inch diameter) on a string, on the hollow of the stomach, and they proved to be a powerful preventive of cholera. Again, in 1867, cholera visited Odessa. I and my whole family wore these copper disks; and while all around, there were numerous cases of cholera and dysentery, neither of us was attacked by either. I propose that serious experiments should be made in this direction, and specially in those countries which are periodically devastated by that disease; as India, for instance. It is my conviction that one disk of copper on the stomach, and another one of zinc on the spine, opposite the former, will be of still better service; the more so, if both disks are joined by a thin copper chain.

CRESSA, September 22 (O. S.) October 4th (N. S.) 1883,

HOW SHALL WE SLEEP?

(The opinion of an Oriental.)

By NOBIN K. BANERJEE,

Prest. of A. B. B. Theo. Socy of Berhampore.

I BEG now to say a few words about the position in sleep which was originally mooted by the electrophath Babu Sita Nath Ghose, and then noticed in the September number of the *Theosophist* by correspondent * * * 10 * * *.

In the first place it is necessary, I think, to say that the rules of Garga, Markandeya, &c. &c., refer to the inhabitants of the plains only and not to persons on the mountains; (2) on retiring the rule is that a man should first lie on his right for the period of 10 breathings, then turn on his left for double that time, and after that he can sleep in any position; (3) that a man must not sleep on the ground, on silken or woolen cloth, under a solitary tree, on cross roads, on mountains, or on the sky (whatever that may mean). Nor is he to sleep with damp clothes, wet feet, or in a naked state. Unless he be an initiate one should not sleep on Kustra grass or its varieties. There are many more such rules. I may here notice that in Sanskrit the right hand or side and south are denoted by same term. So also the front or east is one and the same thing. The sun is the great and chief source of life and magnetism in the solar system. Hence to the world the east is positive as the source of Light and Magnetism. For the same reason, to the Northern Hemisphere the south (the equator and not the north) is positive. Under the laws of dynamics the resultant of these two forces will be a current in the direction of from S. E. to N. W. This, I think, is one of the real causes of the prevailing south-east wind. At any rate, I do not think the north pole to be positive, as there would be no snow in such case. The aurora cannot take place at the source of the currents, but where the currents come to a close. Hence the source must be towards the equator or south. The course of life, civilization, light and almost everything seems to be from E. to W. or S. E. to S. W. The penalty for sleeping with head to the west is said to be anxiety of mind, while that of the north is said to be death. I will here beg to invite the attention of the Hindus to a similar penalty of death in the case of any but an initiate (Brahman) pronouncing the sacred Pranava. This does not prove that Pranava is really a mischievous bad word, but, that with incompetent men, it is fraught with immense dangers. So also in the case of the ordinary men of the plains there may be unknown dangers which it would not be prudent for them to raise so long as they do not know how to meet them, or so long as they are not under the guidance of men who can protect them from their influence. In short, ordinary men should move on in their lukewarm course without deviating from the current of the tide, and these rules are for such men only.

As an instance of the infringement of the rule the following anecdote is given:—

After Ganesha (Siva's son) was born, the various Devas came to congratulate the family and bless the child. Sani, or Saturn was the last to come, and even then he came after he had been several times enquired after. When he went to see the infant, it appeared headless! This at once created a sensation, and all the Devas were at their wits' end. At last Saturn himself approached Mahadeva with folded hands and reminded him that it was due to his presence, and the child having been kept on bed with head to the north! For such was the law. Then the Devas consulted together and sent out messengers to find out who else was sleeping with head to the north. At last they discovered an elephant in that position. Its head was immediately cut off and affixed on the trunk of Ganesha. It needs not to be told that Ganesha was afterwards so learned and wise that if he had not an elephant's head, a human head would never have been sufficient to hold all he knew. This advantage he owed to the circumstance of his sleeping with head to the north, and the blessing of the Devas. To the beast the elephant the same position, but *minus* the blessing of the Devas, proved absolute death. I need not say more.

AN "EXPOSER" OF SPIRITUALISM EXPOSED.

By L. SALZER, M. D., F. T. S.

I BEG to enclose herein a correspondence which has passed between Professor Baldwin and myself in the columns of the *Statesman*. Professor Baldwin, it may be stated, is one of those conjurers who, like John Nevil Maskelyne, of the Egyptian Hall,

London, professes to be an "exposer" of spiritualistic or mediumistic phenomena, and advertises accordingly. This introductory remark of mine will suffice to make the reader understand the correspondence which follows. The same opened with the letter, which I designate as I. In reply to this there appeared Professor Baldwin's letter II. This was responded to by a correspondent signing himself "Faith," (III) and by a letter of mine (IV) signed L. S. Professor Baldwin's reply is numbered V, to which I replied by letter marked VI, and soon afterward by a further letter (VII).

I have only to remark that what the Professor calls "Edgerton's séances," is something which he chooses to call so. The whole affair consisted in this, that while Mrs. Baldwin was tied in the cabinet, three different faces appeared at the little window of the cabinet, and then the doors of the cabinet were thrown open and she herself appeared, while the lights were lowered, on the stage, dressed in white. After she returned to the cabinet, she was found tied there, as before, the rope around her neck and fixed at the outside of the walls of the cabinet. The whole phenomenon resolves itself into the performance of the rope-tying trick of the Davenport Brothers. Any one who can perform that trick, (and Professor Baldwin himself had shown before that he can untie himself, however tightly tied), will have no difficulty in making some faces (Mrs. Baldwin's own face in different masquerades) appear at the little window, nor will it be difficult for him, to make her go in, and out of, the cabinet.

Professor Baldwin's thought-reading and Mrs. Baldwin's clairvoyant feats are, as far as I can see, genuine, beyond any farther doubt. There are men who kick the ladder by which they have risen; Professor Baldwin, it appears, kicks the ladder upon which he stands, and by which he tries to rise in public favor.

PROFESSOR BALDWIN AND SPIRITUALISM.

I.

SIR,—I cannot refrain from trespassing on your valuable space regarding a matter which concerns a number of people who will shortly be asked to witness, as the advertiser says, results attained through the medium of Spiritualism, without resorting to this grand, but unfortunately undeveloped, philosophy.

I refer to Prof. Baldwin and his wife who announce their appearance at the Theatre Royal on Saturday next, and have endeavoured to secure a large attendance by a display of beautifully printed designs, supposed to represent the *fac-simile* of their so-called exposures of Spiritualism, and circulated with a view of leading the public to believe that they are really capable of producing materializations (as mediums do) of those who have long since departed this life, and entered into a higher sphere of existence; communicating with deceased friends, and obtaining correct answers to questions from those who were once dear to us.

Too much space would be occupied to fully describe the utter impossibility of his being able to fulfil one single thing which he claims to do, in the direction referred to, and I should very much like to have an opportunity of proving to him, the absolute difference between the results he obtains, and those that are obtained by spiritualists through mediums. He is very wrong in thus endeavouring to trifle with one of the most sacred beliefs of this enlightened era, in trying to convince people that Spiritualism is trickery, with the greatest impudence flatly contradicting some of the most eminent men of the day. He also asserts that Spiritualism is a myth. What I want to know is this—Has Prof. Baldwin attended any *séances* given by really first class and well-known mediums; if so, does he maintain that the marvellous and absolutely inexplicable results, can be obtained without the aid of 'spiritual agency,' and if he can prove to me that the supernatural achievements of the mediums are the results of mere trickery or of human agency, I should almost feel disposed to resign my belief, were it not that I am pretty well acquainted with conjurers' tactics, and candidly confess that I do not believe he can do any one thing he advertises in connection with Spiritualism.

The mere fact of Prof. Baldwin's having appeared before the Prince of Wales, and possessing references from eminent clergy, men, does not prove him any less the humbug. I do not wish the Baldwins any ill luck, but consider that it would be wise on their part to withdraw the exposure of Spiritualism from their programme.

A BELIEVER IN SPIRITUALISM.

October 25th, 1883.

II.

SIR,—I do not often notice anonymous writers of letters that may doubt my skill and proficiency in my peculiar business. All over the world my advent has been heralded by foolish people writing indignant letters to the local press, calling into question my ability to produce the manifestations (?) I advertise.

The Calcutta public, who may know nothing of me or my previous career, may be misled by the letter in your paper, signed A BELIEVER IN SPIRITUALISM, and I desire briefly to say that I have visited the *séance* of every prominent Spiritual medium in the world, and I have yet to see any so-called spiritual mani-

festation that I cannot duplicate, and explain and show to be produced by trickery or by human agency, and in nine-tenths of all cases purely by trickery.

The only exceptions are in some cases of clairvoyance and thought-reading, and nearly all so called thought-reading is but the cultivation of a little known physical force—especially much of the work done by W. Irving Bishop recently in London. In my performances, I duplicate the performances of the Davenport Brothers, of Anna Eva Fay, Dr. Slade, Foster, and the celebrated Eddy Brothers so highly praised by Col. Olcott. Besides duplicating their performances, I really and fully explain how they are done. The explanations are *bonâ fide*, and really show how the most puzzling manifestations are produced.

I have letters of reference from more than one thousand clergymen in England, America, and Australia, among them the most eminent doctors of divinity, all testifying to the good I have done by my full and thorough exposures. Men of this class do not readily endorse a mere charlatan, and a mountebank.

In conclusion, allow me to say I really do all I advertise, and I challenge any spiritual medium for £500, to produce any manifestation I cannot duplicate, or explain, after seeing it three times.

I believe Spiritualism (as it is generally understood) to be a humbug, and I have never seen or heard of any physical manifestation which was not a swindle and a fraud. Some eminent men are eminent fools, and especially those who take much stock and faith in modern physical Spiritualism.

S. S. BALDWIN,

Spiritual Exposer.

III.

SIR,—Professor Baldwin's letter in your issue of Saturday last has really astounded me. Professors Kellar and Cooke entertained the world with the representations of Spiritualistic manifestations. But they could not shake our faith in spiritualism. In the spirit-manifestations the media can perform their feats in any place and under any manner of circumstances. Professor Baldwin and others of his crew may probably imitate them under the favorable environments of stage and apparatus. If Professor Baldwin can imitate the manifestations, outside the stage and under any circumstances, I shall be highly obliged to him, for he will then shake my firm belief in the power and existence of spirits.

The cabinet manifestations of the Davenport Brothers have been successfully performed by many a magician both here and in the West, I firmly believe that if we are allowed to tie the hands of Professor Baldwin or any other magician with *our own* ropes, he cannot (at least in the short time he is wont to do) untie them. I can fairly and with all propriety challenge the Professor on this count. I therefore hope that Professor Baldwin will kindly select a day for our experiment.

FAITH,

IV.

SIR,—In his letter appearing in your issue of October 27th, Professor Baldwin states that "besides duplicating their performances of the Davenport Brothers, of Anna Eva Fay, of Dr. Slade, Foster, and the celebrated Eddy Brothers, so highly praised by Colonel Olcott), I really and fully explain how they are done. The explanations are *bonâ fide*, and really show how the most puzzling manifestations are produced." Further on he says, "In conclusion, allow me to say, I really do all I advertise."—This was written and published a day before his first performance in Calcutta. A report of his performance has appeared in the three dailies of this city, but I see it nowhere mentioned that Professor Baldwin has explained anything of his doings. He has even failed to explain why he omitted to explain. It is then too much to call upon Professor Baldwin to be kind and sincere enough to withdraw his statement to the effect that he really does all he professes to do in his advertisement? He asserts he has letters of reference from more than one thousand clergymen in England, America, and Australia, among them the most eminent doctors of divinity, all testifying to the good he has done by his full and thorough exposures. Exposures of what? Exposures of so-called spiritual mediums, as he tells us a few lines afterwards. And how has he exposed them? How has he shown that the manifestations brought about by spiritual mediums are nothing but swindle and fraud? He challenges any spiritual medium for £500 "to produce any manifestation I cannot duplicate, or explain, after seeing it three times." He would then *either* duplicate it, or explain it. If he duplicates it, he has by no means yet exposed spiritual mediums, for he might, for all we know, be himself a spiritual medium, who, for the sake of money-making, finds it to his advantage not to acknowledge himself as such. His whole assertions rest, then, upon his willingness to explain them, to show them off as mere trickeries. Has he given any proofs of this?—All he claims is, that such manifestations can be effected by means other than mediumistic. Are we then not to believe that electricity can drive a car, because the Professor has shown that it can just as well be driven by steam or horse-power? Let our Professor formulate his challenge in the following

straightforward way:—I challenge any spiritual medium for £500 to produce any manifestation. I cannot duplicate and explain as of non-mediumistic origin, after seeing it three times;—and I doubt not he will find his match in Calcutta.

As Professor Baldwin is guarded with regard to explanations, however free he is with regard to "exposures," I believe it is not out of place to close this letter with a little "explanation." So called spiritualists have spoiled their cause by a gratuitous hypothetical assumption. They had no business to attribute certain phenomena to *Spiritual* manifestations. Crookes called such phenomena 'psychic phenomena' in order to express that they are not physical in their nature. The late Professor Zollner (Professor of Physical Astronomy at the University of Leipsic) classed them as belonging to 'transcendental physics.' The genuineness of these manifestations under certain conditions is scientifically established.

"Some eminent men," says Professor Baldwin, "are eminent fools."—Well, I have yet to learn that I am an eminent man,
L. S.

CALCUTTA, October 30, 1883.

V.

SIR,—A correspondent in your paper, signing himself "L. S." makes a number of absolutely false statements, as can be proved by any one who cares to investigate. He says "a report of his performance has appeared in the three dailies of the city, but I see it nowhere mentioned that Professor Baldwin has explained anything of his doings." (The italics are mine.) This statement is simply untrue, and "L. S." must apologize or stand convicted, as I will show below. Fortunately, like many sneaking individuals, he can attack me personally by name, and coward-like hide his own identity under the *nom-de-plume* of "L. S." (probably meaning Low Sneak). Now to prove him a falsifier.

The *Englishman* of Monday, October 29th, in its first notice of my opening entertainment said as below—I shall italicise a few lines to call especial attention to them:—

"The first portion of the programme consisted of sundry tricks in which the delusions were explained to have been produced by chemical agency. After these, the well known cabinet performance was gone through, in which Mr. Baldwin and Mr. Lingard, after being securely fastened within the cabinet by a committee selected from amongst the audience, went through all the usual manifestations in the way of ringing bells, striking tamborines, waving spirit hands, and the rest of the phenomena well-known in connection with the late Davenport Brothers' performances. These were eventually shown to be due purely to the agency of the performers themselves; and the dexterity exhibited by them in releasing themselves from and returning into their fastenings was quite wonderful."

If the above quotation does not prove "L. S." to be guilty of deliberate falsehood, then "I miss my reckoning." The *Daily News* said: "He caused paper to burn apparently spontaneously, and then showed how it was done."

On my first evening I stated to my audience that I should each night change my performance somewhat, making different exposures and explanations each evening. On my first evening I did carefully explain more than one-half of the tricks I gave. I explained the burning paper as produced before me by William Eddy. I explained fully the Davenport cabinet business. I explained Jennie Holmes' transmutation test. I explained Cutler's handcuff test. Last night (Tuesday) besides the above tests, I also explained the ring test of Monk, and which is also given by dozens of mediums. And during my stay here I do really and fully expose all the most prominent tests of the best-known professional mediums. Like all other professional performers, I advertise my full repertoire, but no one except some antiquated ass, would expect it all in one night. The Opera Company advertises a long list of operas to be produced by them, but no one expects all these operas to be given in one performance.

Now as to the absurd idea that I am a medium in disguise, and that my challenge is peculiarly worded, I mean what I say. Spiritualism in the generally understood sense is a humbug, and all professional mediums are swindlers, and I can duplicate and explain the performances of any I have ever seen. I said "duplicate or explain" in my challenge; because I might find a medium who, from some physical peculiarity or gift, might produce some manifestation (?) which I might, through physical weakness or ill-health, be unable to duplicate; but I will back myself to expose and explain anything done before me by any medium anywhere in Calcutta or in the whole world. If "L. S." will put his money up, I will make my challenge so plain and comprehensive that I will win his money at any rate. To conclude: The genuineness of the manifestations before Zollner and Crooke (Sic.) have not been established; very few of the sensible thinking people of the world have any faith in them, and I myself do and explain the seances that Crooke endorsed as genuine. I can easily believe "L. S." when he says he has yet to learn that he is an eminent scientific man, but if he will sign his own name, probably there are dozens of people in Calcutta who would testify that he has all the necessary qualities to make an eminent ass.

S. S. BALDWIN.

P. S.—I do not wish to take up more of your space to-day to answer a communication signed FAITH; but to-morrow I will, with your permission, write a short reply and give FAITH all the chance he desires to test his powers of ropetying with "his own ropes."

S. S. B.

CALCUTTA, October 31, 1883.

VI.

SIR,—I beg to return to my charge concerning Professor Baldwin's "spiritualistic exposures," regarding which you were kind enough to publish a letter of mine in your issue of the 31st instant. Professor Baldwin has since come forward, in a letter published in the *Statesman* of this day, purporting to refute my remarks previously made. Before all, he takes objection to my having assumed a *nom-de-plume*, while he himself comes out with his real name. I really thought the name of the writer had nothing to do with the subject under discussion; but since Professor Baldwin thinks otherwise, I have no objection to giving him my name. It is not "Low Sneak" as he suggested, but Leopold Sälzer.

Having thus far satisfied the legitimate claims of the Professor, I am further expected to apologise for alleged false statements made, or to stand convicted as a falsifier of truth. I believe there is no reason for doing either the one or the other. What I said was this. "In his letter appearing in your issue of October 27th, Professor Baldwin states that, besides duplicating their performances (the performances of the Davenport Brothers, of Anna Eva Fay, of Dr. Slade, Foster, and the celebrated Eddy Brothers, so highly praised by Colonel Olcott) 'I really and fully explain how they are done; the explanations are *bonâ fide*, and really show how the most puzzling manifestations are produced; further on he says, 'In conclusion allow me to say, I really do all I advertise.' This was written and published a day before his first performance in Calcutta. A report of his performance has appeared in the three dailies of this city, but I see it nowhere mentioned that Professor Baldwin has explained anything of his doings. He has even failed to explain why he has omitted to explain." As a proof that this statement of mine is false, Professor Baldwin quotes the reports from the *Englishman*, of which he italicises such sentences as are, according to his view, calculated to show the falsehood of my statement. The report runs as follows:—"The first portion of the programme consisted of sundry tricks in which the delusions were explained to have been produced by chemical agency. After these, the well-known cabinet performance was gone through, in which Mr. Baldwin and Mr. Lingard, after being securely fastened within the cabinet by a committee selected from amongst the audience, went through all the usual manifestations in the way of ringing bells, striking tambourines, waving spirit hands, and the rest of the phenomena well-known in connection with the late Davenport Brothers' performances. These were eventually shown to be due purely to the agency of the performers themselves; and the dexterity exhibited by them in releasing themselves from and returning into their fastenings was quite wonderful."

Professor Baldwin continues then as follows:—"If the above quotation does not prove L. S. to be guilty of deliberate falsehood, then "I miss my reckoning." The *Daily News* said: "He caused paper to burn apparently spontaneously and then showed how it was done."

The first portion of the programme then is described by the *Englishman's* reporter as having consisted of "sundry tricks," and they have been explained to have been produced by chemical agency. Surely Professor Baldwin does not mean to say that the performance of such tricks touches in any way the question of so-called spiritualistic manifestations. Many professional conjurers have done such things before him, and do it every day, without ever thinking of proving or disproving thereby the class of manifestations just mentioned. The reporter himself understood this so well, that he designated that part of the performance as "sundry tricks."

I see, however, in reading over Professor Baldwin's letter, that he does think otherwise. He says, "On my first evening I did carefully explain more than half the tricks I gave. I explained the burning paper as produced before me by William Eddy." In so far I am open to conviction and am ready and willing to offer my apology to the Professor. I was not aware that William Eddy had ever produced such a phenomena in his quality as a medium; the impression left upon my mind by the report of the *Englishman*; was that the paper-burning was simply done to amuse the public, before introducing them to the true business of the evening, which was to deal with a class of performances reputed to be of a more or less spiritualistic or mediumistic nature.

While then I am so far fully prepared to apologise to the Professor, I wish to be as fully understood that I do not look upon that part of his performance as an exposure of mediumistic phenomena. I say again, "Are we not to believe that electricity can drive a car, because the Professor has shown that it can just as well be driven by steam or horse power?"—Prof. Baldwin says he has letters of reference from more than one thousand clergymen and doctors of divinity, all testifying to the good he has done by his full and through exposures. I wonder if one of those thousand clergymen has ever read the following passages (Exodus vii. 8-12)—"And the Lord spake unto Moses and unto Aaron, saying, when Pharaoh shall speak unto

you, saying shew a miracle for you; than thou shalt say unto Aaron: Take thy rod and cast it before Pharaoh, and it shall become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded, and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers and the magicians of Egypt, and they also did in like manner with their enchantment; for they cast down every man his rod, and they became serpents."

I return now to the second portion of the *Englishman's* report, italicized by Professor Baldwin, as intended to prove that I was guilty of false representation. This part of the performance refers to what is known as the Davenport Brothers' performance, and the manifestations of ringing bells, waving spirit-hands, &c. "These," says the reporter, "were eventually shown to be due purely to the agency of the performers themselves." Now no reader will take this statement of the reporter to convey the meaning of a "full explanation how it is or was done" if it is to be meant as an explanation at all, it can only be meant so in the negative sense. It was shown *not* to be due to any known physical or chemical agency, so that there remained nothing else but purely human agency to account for the phenomenon. This is just what mediums assert to be the case with regard to all so-called spiritualistic phenomena. These phenomena, they tell us, are produced, not by physical or chemical agencies, but by some agency dwelling in man, in fact by "the agency of the performers themselves."

In conclusion, I beg to say that I am no medium, no spiritualist, and certainly no professional medium or spiritualist. The latter may all be swindlers; I have not a word to say in their defence. Professor Baldwin himself admits in his letter, that "I might find a medium, who, from some physical peculiarity of gift, might produce some manifestation which I might, through physical weakness or ill-health, be unable to duplicate." He acknowledges then the existence of mediumship and the dependence of such mediumship, and the manifestations occurring under its influence, not on some trickery surpassing his own cleverness in legerdemain, but on some physical peculiarity of gift. And this is all I want to establish by the present and the previous letter of mine. The genuineness of the manifestation before "Zöllner Crooke," says Professor Baldwin, "has not been established." I wonder who has ever dis-established it? The Professor continues, "Very few of the sensible thinking people of the world have any faith in them, and I myself do and explain the *séances* that Crooke endorsed as genuine." Professor Baldwin has been in England; he has testimonials from English clergymen: what a pity he has not submitted his *séances* to Mr. Crookes. One word of the inventor of the radiometer and the discoverer of radiant matter, would have had at least as much weight as the opinion of any doctor of divinity.

L. S.

VII.

Sir,—Having been ruthlessly attacked by Professor Baldwin in the columns of your valuable journal, on account of certain statements I made regarding his alleged explanations of so-called spiritualistic manifestations and his pretended exposure of mediumistic performances, I went to see the Professor's performance on Saturday night. It was to be an exceptionally grand performance, if we were to believe his advertisement. "To-night, to-night," ran the advertisement, "The great rope-tying—explained (so all can do it at home); the handcuff trick—explained (so any one can free himself) . . . The dark *séances* and circles of Eglinton, the Calcutta medium—explained. All explanations given in the bright light on the open stage. . . . The attention of spiritualists is especially called to this grand night of full exposures and explanations of the most marvellous mediumistic tests."

As an eye-witness, I state now that Professor Baldwin neither explained, nor exposed, nor did he even attempt to explain or expose any of the above-mentioned feats. If he exposed anything, it was himself he exposed to a severe and well-deserved censure. If his statement of mine contains anything untrue, then I am prepared to stand publicly convicted of falsehood.

Professor Baldwin is one of the cleverest conjurers I have ever seen, and I have seen some of them while lately in Paris. His thought-reading and bank-note test are alone worth the money and the time spent in going to see them, not to say anything of the cabinet performance. Mrs. Baldwin's feats of clairvoyance are most attractive and charming. Then there are a number of tricks the Professor performs and explains in the neatest manner possible. But as to his alleged explanations and exposures of mediumistic phenomena, he must submit to what I have said, and to what others have said besides myself.

L. S.

November 4, 1883.

Letters to the Editor.

ON PRAYER.

Why are some people averse to prayer? We solve it in this way:—

Jivatmá and Brahmátmá are the same. Atmá in reference to *Brahmánda* is called Iswara; and with reference to *deha* called Jiva. Now were the latter to pray to the former, it would be self-applause—one of the worst faults. We should therefore, I think, and rightly too—never pray; but most assiduously identify ourselves with the "Great-Self" by *Samádhi*. If any one were to say that Atmá with reference to body becomes somewhat lowered, *we wish him long life*.

V. K. RAJWADE.

ATTEMPTS AT MESMERISING.

I just completed the study of mesmerism by Captain James, and though I endeavoured my utmost to mesmerise persons by will-power instead of by passes, I regret I did not succeed.

My choice in trying to mesmerise by will-power is based on the assumption that persons who fail, after repeated efforts, to produce mesmeric sleep by power of will, will succeed better in producing the desired effect by having recourse to passes, and I shall thank you or any of your numerous readers to kindly correct me if I am wrong in thinking so.

Another defect that I found in the course of practice is, that instead of producing sleep on a person, I myself feel drowsy and inclined to sleep. Will you or any of your readers kindly enlighten me as to why this is so, and whether by perseverance, my efforts are likely to be crowned with success?

C. V. LOGANADAN, P. T. S.

27—7—83.

NOTE:—The gentleman did not succeed, because he did not exercise sufficient will-power. He only succeeded in deadening his own intellect by the monotony of his stare. He did not force the current of his will-power into his subjected nervous system. It is very unwise especially for beginners to abstain from availing of the assistance of the hands which are nature's magnetic poles in the body.—*Ed.*

BUDDHISM BEFORE BUDDHA.

Will you kindly tell me what it was that drove Buddhism out of India and led to the persecution of the adepts which forced them to fly beyond the mountains? Were these two events simultaneous?

You say Buddhism existed in India even before the advent of Gautama Buddha. I have met with words and allusions in our books which tend to confirm the fact you assert, unless we subscribe implicitly to the chronology set up by the European Orientalists.† But if Buddhism existed in India anterior to Gautama and was in all likelihood tolerated, if not practised, by the Rishis of old, what was it that made it intolerable to the people of the country after the coming of Gautama and, as you say, of Sankaracharya?‡

I know of no books where I can find the information I require. The persecution of the adepts is a subject which no human being ever thought of before, much less wrote upon,—of course by such a human being I mean one not inside the "adept circle," for those who are within that circle may know much about it, without any profit to us outsiders. This, I believe, accounts for the non-existence (so far as I know) of any books on the subject.‡

SATEKHRA, BENGAL, }
22nd September 1883. }

AN OUTSIDER.

NOTES AND QUERIES ON GHOSTS AND APPARITIONS.

I would send you "Notes and Queries" of this week, August 25th, but it is not to be had here, and the one I have seen is lent me by the famed Philologist Dr. Chamoock. There is a long article on Ghosts, and the author says, "If I mistake not, haunting spirits are not unknown to India, and India, I suppose, has lustrous nights too." The writer says, "The most delightfully quaint invention for accounting for apparitions and ghost stories is to be found in Guffarel's *Unheard-of Curiosities*. He first tells the tale that, if the ashes of certain plants, *e. g.* roses and nettles, are put in a glass and held over a lamp, they will rise up and resume their original form:

"Secret, dont on comprend, que, quoique le corps meure,
Les Formes font pourtant aux cendres leur demeure."

and hence he proceeds to draw the conclusion that ghosts of dead men, which he says are often seen to appear in church

* The divulging to the lower non-Brahminical castes and to the world in general, by the Lord Buddha, of secrets known unto his day only to the initiated Brahmans.—*Ed.*

† Certainly no Hindu—least of all an Initiate or even a Chela—would ever accept their arbitrary and fanciful chronology.—*Ed.*

‡ Simple truth—which can never hope to win the day when in conflict with theology—the selfish concoction of priests interested in the preservation of superstition and ignorance among the masses. Sankaracharya was more prudent than Gautama Buddha, but preached in substance, the same truths, as did all the other Rishis and Mahatmas.—*Ed.*

§ Quite so. But he who joins the "adept circle" and will shrink before no sacrifice, may learn all this and ascertain the truth easily enough with regard to Asia. During the middle ages down to hardly 100 years ago the persecution and even the burning of Adepts in Europe, is a fact in history.—*Ed.*

yards, are natural effects, being only the forms of the bodies which are buried in those places, and not the souls of those men, nor any such like apparitions caused by evil spirits.* This idea is clearly founded on Plato's theory of abstract forms as efficient causes of the actual forms. Bacon says that "Plato supposed forms (Laws) were the true objects of knowledge, but lost the real fruit of his opinions by considering that forms as absolutely abstracted from matter, and not confined and determined by matter, and so, turning his opinions upon Theology, wherewith all his natural philosophy is infested," &c. Now supposing we could entertain any such like abstract notions, it would not account for the clothes and armour, which are artificial productions, and their ashes scattered to the four winds; but we are not bound to have our one theory cover the whole question.† However the matter is open to experiment if any Theosophist cares to give the matter a trial. Reichenbach made some curious experiments in church-yards with his 'sensitives,' or those persons having finer perceptions than others—experiments which, as far as I know, have not been repeated or verified. But Theosophists may possibly open a way to the investigation of such matters and to which animal magnetism opens the door.

HENRY G. ATKINSON, F. G. S.

BOULOGNE, FRANCE.

THE THEOSOPHICAL SOCIETY IS OF ALL CREEDS.

A DISTINGUISHED European gentleman explains to me thus why he and Christians cannot join the Theosophical Society:—

"We believe that we have got in the compass of that portion of our Bible, which we call the New Testament, all possible Theosophy. Best of all we have got a *Person* whom we are to love and worship first as our Peace-maker with God, next as our Light through this dark world. You may exhaust a book but you can never exhaust a person."

I have replied to him as follows, and shall be thankful for any observations which the Editor and President-Founder may append in order to remove the hesitation of Christians and Mohammedans. It is strange that the Missions should consider it honorable to convert those heathens who are mostly fools, knaves or beggars, in and behind heathen houses and streets and should fear the Society of the Theosophists, most of whom are graduates of the Universities and officers of Government with a sincere regard for Jesus and Mahomet and their *esoteric* philosophy.

My reply:—"I believe a Christian's beliefs are as much respected as a Hindu's, for the Theosophical Society is not of any one creed. It is a Society which freely but without offence and bigotry studies the sacred records and consults the eminent men of every creed. Such study and consultation would add to knowledge and work to confirm Faith."

"I believe too in a Person who is the Peacemaker and Light of this dark world, who is to be loved and worshipped and who is in the Universe from and in, the Eternity (and not shut up in a book). He is the Word, the Man-God, the Son of Woman, the Kshetrajna, &c. Those terms as well as the terms God, Soul, and Heaven, and Apostolic succession are differently understood not only by different creeds but by different men in the same Christian or Hindu creed. Hence combined study and consultation are most necessary."

"And further, as the Christian and the Mohammedan owe to their Person the duty of proclaiming Him and bringing other souls to acknowledge Him, I humbly think that they must either justify or improve their belief and convince or be convinced on the Theosophic Platform from which no one of character and education is excluded by reason of his color or creed."

* This is precisely that which is held by the Theosophists in all such cases of apparitions long after death.—Ed.

† And why not? Anything, of whatever material, and be it an organic or inorganic tissue, once it has imbibed the magnetism of the body it was in contact with, becomes, so to say, part and parcel of the latter. Burn a body clad in a uniform, and the uniform will appear as the aura of these ashes, together with the form of the dead man. The ghosts of the Hindus who are burnt quite naked will never appear clad—unless in the imagination of the Seer. The tale told by Gaffarel is not a fiction. The experiment was made and the assertion found correct.—Ed.

"We have a right to our own beliefs and practices whatever may be those of Madame B. or of Colonel Olcott, or of Raghonatha Row or of any President of any Branch."

A. SANKARIAH, F. T. S.

EN. NOTE.—Quite Theosophical this. No one will ever interfere with your belief or creed.

THE TANTRAS AND BUDDHISM.

AT page 227 of the *Theosophist* for July last, it is said that there are a number of *Tantras* which inculcate teachings on the principles of the *Vedanta*. *Maha Nirvan* is one of those. The chief or earliest of the series, appears to be the *Mula Tantra*, and its very name signifies that it is the root or basis of all the rest. The educated votaries of the *Tantras* admit this, but, they say that it is not easily procurable. Perhaps most of them are not aware that it was originally a Tibetan Book. Its Tibetan name is *Rtsa-rgyud*. It was compiled by Chandra Bhadra (according to some Soma Bhadra) called in Tibetan Davazangpo (commonly Dazang), a king of Shambhala,—a fabulous city according to the Europeans, but according to Hindus the city, whence the Kalki or the last Avatar (incarnation) of Vishnu is to come.*

This king visited Nilachala (literally the Neilgheris, but is meant to signify Puri (or Jagernauth) and Katak (in Tibetan—*Dhal-dan kbras-spung*, meaning the city of accumulated rice) to hear the teachings of Lord Budha, and on his return compiled the book in accordance with what he had heard from the MASTER. Such was the noble origin of this *Tantra*. Soon after Lord Buddha's departure from this life, much of his pure teachings was corrupted and gave rise to the sect now known as the *Dugga* Bouddhas in Bhotan and Sikkim. Corresponding *Tantras* soon made their appearance, and these inculcate all sorts of abominations under the guise of *Shatikarma Mantra* or *Yoga, &c. &c.*, which are strictly prohibited in Manu. The fact is that men with mediumistic tendencies and selfish motives—a characteristic sign of weakness and ignorance—take to these *Dugga* or Black *Tantras* in preference to the White *Tantras*. Their weakness and selfishness render them easy dupes, and in their turn they try to dupe others. They are not averse to consulting what Rishis like Manu, Vasishtha, and Vyasa have said, but like all mediums they fail to see any difference in the teachings. They have, in general, a great hankering after phenomena, owing to their senses and feelings having got the better of their reason, and thus they are easily led away by phenomena alone. What is strange in these men is that they generally admit Vasishtha to have been their chief and original teacher, and that Vasishtha was a Buddhist by faith. But they do not like to stop to inquire what his tenets were, and whether these tenets clash with their modern practices or not! Of course there are few who are exceptions to this rule, but these few pass for *Vedantins*.

It would not, I think, be inopportune to mention in this place that not *Saktism* (or *Tantricism*) has degenerated but also *Vaishnavism* has fared no better in Bengal. *Vaishnavism* (although the name suggests devotees of Vishnu) was essentially a revival of *Vedantism* according to the schools of Sankaracharya, Madhwacharya and Ramanujacharya. In Bengal and a portion of Orissa, Chaitanya was the last teacher of the *Vaishnavas*, and he is believed by them to have been an incarnation of Bhagavana. He was a great pundit, but did not write any books. His associates (disciples), whose lives in many respects show a strange contrast with that of their Master, wrote the books after his death. Of course, in these books sanction is accorded to all that they did, and therefore the teachings inculcated have in many respects to be accepted with caution. At any rate it is now widely known that the modern votaries of the school seldom hesitate to surround themselves each with a number of devotees of the other sex, while Chaitanya had refused to see or have anything to do with even his mother and ex-wife, who had travelled from Nuddea to Jagernauth simply to meet him.

Vaishnavism predominates among the lower classes and especially among the sellers of spirits, and the women about town. Of course it is no fault of the system that it has such persons among its votaries, but at the same time it is not creditable to the class which supplies *Gurus* to such persons, while actually carrying on their immoral vocations and paying the *Gurus* out of their sinful earnings!

* And a locality known to every Tibetan to exist; an oasis within the Shamo (Gobi) desert—whence its first syllable.—Ed.

After the above, I don't think you will be shocked to hear that the very low and selfish among the *Vaishnavas* have degraded some of its noble teachings by interpretations which very few outside its pale can even imagine or guess at. For instance the phrase "*Sadhu Sangah*," signifying (as it literally does) in their secret, disfigured code, "*Sadhu*," a *Vaishnava*, and "*Sanga*," cohabitation with. This (would-be) esoteric meaning is revealed secretly to the ear of unwary young women only. The prelude to its being the signification (esoteric of course, in their sense) of the phrase *Sat-Chit-ananda*. In Bengali "*Sat*," means "Being" or to be, *Chit*—or, on one's back (this according to vulgar slang only) and *Ananda*=happiness. I need not proceed further. The above is sufficient to show how the noblest teachings can be degraded by cunning, low and selfish persons to subserve their purposes. These pious *padres* explain esoterically and show by practice that all males are Krishna (*Purusha*=spirit) and all females are Radha (*Prakriti*=matter), and Yoga (union) consists in bringing as many as possible of the one to the other in the position of husband and wife. This is the at-one-ment, the only way to happiness, prescribed for the effacement of the heresy of individuality !!!

T. S.,

Berhampore.

3-10-83.

AN INQUIRER ABOUT ADEPTS.

ARE there any Jain Rishis among the Himalayan Brothers? Is the Yoga Marga of the Jains and the Buddhists the same? This much is certain that Jainism and Buddhism go side by side to a certain extent. In what chief points then do they differ so as to give rise to two distinct religions?

How is the practice of Hatha Yoga dangerous? Is it not the most certain way of taming the mind? I think some persons are suited to Raj Yoga, but there are others who cannot subdue their mind so as to keep it fixed on one object for a time. Have such any other means of learning Yoga Vidya except Hatha Yoga?

Somewhere in the 3rd volume of the *Theosophist* there is a foot-note to the effect that the spirit liberated in *Samadhi* can go only as far as the lowest *Deva-loka*. This does not agree with what is given in the Hindu Shastras, where the assertion is that the spirit thus liberated has no check and can go anywhere it chooses. How is that?

Can Yogis of a lower grade than the Himalayan Brothers, change their body at will, *i. e.*, leave their own body lifeless and enter one dead so as to make it alive? Is *Koot Humi* a title and not a part of the name of our revered Brother?

Are there any Mahatmas in India equal in rank (of adeptship) to the Himalayan Brothers? If there are, where do they chiefly live? Are there any such in Rajputana? If any, in what part of the country and by what names are they known to the world?

Have these any communication with the Brothers?

JAGANNATH.

JEYPORE, }
19-10-1883. }

ANSWER.—It is very painful to observe that even our professed friends and sympathisers should be so inattentive in reading the *Theosophist* and other publications of our esteemed members. An ordinarily earnest student of theosophic literature is aware of the oft-repeated fact that the esoteric truth underlying all religions is the same. The different ritualisms and formalities of various religions resemble the different costumes a man wears to suit himself to the surrounding atmospheric conditions and those of the country he temporarily occupies. A keen observer pierces through the mask, and recognising the hidden individuality cares but little for the external form. In all ages the masses of all religions have but clung blindly to the shell, while the philosopher, penetrating to the innermost kernel, has met, on the principle of Mutual Toleration and Mutual Intellectual Sympathy, his co-worker in the search after truth, whatever may be his caste, creed or colour, externally. This Brotherhood of true Philosophers or Adepts, caring but little for exoteric religions, have united themselves into a compact body to lay this Truth before the followers of Religions, of which they are the respective representatives. And it was with this view that the Theosophical Society adopted as its first object the formation of the nucleus of a Universal Brotherhood of Humanity. Like the travellers following different paths but meeting at the same mountain summit, the mystics of all times and all religions, going deep into a study of the faith of their forefathers, have met at the same altar of Truth—Esoteric Philosophy. The readers of Col. Olcott's lectures will remember his constant remark that the Theosophical Society does not ask any one to leave his religion, but to find out all of Truth that may be in that Religion and to try to live up to that Truth. The observations now made will make clear Col. Olcott's meaning. It is therefore difficult to see what is meant by the enquiry whether there are Jain Mahatmas? If

esoteric Hindus, esoteric Buddhists, and in fact mystics of all religions, have arrived at the same Truth, through a deep study of their respective Religions and have consequently been admitted into the ranks of the Himalayan Brotherhood of Adepts, is our correspondent aware of any particular reason why the Jains should alone be excluded? At least, to the knowledge of occultists, there exist no such reason. Having said that the Esoteric Doctrine is the same, in whatever religion it may be found, it is needless to enter here into the external differences between Buddhism and Jainism, for Esoteric Theosophy has nothing to do with exotericism, except in so far as to study the symbols to find out the meaning underlying them.

The dangers of *Hatha Yoga* will be quite apparent to one who knows what mediumship is. Its practices only induce some physiological changes and tend to develop into mediumship. It does not help in any way psychic development. This will be apparent from the fact that *Hatha Yogis* can produce only that particular phenomenon for which they undergo, by special preparation, a gymnastic training. And it must be so in the case of physical powers. Only psychical powers are permanent and can be carried from birth to birth. The *Hatha Yogi* dies with no acquisition to help him in his next re-birth, except a strong and sincere desire for advancement. His gymnastic performances end with the death of his body. The control over the mind must be obtained by strong will, a dogged determination, and high moral and spiritual aspirations. It cannot be obtained by stopping the breath or in-and-outletting a quantity of water, curds, or milk.

Our correspondent seems to confound *Samadhi* with the higher perceptions of a *Raja Yogi*. When he studies the difference carefully between *Hatha* and *Raja Yoga*, he will find the teachings in *Fragments* is in entire consonance with those of the Aryan Adepts. No MAHATMA or even a High Chela will pose himself before the public. At the same time there is not one true aspirant with a firm will that has not found out the custodians of the Aryan treasure. It is therefore improper to enquire where the ADEPTS live, since, as in ancient times, the *Chela* has to find out his Guru by self-evolution and self-exertion.

As to the other questions, most of them are not a fit subject to treat upon in the columns of our journal. Whether "a title or part of his name," the name of our revered Master Koot-Humi has been sufficiently desecrated in the pages of spiritualistic papers, and even in this magazine owing to the indiscretion of his most ardent followers to permit of any more discussion of that topic than can be strictly helped.

B. S. D.

(A Chela.)

HUMAN AND ANIMAL MAGNETISM.

BEING a student of Animal Magnetism, and having some experience in the same, I for myself and many more like me take the liberty of offering the following questions in *The Theosophist*.

Dr. Dod, in his able lecture, says that it is the nervo-vital fluids when introduced into the brain of a subject that places the latter in the magnetic state. The chief source of the fluid is electricity. Is the fluid electricity alone or something in combination with electricity? If it were alone, can we with a battery as is used in other electrical experiments bring a subject to the magnetic sleep? If that fluid be in combination with something else, is that something else known? If so, what is it? The questions mentioned above being of great importance to all students of the divine science, will plead for my taking up valuable space in the Journal.

Yours truly,

H. HARDY,

Vice-President, Aryan Legends

Investigating Society.

BOMBAY, }
10th August. }

ANSWER.—The Magnetic force in man is not the same force as the electricity of modern science, although having a great similarity in its operations to that subtle agent. The second principle of man—*prana* or vitality—is the one concerned in the production of mesmeric phenomena, and a careful consideration of what has been said about that principle in these columns may be studied with profit in this connection. The mesmeric fluid or vitality is matter in a subtle supersensuous state and permeates the whole of the outer man, from the constituents of which it is generated by the action of the spleen—an organ quite unknown in its functions to science. One of the arguments advanced by the German atheist Struthers against the existence of an intelligent God is the presence of this "useless organ," as he considers it, in the human body. This point no theistic man of Science could disprove. But irrespective of a "personal god," as all occultists know, there is nothing useless in Nature. The spleen is the reservoir of animal magnetism and the original centre of the force which evolves the astral man. Considering the long ages for which all knowledge of these things, theoretical or practical, has disappeared from Europe, it is no wonder that in the Western world, under the well-known physiological law, the spleen should have fallen into a state of atrophy.

D. DHAR K.

(A Chela.)

QUERIES FROM AUSTRALIA.

ALLOW me to address you on a subject of vital importance to me in connection with Spiritualism and Spiritualistic phenomena, which have occurred to me during the last 15 years. I consider you above all persons with whom I have any acquaintance through the literature of Spiritualism competent to give me a final explanation of the phenomena which I am now going to submit to your critical judgment. I have of late got tired of the unsatisfactory and unprogressive state of what is termed Spiritualism, and seeing in Theosophy and Occultism a step in advance of our old movement, I wish you to be kind enough to tell me what the interpretation of my experiences is from an Occult or Theosophical point of view.

For this purpose I have enclosed an old lecture of mine, delivered in 1874, which you will find contains a passage or portion marked with brackets A—A; this is the *First Query* put to you, and in your kind answer you will point out to me where I have erred in my own attempts at explanation.

Second Query refers to a painful subject—an accident in my family—which I shall detail as briefly as possible. On 17th March, 1870, a boy of mine was accidentally thrown out of my buggy and he sustained fracture of the skull. When I picked up the child (4 years old) I found him bleeding from a branch of the temporal artery, and whilst I was dressing the wound on the road and in the dark, my mind involuntarily was turned homeward where my wife was lying ill and in a very weak state from loss of blood after her confinement. I thought that the news of the fatal injury of our child would also prove fatal to herself in consequence of the shock produced by the news. Fancy, then, my astonishment when I came home to find that at about the same time that this accident happened, I appeared to my wife spiritually or phantasmically (?) with the child in my arms, which fact she mentioned to her nurse, who, however, could not see me or my apparition. Now what do you make of this phenomenon and what is your explanation of it?

Third Query is connected with what I would consider a case of clair-audience which happened to me some 8 or 9 years ago. I had scarcely turned into bed at 11 o'clock on a certain night (date I cannot at present ascertain), when I found myself all night up to half-past 4 A. M. disturbed from sleep by the constant crying out of 'doctor!' 'doctor!' in a distinctly plaintive tone, the voice being that of a female. At 6-30 the same morning I was called to attend a woman at a distance of 15 miles from my residence, a perfect stranger to me and to my astonishment her voice was identical with the one of my nocturnal disturber! The woman, having been in labour all night and crying out for the doctor—for me—her husband cruelly paying no attention to her lamentation until it was almost too late to send for medical aid. Now, I would ask you, how could I hear the voice of this woman a distance of 15 miles?

Fourth Query concerns a mesmeric subject or experience of mine which took place 14 years ago. A friend of mine, named Mr. Crone, who is a powerful mesmeriser, brought a boy to my surgery one night at 8 o'clock; and this boy told me the time on my watch to a minute correctly four times in succession, although his eyes were bandaged and lie himself in a state of mesmeric coma. Three times the boy indicated the time on my watch correctly, even after I had turned the hands round with my key until I did not know myself to what figures they pointed.

Now these may very possibly be all simple questions to you to solve, but I have never in all my reading and studying on the subject found an explanation which satisfied my scientific or philosophical demands, really furnishing a tangible and reliable exposition of the

different *modi operandi* by which the four above mentioned phenomena or facts were produced.

Hoping you will kindly answer my four queries in one of the numbers of the *Theosophist*. I am, etc.

C. ROHNER, M. D.

BENALLA,
VICTORIA (AUSTRALIA). }

EDITOR'S NOTE.—We are extremely sorry to be unable to answer *Query No. 1*, owing to the lecture in question having been either lost in transit or mislaid here during our prolonged absence from home.

Query No. 2 is easy enough to answer from the standpoint of occultism. It is a case of thought objectifying itself by its intensity to the person on whom it is centred. The sad occurrence was reflected in the sympathetic aura of the suffering (hence more than ever spiritually receptive) lady and she saw it in her mind's eye. We have amply discussed in previous numbers the phenomenal effects of thought intensified to the last degree, whether consciously through will-power or unconsciously through the strength of desire, produced by fear, joy or any other feeling. The ordinary phenomenon of the thoughts of the mesmeriser appearing to the subject as objective reality belongs to the same class though different in degree. The present case affords some light for the examination of the spiritualistic speculations of Mr W. H. Harrison, editor of the defunct *Spiritualist* in a recent number of the *Medium and Daybreak*. After a free use of his dissecting knife on Theosophy and Colonel Olcott, Madame Blavatsky and the Himalayan Brothers, Mr. Harrison comes to the conclusion that the worthy President of the Theosophists, Colonel Olcott, is "a seeing medium and a physical medium too, but not very powerful in the latter capacity," and seeks to prove his case by reminding the reader that since "once he (Colonel Olcott) saw a Himalayan Brother and two well-known Anglo-Indian Theosophists, were unable to see the distinguished visitor"—*ergo* that visitor must have been some "lower intelligence acting on physical mediums." On this rather one-sided and not over-logical theory, the apparition which Mrs. Rohner saw must have been made up by some "lower intelligence," since the nurse did not see the eidolon. The consequences in the present case having been beneficent, however, the "lower intelligence" will have to be raised a few degrees in the estimation of the Spiritualists and regarded as some "dear departed angel" masquerading before the sensitive to save her from the effects of a too sudden shock. But whatever their theory—even if it be granted that in Dr. Rohner's case the double was projected from the gross body by the force generated by intense anxiety—the obnoxious Theosophists, will never be allowed to take advantage of it in support of their case. Yet whatever their opinion, we affirm, that in our correspondent's case there was nothing spiritualistic at all. It was simply and purely a psychophysiological phenomenon.

Query No. 3 will be sufficiently elucidated by what has been said above. Our respected correspondent seems to be somewhat of a clairaudient sensitive himself; the agonised cries were directed towards him, and as the Doctor's thought made itself objectively perceptible to Mrs. Rohner's astral sense of sight, similarly the poor woman's cries affected his sense of hearing. The one was a case of clairvoyance, the other of clairaudience.

Query No. 4.—This a common case of clairvoyance induced by mesmerism. The physical man when rendered comatose by the influence of mesmeric currents, leaves the inner man free to act and acquire knowledge without the mediation of sense.

A careful study of what has been said in these columns about the septenary constitution of man will throw considerable light on the whole subject. These abnormal developments of sense may be effected by conscious efforts of the will, by disease or by mesmeric influence.

EXISTENCE OF THE HIMALAYAN MAHATMAS.

In May or June last, a young Bengali Bramachari happened to pass through this station on his way to Almorah. During his stay here he put up in the house of an up-country gentleman where I met him to hear his discourses on Vedantic Philosophy and Hinduism in general. He kindly called on me and then at our request narrated certain incidents of his travels to Mansarovara and back. One of them was very remarkable. He said that on his way back from Kailas he met a party of Sadhus. They were resting in a small tent which they had pitched for their accommodation. He went amongst them to beg for some food, as he had taken none since two or three days excepting leaves of trees and grass. He saw an elderly Sadhu engaged in reading the Vedas whom he took to be the chief. On enquiring the name of this Sadhu he was told by some that his name was Kauthumpa, and by others as Kauthumi.* He waited till this gen-

* Our Mahatma does not look "elderly" whatever his age may be.
—Ed.

tleman had finished his reading and after the exchange of the customary greetings the sadhu ordered his cholas to give some food to our Bramachari. A chela brought a piece of dried cow-dung and placed it before his guru who breathed on it and it was lighted. The Bramachari waited there for an hour or two and during this interval he saw one or two persons suffering from some disease or other coming there for treatment. The chief gave them some rice after breathing upon it; they ate of it and walked away cured. I forgot to tell you that the Bramachari had been to Mansarovara in 1882. Are we to understand that the Kauthumi or Kauthumpa whom this Bramachari saw somewhere near Kailas is the same personage who is now known as Koothumi, one of the Himalayan Brothers? If this be so, then we have the testimony of an uninterested person who saw him in his living body. I may mention to you that this Bramachari told us he never heard of Theosophy or of the Himalayan Brothers till he returned to the plains. He is a young man about 24 years old and knows English but imperfectly. He is a Chela of the Almorah Swami with whom he is now studying Sanskrit and we saw him again at Almorah at the end of October last. He is not a Theosophist and in fact his views and those of his guru who are pronounced Vedantists do not agree with those of the Theosophists. So, in all respects, he is an uninterested witness. He is publishing an account of his travels in a Bengali Magazine called the "Bharati," published at Calcutta and edited by Babu Dijendra Nath Tagore. I believe he will give details of his interview with this Sadhu, whom he heard called as Kauthumpa, in that Magazine.

He told us that he saw several persons at, and near Mansarovara (there being a great gathering there that year on account of the Kumbhuk Mela) who could light fuel by breathing upon it. At Mansarovara he met a Chohan Lama but there were several of this name. Your Note on the above is kindly solicited.

PREO NATH BANERJEE, F. T. S.,
Vakil, High Court.

BAREILLY,
15th November 1883. }

EDITOR'S NOTE.—This new and unexpected testimony comes this moment, as we are correcting the proofs of Brother Mohini M. Chatterji's evidence about the same Bramachari. We had it from him 14 months ago, but, at the advice of Mr. Sinnett, withheld it from publication at the time. Evidently our Bareilly Brothers have not heard, as we have, of this first account now published by us on pages 83 *et seq.* If this is not an independent and strong testimony in our favour, then we do not know what any more proofs can be given. Whether the "elderly" looking "Kauthumpa" as the Bramachari calls the Sadhu seen by him is our Mahatma Koothumi or not (we doubt this, for he is not "elderly" looking) it is shown at any rate that there are men known by the name of *Kauthumpa* (or the disciples, *lit. men*, of Koothumi) in Tibet, whose master's name must, therefore, be *Koothumi*, and that we have not invented the name. Most probably the person seen by the Bramachari was Ten-dub Ughien, the lama next to our Mahatma—and the chief and guide of his chelas on their travels. He is an elderly man and a great book-worm. The polemics that have taken place on these pages some months back between the venerable Almorah Swami and our Brother T. Subba Row during which the Swami came down in his wrath upon the innocent editor—are a good warrant that neither the respected Sadhu of the Almorah Hills nor his pupil would be likely to corroborate us, unless they could not help it. Still, the Bramachari may have seen quite a different person. There are in Tibet many sects—and one of these is the sect of the *Kah-dán-pa*—a name bearing a close resemblance to that of *Kauthumpa*. There are among the former many learned lamas and adepts, but they are not *our* Mahatmas, who belong to *no sect*.

THE PURANAS ON THE DYNASTIES OF THE MORYAS AND THE KOOTHUMI.

It is stated in Matsya Puran, Chapter 272, that ten Moryas would reign over India, and would be succeeded by Shoongas, and that Shata Dhanva will be the first of these ten Maureyas (or Moryas).

In Vishnu Puran (Book IV Chapter 4) it is stated that there was in the Soorya Dynasty a king called Moru, who through the power of devotion, Yoga, is said to be still living in the village called Katapa, in the Himalayas, (*Vide* p. 197, Vol. III, by Wilson) and who in a future age, will be the restorer of the Kshatriya race, in the Solar dynasty, that is, many thousands of years hence. In another part of the same Puran, Book IV., Chapter 24, it is stated that "upon the cessation of the race of Nanda, the Moryas* will possess the earth, for Kautilya will place Chandragupta on the throne."

* Of the dynasty of Moryan Sovereigns," as said in the Mahavanso—the particulars of this legend are recorded in the Atthatakathá of the Uttaravaháro priests.—*Ed.*

Col. Tod considers Morya, or Maurya, a corruption of Mori, the name of a Rajput tribe. The Tika on the Mahavanso thinks that the princes of the town Mori were thence called Mauryas. Vachaspathya, a Sanskrit Encyclopædia, places the village of Katapa on the northern side of the Himalayas—hence in Tibet. The same is stated in Chapter 12 (Skanda) of Bhagavat p. 325, Vol. III. The Vayu Puran seems to declare that Moru will re-establish the Kshatriyas in the 19th coming Yuga. In Chapter VI, Book III. of Vishnu Puran, a Rishi called Koothumi is mentioned. Will any of our brothers tell us how our Mahatmas stand to these revered personages?

Yours obediently,

R. RAGOONATH ROW,
(Dewan Bahadur) Prest. Madras
Theosophical Society.

EDITOR'S NOTE.—In the Buddhist Mahavanso, Chandragatto or Chandragupta, Asoka's grandfather, is called a prince of the Moryan dynasty as he certainly was—or rather—as they were, for there were several Chandraguptas. This dynasty, as said in the same book, began with certain Kshatriyas (warriors) of the Sákya line closely related to Gautama Buddha, who crossing the Himavanto (Himalayas) "discovered a delightful location, well watered, and situated in the midst of a forest of lofty be and other trees. There they founded a town, which was called by its Sákya lords—Moriya-Nagara." Prof. Max Müller would see in this legend a made-up-story for two reasons: (1.) A desire on the part of Buddhists to connect their king Asoka, "the beloved of gods" with Buddha, and thus nullify the slanders set up by the Brahmanical opponents to Buddhism of the effect that Asoka and Chandragupta were *Sudras*; and (2) because this document does not dovetail with his own theories and chronology based on the cock-and-bull stories of the Greek Megasthenes and others. It is not the princes of Moriya-Nagara who own their name to the Rajput tribe of Mori, but the latter that became so well known as being composed of the descendants of the first sovereign of Moriya Nagari-Môrya. The subsequent destiny of that dynasty is more than hinted at, on pages 39 and 40 (foot note) in the November number of the *Theosophist*. Page 43 of the same magazine gives full details. The name of Rishi Koothumi is mentioned in more than one *Purana*, and his *Code* is among the 18 Codes written by various Rishis and preserved at Calcutta in the library of the Asiatic Society. But we have not been told whether there is any connection between our Mahatma of that name, and the Rishi, and we do not feel justified in speculating upon the subject. All we know is, that both are Northern Brahmans, while the Môryas are Kshatriyas. If any of our Brothers know more or can discover anything relating to the subject in the Sacred books, we will hear of it with pleasure. The words: "the Moryas will possess the earth for Kautilya will place Chandragupta on the throne," have in our occult philosophy and interpretations a dual meaning. In one sense they relate to the days of early Buddhism, when a Chandragupta (Morya) was the King "of all the earth," i. e. of Brahmans who believed themselves the highest and only representatives of humanity for whom Earth was evolved. The second meaning is *purely esoteric*. Every adept or genuine Mahatma is said to "possess the earth," by the power of his occult knowledge. Hence—a series of 10 Moryas, all initiated adepts, would be regarded by the occultists, and referred to, as "possessing all the earth" or all its knowledge. The names of "Chandragupta" and "Kautilya" have also an esoteric significance. Let our Brother ponder over their Sanskrit meaning, and he will perhaps see what bearing the phrase—"for Kautilya will place Chandragupta upon the throne"—has upon the Moryas possessing the earth. We would also remind our Brother that the word *Itihâsa*, ordinarily translated as 'history,' is defined by Sanskrit authorities to be the narrative of the lives of some august personages, conveying at the same time meanings of the highest moral and occult importance.

RAIN-STOPPING BRAHMANS.

I SHALL be highly obliged if you kindly allow me to relate through the columns of your celebrated Journal, an event, whose seemingly recondite character may excite the curiosity and deserve the attention of a large majority of readers. There lived in the interior of the district of Hugli, a person named Ram Kany Ghosh, by religion a Vaisnavá, who was known to have attained a certain development of the higher faculties by a regular and constant practice of concentration in an enclosed room three hours a day. On a certain occasion he invited a number of Brahmans, who were seated to dine on the open yard of his homely village mansion. The day was cloudy and it began to rain. The man alarmed at the sight of Brahmans rising from their unfinished meal, hastened to the place, gazed on the sky, and loudly exclaimed, "Sir! stop a little." To the astonishment of the beholders the threatening sky maintained a sudden and sullen silence till the feast was completed.

A similar event occurred, a few years ago, at Satpokur, where during a long and severe draught, a sannyasi pronounced a successful prediction of a shower at two o'clock the next day.

Now, is it possible to determine, whether the events should be attributed to the gift of miracles or to the knowledge of futurity of the advanced students of Occult Philosophy? A solution of this difficulty would probably be deemed as a valuable contribution to the knowledge of uninitiated students.

I remain, Madam,
Yours most obediently,
H. MUKHOPADYAYA.

BHOWANIPORE, }
November, 83. }

EDITOR'S NOTE.—We have much heard of, but little believed in, "gifts of miracles." We may go further and say at once that we deny most emphatically the possibility of producing "miracles," yet we believe as firmly in the possession by great Sadhus and Initiates of the power of stopping or rather of delaying and magnetically paralyzing the rain cloud. We say that the facts of the story given are possible, though by no means probable. Sadhus who possess such powers are not usually *grihasthas*, passing their lives in small villages; and certainly it requires more than three hours a day of "constant concentration" to produce such a phenomenon, however much it may be based on the knowledge of natural laws.

WART-CHARMING.

With reference to the following correspondence which appeared in *Knowledge*, dated 26th October 1883, a well-known weekly paper conducted by Mr. R. A. Proctor, it would be interesting if you would kindly explain the rationale of the transfer of the wart from the body of one individual to that of another, and also say whether the charm referred to by the correspondent in the concluding portion of his letter has any real effect.

Yours obediently,
K. C. M.

"Allow me to tell you my own experience of warts. When I was a little boy I had a wart on the tip of my nose. They called me Cicero. My father's æsthetic taste was annoyed at this non-essential to the beautiful. He had recourse to the knife, and then stanced the blood with caustic. This process was equally unpleasant and unavailing. The cauterising was constantly renewed, but the blackened excrescence stubbornly remained rooted to my inflamed nose. Mr. Thomas, a Superior in the Exeise, took special delight in teasing me whenever we met. "Master Frederick," he would say, "I think you have a fly on your nose;" or "there is a spot of dirt," &c. &c. "Allow me to remove it." In the course of time I left home for a boarding-school, where the medical attendant gave me a powder with which to rub my wart. He also tied a piece of silk round another which grew on my eyelid. Both were gone in a few weeks. The holidays came, and one of my first visits was to my old tormentor, Mr. Thomas. He was out, but on my showing his wife that the wart was no longer to be seen, "Bless me!" said she, "Why my husband has it! &c." And sure enough, when he came in a few minutes later, there was the wart on the tip of his nose. I told him how the doctor at school had cured the one on my eyelid, and he allowed me to tie a piece of fine strong catgut round his, in doing which I paid him off by giving such a sharp pull at the two ends, that his eyes watered again as he howled and danced about the room. From time to time for some years the wart returned and disappeared. I always fancied that old Thomas had it, when I lost it, and *vice-versâ*. Whether it was so I cannot tell; all I can say is that his went and came at intervals in a similar way. This I heard from Mr. Thomas some years later. I have met and know several successful wart charm-ers. One told me that he had "charmed enough away to fill a bushel-basket." A very favourite charm in many parts of England was to bury a piece of meat secretly after touching the wart or warts with it. As the meat rotted in the ground so the wart died away. Years ago, I tried charming children's warts myself, and found that they vanished within the time I promised."

(Signed.) FREDERICK HELMONE.

EDITOR'S NOTE.—It may seem ridiculous to those who have never tried the latter *sympathetic* remedy, while to them who did and succeeded, it seems quite natural. In Russia they charm away warts both with meat and raw potatoes. Having rubbed the wart with one half of the potatoe cut in two, that half which has been rubbed is buried in the cellar in the sand and the other half planted near by. As the former decays, the latter sprouts and every one of the young shoots is covered with excrescences; and as this process is going on the wart on the person thins away, and soon disappears entirely. Then the potatoe leaves are nrooted with the half decayed vegetable and burnt over

seven sticks of wood. Unless this concluding ceremony is gone through,—say our "medicine men"—the wart is liable to reappear, and disfigure the patient, once more.

We feel incompetent to explain the *rationale* of the above and simply state a *fact*. Not only have we seen the experiment successfully applied in our own case—big warts on the neck—when about 12 or 13 years old, but we have known a number of persons delivered in this simple manner of disagreeable excrescences. It is a remedy known to every housewife in Russia and, France too we believe.

Reviews.

MAGNETISM AND HOMŒOPATHY.

IN THE LAW COURTS OF DENMARK, BY A HOMŒOPATH.

THIS little pamphlet tells us of the sufferings and persecution a theosophical brother of ours, Mr. C. E. Taylor, F. T. S., had to go through, for having practised Homœopathy and Magnetism in a little Island of the Danish West Indies.

Mr. Taylor is an Englishman by birth, but warmly attached to the country in which he has resided for over twenty years, where he has been noted during his residence for his devotion to study, his philanthropy and deep love of scientific pursuits, but more especially for animal magnetism and homœopathy, of which he has been a sturdy defender on every occasion. The gentleman is no stranger to our readers. In the *Theosophist* for April 1882 we reprinted extracts from an article of his, which originally appeared in the *St. Thomas' Times*, entitled "Animal Magnetism and Homœopathy in the Cure of Tropical Fevers." Mr. Taylor had been for years a devoted partisan of Homœopathy, and an indefatigable student of Medicine, and had found in his researches upon the curative value of animal magnetism, what he thought to be an invaluable addition to homœopathic therapeutics in the treatment of tropical diseases. He is a bookseller and dispensed his homœopathic medicines and his advise without any charge whatever. He had, however, one grievous sin; he cured, where the regular allopathic physicians failed to cure. This may appear quite pardonable to any simple-minded man; it did not appear so to the allopathic doctors of the little island; and they brought a charge against him before the St. Thomas' Police Court for illegal sale of medicine and quackery.

Though Mr. Taylor strictly denied anything that could be qualified as a *bonâ fide* sale; thought all the witnesses brought up against him testified to this fact it was of no use. It was quite enough that he healed by the lying on of hands; that he stoutly defended the Homœopathic system; that he did not buy his medicine at the apothecary shop, and that he dared to take a stand against the system of orthodox medicine. He was charged with having infringed an old law of the year one thousand six hundred and seventy two (1672) and condemned to pay a fine of 70 dollars or to undergo imprisonment for a fortnight. Mr. Taylor refused to pay the fine on principle; was actually put into prison; and was only released after the public had insisted upon paying the fine, almost against Mr. Taylor's own will.

Mr. Taylor has our full sympathy, and the sympathy of his Brothers of the Theosophical Society all over the world.

Examples of medical intolerance and trades-unionism are not wanting, we are sorry to say, even in such advanced countries as England. Major Vaughan Morgan recently offered £5,000 to St. George's hospital, on condition that the money be devoted to a fair trial of homœopathy; but the (allopathic) medical authorities declined the offer without thanks. *The Lancet* triumphantly proclaims, on the strength of this fact, that Homœopathy is going a-begging.

Before dismissing this subject, we throw one glance more on the under review, and we find there, on the title page, the following quotation from Hahnemann's *Organon*: "I again find it necessary, in this place, to say a few words on the subject of animal magnetism, the nature of which differs so greatly from that of all other remedies. This curative power, of whose efficacy none but madmen can entertain doubt which through the powerful will of a well-intentioned individual, influences the body of the patient by the touch, acts homœopathically by exciting symptoms analogous to the malady." This is a most remarkable and instructive passage. Hahnemann, from whose writings we know that he practised magnetism, believes then that cures by magnetism are homœopathic cures. In fact, when we compare the effects of magnetism on the healthy, with its curative sphere in disease,

generally speaking we find, that it paralyzes the sensorium and the motor nervous system in the healthy, and cures paralysis in the sick. Mr. Taylor makes a similar statement with regard to fevers. He quotes Dupotet who says in his *Therapeutic Magnetique*: "It is sure, as far as we know, that magnetism provokes, in a number of cases, a febrile movement in subjects of sound health." Mr. Taylor then continues "This I have often found to be the case myself: a considerable quickening of the pulse, sometimes reaching 120, and a dryness of the skin manifesting itself in susceptible persons."—

L. SALZER, M. D., F. T. S.

MORAL EDUCATION BY PROFESSOR BUCHANAN.*

It affords us real pleasure to give an old and respected friend a greeting through the new edition of his valuable work—Professor Buchanan's latest thoughts on a complete scheme of education. This learned gentleman, as our readers may recollect, is the discoverer in the western world of that mysterious power latent in man, which has been further enlarged upon by Prof. Denton in his "Soul of Things." It is Professor Buchanan who is the real founder of the Science of Psychometry. The present work shows more than ever that like a few other spiritually wise men, the Professor does not feel himself at ease in the broad seat of modern civilization; he seems to have lost his way in the jungle of western materialism, but his brave spirit is struggling hard for the welfare of his race, who seem to be even unconscious of their degradation. He has hit upon the real source of danger which is so gloomily overhanging the Western world and threatening it with moral and spiritual ruin. The cultivation of mere intellect, as the means of material advancement, leaving out the higher nature of man to grow to seed, utterly untended and uncared for. The whole system of modern education is entirely at fault and the result is the production of ill-shapen monstrosities. Education is the attempt to realize the harmony between nature and man. It is to find out the real aim and object of life and when found to render them an unswerving and life-long devotion. Education is the acquirement of the capacity of enjoying life to its fullest extent, its want is suicide, partial or complete. Professor Buchanan's ideal lies in the same direction as our own. "A satisfactory knowledge" says the author, "of the psychic and physiological functions of life and their definite association with the brain and body and laws of interaction would necessarily indicate the laws of their development. That development is education."

In this present juncture when a commission is embarked on a perilous voyage for the discovery of a new and sounder basis for education in this country, Prof. Buchanan's work possesses a peculiar value and interest. Before the mould disprepared upon the western model for casting the minds of our future men and women it is profitable to consider what competent experts declare as to the value of that model. Prof. Buchanan after half a century's experience delivers his opinion thus:—

"There seems to be nothing in existence at present on a large scale in the leading institutions which can be properly called a *liberal education*, for that which makes the most imposing claims to be recognised as liberal education in the universities appears, when viewed from the stand point of anthropology, not only lame, feeble, and defective in the most essential elements of a liberal education, but positively *liberal* in its contractile influence upon the intellect and soul, as well as its degenerative influence upon the body.

The eminent Italian Professor, Signor Angelo de Gubernatis bears his testimony to the same effect:—

"Under the present system the university is too widely estranged from every day life, and too indifferent to it. Where vital force should be most felt it is wholly lacking. Students enter the universities and issue therefrom in much the same manner as did the prophet Jonah enter and come forth from the gloomy recesses of the whale. They go there to learn the mysteries of science, but of the science of life, by far the most important of all, they come away ignorant. One student studies four years, another five, another six; but they are all equally ignorant of the art of living. The university should properly be the *mother of genius and of character*; it is instead merely the censor for a certain number of years of a crowd of boys, who are forced to cheat at the examinations in order to rise from grade to grade till the desired

doctor's vote is obtained. Then they are all obliged to feed together like sheep in a pasture; the examinations are the same for all; votes are cast with the same judgment, or rather lack of judgment, since *the best parrot of the class* can pass the most brilliant examination, and consequently gain the vote, while the greatest genius may perhaps lose the contest, disheartened by the trying formalities of the proceedings. It is never taken into account that one student might perhaps merit the title of doctor after only a month of trial, while another might fail to deserve it even at the expiration of twenty years. Should there be a few intellects more active than those around them, this discipline speedily brings them to the common level." * * * * At present there is almost no intercourse between the university and the world without, and while from within it appears to be a great institution, outside its walls its influence is unfelt."

It is needless to multiply instances. Every thoughtful observer has found that the present pernicious system of pampering the intellect to the utter starvation of the other faculties can lead to no good result—not even lead the much favoured one to the highest pitch of development it is capable of attaining. Professor Buchanan, a student of the true science of man has put forward a system of education which is as scientific as beneficial. Education naturally admits of division into five classes, in accordance with the different classes of faculties to be dealt with. (1) Physiological development, aiming the formation of the manly, healthy constitution capable of lasting a hundred years and competent to enjoy life and make it a source of benefit to humanity. (2) Industrial Education, which alone can lead to the disappearance of those unproductive classes, now preying upon the life-blood of society like vampires. (3) Medical Education, supplying the people with means to stamp out diseases at their first approach and eradicate our splendid heritage of diseases. (4) Moral or Religious Education, whereby the life secured by the other three kinds of education, is made worth living. (5) and lastly comes intellectual education, which now holds its revels on the ruin and degradation of man. The scheme is complete but it is likely to provoke a sneering smile on the self-satisfied dogmatic lip, as being quite utopian. Life is not long enough, it may be urged, for such elaborate training. But the utter silliness of such objection has been conclusively shown by the learned Professor. The first eighteen years of life after the first dawn of intelligence is quite enough for the whole curriculum being gone through. We heartily commended this able and original work to our readers. Let it not be taken as unforgiveable sin that the book has come into the world a little too soon. It will be at all events one of the necessary missing-links in the evolution of human thought and institutions.

GEMS OF CHINESE LITERATURE.

By HERBERT A. GILES, H. B. M., Vice-Consul, Shanghai. Author of 'Chinese Sketches,' 'Strange Stories from a Chinese Studio,' 'Historic China,' &c. (LONDON: BERNARD QUARITCH, 15, PICCADILLY. SHANGHAI, KELLY AND WALSH, 1884.)

A LITTLE yellow volume, neatly gotten up in true Chinese fashion, with a Chinese preface in *cursive script* on the cover, "as an actual specimen of the best style of modern composition," written for the author "by a rising young graduate of Foochow, named Nieu Yün-Fing, through the medium of... Mr. Kau Hong-Beng (M. A., Edinburgh.)

The volume is worth not only a hasty perusal, but also careful preservation in one's library for useful reference. It is full of original matter, of sentences 2,000 years' old, as highly philosophical and profound, as any of our century, and goes to acquaint the reader with at least a small fraction of those "untold treasures" that "lie hidden in the rich lodes of Chinese literature," in the opinion of Professor G. Von der Gabelentz, as quoted by the translator. As the latter justly remarks, his effort in this direction "will at any rate advance some English readers a step towards more intimate knowledge and warmer appreciation of an ancient and wonderful people." The text is preceded by a "Note on Chinese Dynasties, beginning with the Chou and Ch'in Dynasties (550—200 B. C.) up to the Yuan and Ming Dynasties (1200—1650 A. D.). The volume being so full of precious fragments, and real gems of thought, selected from the writings of philosophers and sages who had lived at various epochs embraced within the long period of 2200

* MORAL EDUCATION: Its laws and methods. Governments, Churches and Colleges for many thousand years have striven in vain to conquer crime, disease and misery—A new method must therefore be adopted—if that method can be found in this volume, does it not indicate a better future for humanity? by Joseph Rhodes Buchanan, M. D., New York.

years, we can select but a very few for our special notice. Some of the oldest—such as maxims from the *Discourses* of Confucius (the latinised form of K'ung Fu-Tzü, who flourished in the 6th century B. C.) are more than suggestive. They will, no doubt, make many European readers painfully conscious of the fact that their respective mother-races, so proud and vain of their imagined superiority (in their own perceptions only, of course) over the less civilized races, owe in sober truth nearly all to the Asiatics—Turanian Mongols included. Their arts and sciences, their philosophy and religions, are all and one copies (perchance in some cases improved—still only copies) of old Asiatic originals. As the translator truly confesses, even “most Western proverbs, maxims, household words, &c., are to be found imbedded in the proverbial philosophy of the Chinese;...sometimes expressed in strictly identical terms, at other times differing only in point of local color.” He shows that this philosophy “is on a scale commensurate, in every way, with other branches of the voluminous literature of the Chinese.” To prove it, Mr. Herbert A. Giles quotes the following popular sayings:—

“One actor does not make a play.”
 “Out of the wolf's lair into the tiger's mouth.”
 “Prevention is better than cure.”
 Better a living dog than a dead lion.
 “When the cat's away, the rats play.”
 “It is the unexpected which always happens.”
 “Bees make honey and men steal it,” etc., etc.

To crown all, the Celestials show their mental superiority over Western “Barbarians” in the following aphorism that would hardly do for a motto in a “Book of Heraldry”—

“Only imbeciles want credit for the achievements of their ancestors.”

The name of these aphorisms “is legion,” their translator tells us. A full collection of such proverbs and sayings would probably embrace all that is contained in the corresponding literature of the West and leave a margin to the “credit of China.”

Some of these sayings are highly moral and philosophical, and probably, judging on general personal experience, more put into practice in barbarous China, than in civilized Europe. “DEAL WITH THE FAULTS OF OTHERS AS GENTLY AS WITH YOUR OWN”—is one of them. Others are as highly satirical, as for instance—“More trees are upright, than men.”—“With money you can move the gods; without it, you can't move a man;” or again—“No image-maker worships the gods. He knows what they are made of;” or, that other which would be still more at home in a European *salon*:—“We love our own compositions, but other men's wives.”

But it is not so much with the proverbs—the collective production of popular wisdom—that we are so concerned as with the sayings and maxims of such great sages as Mencius and Tso-ch'in Ming, and especially with those of Confucius—the “Socrates of China,” who “became the idol of the people and flew in songs through their mouths.” His maxims—as shown by Dr. Legge, “occupy much the same extra-literary position as the Bible does with ourselves;” while “in philosophy, the subtle speculations of Chuang Tzü” and Lieh Tzü, exponents of the doctrines enunciated by Lao Tzü, would, beyond all doubt, have commanded a hearing in the contemporary Schools of Greece.” The maxims, however, have done more than that; they have struck loud the very key-note of Christianity six centuries before the alleged, purely *Christian* (?) maxims were pronounced, and eight before they were recorded and reverentially repeated as the authentic and original thoughts uttered by the Founder of the Western Creeds. In the “Extracts from the *Discourses*,” the “Master” gives expression to such familiar sentences as the following:—

“LOVE ONE ANOTHER” was the Master's answer to a disciple who asked for a definition of charity,—a rule in life, thus anticipating Christ,

“Some one asked Confucius, saying, Master, what think you concerning the principle that good should be returned for evil?” The Master replied:—“What then will you return for good? No: RETURN GOOD FOR GOOD; FOR EVIL—JUSTICE.”

This is the apotheosis of practical good sense as of the highest charity; and it is in perfect accordance with Karma, and those other words, “with what measure ye mete, it shall be measured to you again.” And if Confucius, who “taught virtue for its own sake, unsupported by reference to the supernatural,” has never pronounced such words as “whosoever shall smite thee on the right cheek, turn to him the other also”—an injunction as impracticable as it is sublime; and taught not his disciples to practically encourage covetousness, theft and extortion by giving to him who takes away one's coat, one's “cloak also,”—on the other hand he inculcated that RECIPROCITY was “the rule of life, in a word.” And, he added:—

“WHAT YOU WOULD NOT OTHERS SHOULD DO UNTO YOU, DO NOT UNTO THEM!”

In connection with these words we are told by the author and translator that “an attempt has been made to show that this is after all only a negative (and therefore comparatively worthless) enunciation of the Golden Rule as expressed positively by Christ,”—and he very justly retorts upon the cavillers by saying, “the worthlessness, if any, lies in the terms of such an argument. For instance, you would not that others should abstain from helping you in trouble. Therefore you do not abstain from helping them in trouble. Consequently, you help them; thus doing unto others what you would they should do unto you.”

In Fragments from Lieh-Tzü (4th and 5th centuries B. C.) we find some admirable thoughts. . . . “How wonderful is death!” rejoined Tzü Kung, “The wise man rests, the worldly man is engulfed therein.”

“My son,” said Confucius, . . . “Other men know life only as a boon; they do not perceive that it is a bane. They know old age as a state of weakness; they do not perceive that it is a state of ease. They know death only as an abomination: they do not perceive that it is a state of rest.”

“How grand,” cried Yeu Tzü, “is the old conception of death! The virtuous find rest, the wicked are engulfed therein. In death each reverts to that from which he came. The ancients regarded death as a return to, and life as an absence from, home. . . .”

Chuang-Tzü (4th century B. C.) treating of Life, Death and Immortality, asks (p. 23)

“Life is a state which follows upon Death, Death is a state which precedes life. Which of us understands the laws that govern their succession?”

“The life of man is the resultant of forces. The aggregation of those forces is life; their dispersion, death. If, then, life and death are but consecutive states of existence, what cause for sorrow have I?”

What Christian physiologist and philosopher of the year 400 and even 800 A. D. spoke as scientifically upon the subject as this Chinese barbarian—of 400 B. C.? And who of the great religious philosophers of the 18th and 17th centuries of our era of civilization said anything better or more profound than the same Chinese Spinoza who, in his disquisitions upon Life and Death, declares that;

“All things are *but phases of Unity*. What men delight in is the spiritual essence of life. What men loathe in is the material corruption of death. But this state of corruption gives place to that state of spirituality, and that state of spirituality gives place in turn to this state of corruption. Therefore, we may say that all in the universe is comprised in unity; and therefore, the INSPIRED among us (the initiates?) have adopted unity as their criterion.”

Truly—

"For those who accept the phenomenon of birth and death in this sense,* lamentation and sorrow have no place. Death is but the severance of a thread by which a man hangs suspended in life. Fuel can be consumed; but the fire endureth for ever!"

When treating of "THE PERFECT MAN" (or initiated adept) Chuang Tzū describes him thus:—

"The perfect man is like a spirit; were the ocean to be scorched up, he would not be hot. Were the Milky Way to be fast frozen, he would not feel cold. Of thunder which ruins mountains, of wind which lashes the sea, he is not afraid; and thus, charioted on the clouds of heaven, or riding on the sun and moon, he journeys beyond the limits of mortality. Exempt from the changes of life and death, how much more is he beyond the reach of physical injury. The PERFECT MAN can walk under water without difficulty; he can touch fire without being burnt."

Two more charming fragments out of the writings of Chuang Tzū—"an advanced exponent of the doctrines of Lao Tzū and a most original thinker"—and we have done. One is on CAUSALITY, the other on DREAM AND REALITY.

1. The Penumbra said to the Umbra, "At one moment you move: at another you are at rest. At one moment you sit down; at another you get up. Why this instability of purpose?"

"I depend," replied the Umbra, "upon something which causes me to do as I do; and that something depends upon something else which causes it to do as it does. My dependence is like that of a snake's scales or a cicada's wings. . . . How can I tell why I do one thing or do not do another?"

2. Once upon a time I dreamt I was a butterfly, fluttering hither and thither, to all intents and purposes a butterfly. I was conscious only of following my fancies (as a butterfly), and was unconscious of my individuality as a man. Suddenly I waked; and there I lay, myself again. I do not know whether I was then dreaming I was a butterfly, or whether I am now a butterfly dreaming that he is a man. Between a man and a butterfly there is necessarily a barrier; and the transition is called *Metempsychosis*.

There are many very pointed satires in the little volume, on ANTIQUUS by Hsu Hsich (16th century): on DIVINATION, by Lin Chi, (14th century), and some very poetical ideas in the bits of poetry given, much too numerous to be noticed even in part. The translator has done his best to supply the world with "a small Handbook of Chinese Literature," and he has fully succeeded in bringing out an interesting and useful volume. We regret, however, that out of "due regard to a general public impatient of unpronounceable names," in eliminating some of these, the translator should have also substituted for other familiar and quite pronounceable English nouns a term Confucius had never used or pronounced, namely, "God" as a personal Being. As Mr. Herbert A. Giles himself declares Kung Fu Tzū condemned steadily any reliance upon the supernatural, although, "he seems... to have believed in a power higher than man; but whether as a force physical, or a force moral, or both, it is quite impossible to decide." (p. 1.) Again, on page 2, we are told that this "indefinable power" is "explained by the most famous of all commentators as *abstract Right*." Why then translate the aphorism of the great sage, "He who offends (this) power (of abstract Right) has sought on which he can depend"—by—"He who offends against *God*, has none to whom he can pray?" Confucius and "God"—Confucius and prayer! Surely the couplet can hardly go together. Nevertheless, it is the only instance in the whole book when we find the able translator wronging the spirit of a sentence to substitute for it the dead letter husk, because, it would otherwise

remain "shorn of all meaning and point" for the general public. The author, however, in explaining the difficulties under which he had to labour, honestly confesses that he has also been "compelled sometimes to expand and sometimes to compress;" and very wittily concludes by reminding the reader that it must always be borne in mind that "translators are but traitors at the best, and that translations may be moonlight and water while the originals are sunlight and wine."

May all other readers derive the same pleasure as we have from "Gems of Chinese Literature!"

VIVISECTION.

By MRS. ANNA KINGSFORD, M. D.,

President of the "LONDON LODGE THEOSOPHICAL SOCIETY."

YEAR after year Parliament is called on to consider the question whether the practice of torture and the licensing of professional torturers are or are not consistent with civilization.

Now, I am among those who say they are not; and I purpose to state in the following brief paper the reasons I have for this conclusion.

By the term civilization we intend to represent a condition of humanity more or less superior to that of the brute, and we deem the level attained more or less elevated in proportion to the prominence given to those characteristics which we regard as distinctly human. And here comes the first difficulty, for on the threshold of the question two parties join issue, the Materialistic Scientists, who maintain that intellectual acquirement is all and morality nothing in the definition of human development, and the Spiritualistic Scientists, who, with myself, maintain that the true crown and glory of man is not his superior brain capacity, but his superior potency for goodness.

Man is man, in our view, chiefly because he can discern good from evil, not because he is a cleverer kind of monkey than other monkeys, or because he can recollect more facts and put them to better practical use than creatures in a lower stage of development. Humanity is, therefore, a word of which we fully accept the popular definition, and for us a man is human in proportion as he is humane. We do not admit a torturer to be a man; he is simply an individual of the genus *Simia*—an intelligent individual if you like, but he has nothing human about him. And when one of these animals says that "cruelty is necessary," it sounds in our ears precisely as if he had said, "robbery is necessary," or "deceit is necessary," or any other habit of the lower grades which humanity has outgrown.

We have just witnessed in Paris an unparalleled spectacle, the incongruity of which would be ridiculous if it did not also furnish melancholy evidence of the lack of understanding and thought prevalent in a nation which claims to rank among the most civilized in Europe. I refer to the part taken by M. Paul Bert, the most notorious vivisector of the day, in the discussion upon M. Ferry's Bill. What can be said of a state of manners which permits such a man as M. Paul Bert to pose as a moralist before the public,—a man whose whole career has been one long course of cruelties so varied and appalling that even here, under the shadow of the *Ecole de Médecine* itself, they have attracted special comment and associated the name of their perpetrator with all the worst of the barbarities of a fallen science? This Paul Bert, who appears now before Paris as the champion of morals, is the same who, at the Exposition last year, exhibited pictures of dogs undergoing the agonies of tetanus induced by the administration of various poisons at his hands, pictures the public display of which excited expressions of censure and disgust in the columns of a well-known Parisian journal. This is the same, too,

* "The Master came, because it was his time to be born; he went because it was his time to die." On "The Death of Lao-Tzū."

whose laboratory is the scene of such awful horrors, that persons living near the waste grounds surrounding it have more than once complained to the authorities of the shrieks and groans issuing from its walls, and even now, while I write these lines, the Parisian law courts are occupied with an action brought against this man by the proprietor of a neighbouring hotel for loss of *clientèle* and other grievances, caused by the continual howling and cries of the dogs "used" in his experiments.

What better terms can be found to characterize the work of Paul Bert's own life than the words he himself used in the Chamber of Deputies on Saturday last:—

Such things as these, and such a method of teaching as this, inspire indignation and disgust; they are like a bog in which one treads in mire!

Paul Bert is himself one of the most distinguished of Jesuits, for he adopts in theory and carries into practice daily their distinctive doctrine. "The end justifies the means," and, in common with all vivisectors, he argues that "cruelty is necessary," that good may be obtained by evil, and that private and professional motives sanctify the perpetration of deeds which, if committed by the vulgar outside the profession, would be highly reprehensible, and punishable by law. In the view of these priests of materialism, public opinion has no right to set moral limits to the pursuit of material science; knowledge, no matter how attained, is the one positive and good thing, and morality, being a mere question of national habit, is entitled to secondary consideration only, if, indeed, to any consideration at all.

By common consent, however, mankind, more truly inspired, recognizes as its highest ideal of development One whose greatness was not owing to scholastic learning or to retentive memory, but to those very attributes which materialistic experts (I will not call them "philosophers") regard as derogatory and unbecoming in an age of enlightenment; attributes such as mercy, gentleness, love, patience, sympathy with suffering and the like; in fact, to the identical qualities which they label in a bundle as "sentiment," and thrust aside with contempt.

Are we to go back to our monkey ancestors then, and relinquish all the advantages we have gained, and for which we have toiled so hard and endured so much since the anthropolithic days of Haeckel? God forbid! The manhood in this English nation protests, and will not protest in vain, against the attempt which is now being made upon national morality by formulating into a legal principle the axiom that might is right. For man is man, not because he is a strong beast or a supremely sagacious beast, but because he has it in him to know and to love justice and to refrain from doing evil. And to such an one the plea that a method involving the torture of others is a right method, because it has proved useful in the attainment of knowledge, carries no weight whatever. Is there any class of crime or any depth of baseness for which the same plea may not be urged? Does not falsehood sometimes appear useful to liars, and may not violence, fraud, theft, or even murder find apologists on the same grounds? True, the policy of the liar, thief, or coward generally fails in the long run, and so also does that of the professional torturer. It is no secret that the practice of Vivisection has given rise among scientists to dissensions, difficulties, and errors which are incessantly accumulating, and which have sown the paths of physiology with a fruitful crop of false deductions and bewildering contradictions. And if among the millions upon millions of cruel experiments on living animals, by means of which science has been well-nigh arrested, and true progress hindered so disastrously, some few have accidentally proved of service in the elucidation of a nascent discovery, no proof exists that such discovery would not have been vouchsafed by more legitimate means, nor do such isolated cases atone in the smallest degree for all the agony, heart-hardening, and degradation of manhood which they

entailed on the miserable victims and their more miserable tormentors.

Vivisection useful? Cowardice useful? Deliberate devilry useful? Sir, we who are men will not buy knowledge at the cost of our manhood, we will not sell for so pitiful a mess of pottage the divine birthright of humanity. As to our physical health that is not called in question for no one who has been medically educated will seriously assert that the science of healing is in any way related or indebted to the practice of physiological torture.

I have received my own medical education at the *Faculté* of *Médecine* in Paris. At the *Ecole*, Professors *Béclard*, *Vulpian*, and others vivisect almost daily. It is no exaggeration to say that the walls of that *Inferno* re-echo from morn to sunset with shrieks and cries and moans, the supreme pathos of which no pen can render. When first I heard them, now long ago, I took them for the cries of children under operation, so terribly human were they in expression and appeal. And now, whenever I go there, knowing what they are, these cries strike and tear my heart and move me to a passion of indignation which is all the more terrible to endure because it is so impotent.

I ask myself and you, Sir, by what right do vivisectors thus outrage me and other men, and why are they permitted to make life intolerable to their superiors? It is not only a question of torturing horses and dogs and rabbits, it is a question of torturing men and women. I am tortured, and thousands of human beings are tortured with me every day by the knowledge that this infamous practice is being carried on in our midst with impunity. For my own part—and I know but too well that I express the feeling of a large number of my countrymen—it is literally true that the whole of my life is embittered by the existence of this awful wrong. Since I have known what Vivisection is, and how it is practised, I have moved and slept and eaten and studied under the shadow of it, and its effluvium has poisoned for me the very air of heaven.

I appeal in my own name and the names of all those men and women whom the vivisectors are torturing with me,—I appeal to the English Parliament for personal relief and for example to the world, and I most earnestly press upon the members of both Houses not to regard this question as one having a merely technical or limited interest. The day on which England finally sweeps this curse of torture from her schools and affirms the principle that civilized man may not seek advantage for himself by means of the agony and tears of any creature whom God has made dependent on him, will be a day of mightier import to the advance of civilization than any which has dawned since she, first of all nations, spoke the word which made free men of slaves through every land in Christendom.

There were vested interests then, there are vested interests now. But she made no sordid compromises then, she stooped to no half-measures. She faced the outcry of opposition fearlessly, and she led the world. But now the old spirit seems wanting, and the only legislation she has dared to make on this new question of Right or Wrong is at once untenable and impotent. Here is an evil so base and so hideous that it has excited a national agitation, and the law, in order to satisfy the conscience of the country, restricts the perpetration of the offence to certain licensees! Why not treat burglary, arson, fraud, &c., in a similar manner? Either the practice is right or it is wrong. If right, interference is worse than impertinent; if wrong, it is as wrong for A as it is for B, and to license and protect the crime in A while condemning and punishing it in B is an insult to common sense, and an outrage on the most elementary principles of morals, of law, and of civilization.—*The Record*, July, 1879.

FRENCH IDEAS OF ENGLISH PADRIS.

A Mr. Aurchen Scholl of Strasburg, commenting upon the Rev. Shaw's case in the French papers, sums up his "psychometrical delineation" of these "good and simple men" in this wise:—

"The English missionary is a being a part in creation. One of a large and poor family, his childhood is passed in the enforced austerity of destitution. . . . One morning he embarks, fierce and famished, to seek his fortune somewhere beyond the seas. . . . The missionary proceeds to regions where locks and keys are unknown. Therefore instead of providing himself with the implement of the burglar, he takes as his stock in trade a long coat and a Bible. The English missionary partakes of the nature of the ecclesiastical student and of that of the pickpocket. He wanders about at random, beating up for a fruitful shore, and when he has settled anywhere, you see him airing his hungry covetousness in every hut and countinghouse. He gnaws like a rat, he crawls like a snake, he has sixty-four teeth, long and sharp as lance points, and under each his little pouch of venom. When opportunity offers the English missionary becomes a kind of political decoy. Like Pritchard at Tabiti, like Shaw at Madagascar, for cunning, hypocrisy and baseness, he has but one rival in the world—the Prussian spy."

Oh poor *Padri*! and to think that the writer of the above is not even a Theosophist!

THE DEATH OF A GREAT MAN.

PUNDIT DAYANANDA SARASWATI.

A Master Spirit has passed away from India. Pundit Dayananda Saraswati, the Founder and Supreme Chief of the Arya Samaj of Aryavarta, is gone. The irrepressible, energetic Reformer, whose mighty voice and passionate eloquence for the last few years raised thousands of people in India from lethargic indifference and stupor into active patriotism, is no more. He has passed out of this plane of strife and suffering, into a higher and more perfect state of being. . . . A special telegram from Ajmere brought to the many Samajes the melancholy news that their master Swamijee Dayananda Saraswati breathed his last at 6 p. m., on October 30th.

De mortuis nil nisi bonum. . . .

All our differences have been burnt with the body and with its now sacred ashes they are for ever scattered to the four winds. We remember only the grand virtues and noble qualities of our former colleague, teacher and late antagonist. We bear in mind but his life-long devotion to the cause of Aryan regeneration; his ardent love for the grand philosophy of his forefathers; his relentless, untiring zeal in the work of the projected social and religious reforms; and, it is with unfeigned sorrow that we now hasten to join the ranks of his many mourners. In him India has lost one of her noblest sons. A patriot in the true sense of the word, Swamijee Dayananda laboured from his earliest years for the recovery of the lost treasures of Indian intellect. His zeal for the reformation of his mother-land was exceeded only by his unbounded learning. Whatever might be said as to his interpretation of the sacred writings, there can be but one opinion as to his knowledge of Sanskrit, and the impetus to the study of both received at his hands. There are few towns and but one province we believe,—namely Madras—that Pundit Dayananda did not visit in furtherance of his missionary work, and fewer still where he has not left the impress of his remarkable mind behind him. He threw, as it were, a bomb-shell in the midst of the stagnant masses of degenerated Hinduism, and fired with love for the teachings of the Rishis and Vedic learning the hearts of all who were drawn within the influence of his eloquent oratory. Certainly, there was no better or grander orator in Hindi and Sanskrit than Swamijee Dayananda throughout the length and breadth of this land. And, if he did not always bear with noble fortitude sectarian persecution and contradictions, it is only because in him, as in all other mortal men, the maxim *errare humanum est* had to be exemplified in this world of imperfections.

As soon as the sad rumour was confirmed, Colonel Olcott, who was then at Cawnpore, paid a public tribute to the Swami's memory. He said that whatever might have been our rights or wrongs in the controversy, and whatever other Pundits or Orientalists could say against Swamijee's scholarship, there was room for no two opinions as to his energetic patriotism or of the nationalising influence he exerted upon his followers. In Pundit Dayananda Saraswati there was a total absence of everything like degrading sycophancy and toadyism towards foreigners from interested motives. At Bara-Banki, Lucknow, our President repeated the same ideas to an immense audience in the Garden Palace (Kaiserbag) of the ex-king of Oude, and the sentiment was warmly acknowledged.

Truly, however heretical and blasphemous might have appeared his religious radicalism in the sight of old orthodox Brahminism, still his teachings and the Vedic doctrines propagated by him were a thousand times more consonant with *Sruti* and even *Smriti* than the doctrines taught by all other native Samajes put together. If he merged the old idols into ONE living Being, Iswara, as being only the attributes and powers of the latter, he yet had never attempted the folly of forcing down the throats of his followers the hideous compound of a Durga-Moses, Christ-and-Koran, and-Buddha-Chaitanya mixture of the modern Reformers. The "Arya Samaj" rites make certainly the nearest approach to the real Vedic national religion. And now, on the death of Swamijee, there

is no one we know of in India capable of taking his place. The Arya Samajes, as far as we could ascertain, are all conducted by men who can as little fill the vacant place as a card-board tree of a dramatical stage can become a substitute for the strong cedar, the king of the Himalayan forests. Loving old Aryavarta, as we do, for its own sake, it is with sincere sadness and fear and with a deep sense of sympathy for bereaved India that we say once more:—the death of Pandit Dayanand Saraswati is an irreparable loss to the whole country. At the present chaotic stage of its reformatory progress, it is simply a national calamity!

In connection with the above sad event, we may take, this opportunity to make a few remarks in answer to a certain surprise expressed by several correspondents. They are at a loss to realize, they state, that a Yogi credited with some psychological powers, such as Swamiji Dyananda, was unable to foresee, the great loss his death would cause to India; was he then no Yogi, no "Brahma-Rishi," "as the organ of the Lahore Samaj called him, that he knew it not?"

To this we answer that we can swear that he had foreseen his death, and so far back as two years ago. Two copies of his will sent by him at the time to Col. Olcott and to the editor of this Magazine respectively—both of which are preserved by us as a memorial of his by-gone friendship—are a good proof of it. He told us repeatedly at Meerut he would never see 1884. But even had he not foreseen his death we do not see what bearing it can have upon the Yogi powers of the defunct? The greatest adepts living are but mortal men, after all, and sooner or later have to die. No adept is proof against accident, unless he uses selfishly his acquired powers. For, unless he is constantly watching over his own personality, and cares little for the rest of mankind, he is as liable to fall a victim to disease and death as any other man. The childish, not to say absurd, ideas about Yogis, and their supernatural powers—whereas they are at best but *super-human*,—that we often find current among our own Theosophists, and the superstitious and grotesque tales narrated of these holy personages among that class of Hindus, which being more orthodox than educated, derives all its ideas from the dead-letter traditions of the *Puranas* and *Shastras*, have very little to do with sober truth. An adept, or Raj Yogi (we now speak of the real not the fictitious ones of idle rumour) is simply the custodian of the secrets of the hidden possibilities of nature; the master and guide of her undiscovered potentialities, one who awakens and arouses them into activity by abnormal yet natural powers, and by furnishing them with the requisite group of conditions which lie dormant and can, rarely, if ever, be brought together if left alone. The *Arya* and the *Arya-Samajists* combat our views and criticize them whenever they can. We would seriously and in a spirit of earnest and sincere sympathy for *The Arya*, now left to float without rudder or compass, advise it to turn its attention rather to the wants and imperfections of poor India than the possible failings of the Theosophical Society. The latter does its duty in the best way it can, and would hardly lose its time in criticizing its colleagues or the work of the *Arya Samajes*, with which it has nothing to do whatever, since the separation of the two Societies. "The brave dog watches its premises in silence, the cowardly barks outside its domain," says an old proverb. Why lose one's energy in useless wrangle? It will be time for *The Arya* to lift its voice in legitimate defence when attacked. But so far it reminds us of the nervous way-farer, who travelling by night shouts at the top of his voice calling out to imaginary attendants to frighten away as imaginary assailants. Let it rest in peace. Less than ever the Theosophists feel inclined to attack the *Samajes*, the labour of love of their departed and once revered ally and teacher. Nor will they ever feel scared by a whole army of phantoms, least of all likely to be appalled by the attacks of one—*Lanthorne*.

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(I.) No anonymous documents will be accepted for insertion, even though they may be signed "A Theosophist."

(II.) Any contributor not desiring his name to be made public, should give the necessary intimation to the Editor when forwarding his contribution.

(III.) Contributors are requested to forward their articles in the early part of the month, so as to allow the Editor plenty of time for correction and disposal in the pages of the THEOSOPHIST.

(IV.) All correspondence to be written on one side of the paper only, leaving clear spaces between lines and a wide margin.

Proper names and foreign words should be written with the greatest care.

Adverting to articles and correspondence destined for the pages of the THEOSOPHIST, we would call the attention of intending contributors to the following instructions:—

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

The Manager calls particular Notice to the fact that all Money-orders must now be sent payable at ADYAR (not Madras), P. O. India.

Great inconvenience is caused by making them payable to Col. Olcott or Mme. Blavatsky, neither of whom has to do with financial matters, and both of whom are often for months absent from Head-quarters.

Printed at the *Scottish Press* by GRAVES, COOKSON AND Co., and published by the THEOSOPHICAL SOCIETY at ADYAR, (MADRAS) INDIA.

SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 5. No. 3.

MADRAS, DECEMBER, 1883.

No. 51.

IMPORTANT NOTICE,

TO OUR SUBSCRIBERS AND FELLOWS.

THE *Supplement* to the *Theosophist* has hitherto been the only channel of communication between ourselves and our numerous Branches and unattached Fellows, scattered far and wide all over the globe. The *Supplement* was first added for the benefit and convenience of the latter alone, non-theosophical subscribers, in general, caring very little to get acquainted with our Society's business, its progress, the various discussions and—to our great regret—disagreeable polemics published from time to time in its columns. Therefore, if subscribers, whether connected or unconnected with the Theosophical Society, have regularly received text and *Supplement*, it is only because the two were bound up together. As some of the last named class of subscribers have latterly objected to this arrangement, and expressed a desire to have the *Supplement* replaced by more interesting matter, we are forced to address to them the following respectful remark. They evidently forget that they received the *Supplement* *gratis*, and above the promised number of pages in the text, which, again, with very few exceptions, has always exceeded the limits originally proposed *i. e.*, “no less than 48 columns or 24 pages.” Their complaints, though unreasonable,—since it was easy for them to leave the supplement matter unread and even to detach it from the main body—have led us to adopt another and a better course that will, we hope, satisfy all parties. Since it is perfectly impracticable for us to personally correspond with all the Branches, and answer the inquiries which pour in upon us from all quarters of the globe, a “Journal of the Theosophical Society” is absolutely necessary to enable us to hold communication with our numerous Members and Fellows. Our readers and subscribers all over the world are therefore notified that from January 1884, the *Supplement* will issue as a separate publication under the name of the “Journal of the Theosophical Society.” For those who do not subscribe for the *Theosophist*, its annual cost will be Rs. 2. It will contain all the discussions and information connected with our Society, and its work, which may not be interesting to the general public, although of supreme importance to our Fellows and well-wishers. Each number will contain no less than 8 pages and may contain far more as occasion may require. We have, since the commencement of the *Supplement*, spent, on an average, Rs. 700 annually for that additional publication. As the expenses of the Head-Quarters are constantly on the increase in consequence of the rapid and steady growth of the Society, some new arrangements are rendered absolutely necessary. To relieve us, therefore, of double postage and all other unnecessary expenses, those of our subscribers who are not Theosophists, unless they apply to us *formally* for it before January next, will no longer receive the *Supplement* beginning with that month; for our foreign subscribers, however, the rule will not come into operation before February 1884. The main body alone will be sent to them. No need of stating that every Fellow of the Society who subscribes to the *Theosophist* will of course receive the Journal as heretofore with its *Supplement*, without any extra charge; while those of our Fellows who are now

unable or unwilling to subscribe to the whole Magazine, will thus be enabled to get the *Supplement*,—a Journal in itself—separately at the nominal cost of Rs. 2 annually. It may as well be brought back to the recollection of the reader that the *Supplement* has been, and will ever be, quite a distinct portion from the main Journal. From the beginning of next year, moreover, the *Supplement* will contain the minutes and reports of personal phenomenal experiences of our Fellows—those observations and investigations in occultism, mesmerism, magnetism and psycho-physiology in connection with the private researches and work of the Society, most of which were hitherto withheld to avoid ridicule and idle remarks painful to the Chelas and Followers of our Mahatmas.

THE SARACENS OF THEOSOPHY

AND

THE MADRAS CRUSADERS.

SOME of the Dailies and Weeklies—English as well as Vernacular—of this benighted Presidency feel very unhappy over the Theosophists. Their editorial plumage is painfully ruffled and stands on end with disgust. The few peacock's feathers, which are made to clumsily cover the ugly bird beneath, can no longer hide the ravenously crows, whose creaking betrays its vulgar genus and pours its daily plaint against Theosophy. The *Madras Mail* and the *Madras Times* are trying to outvie each other in libellous innuendoes and outrageous fibs. [We feel sorry to place the former on the same footing as the latter; but since in the matter of false denunciations of, and trumped-up lying charges against, Theosophy, one has to hesitate in pronouncing which of the two should now have the palm—the two Madras dailies should henceforth be regarded as chums.] Behold the literary Montagues and Capulets of Southern India join their hands in the common cause of hatred of everything concerning Theosophy and form their unholy alliance, offensive and defensive, against the Saracens of Adyar! Proceeding fraternally on the same war-path, the aristocratic vanguard is followed by the watch-cur of the Hills—*The South of India Observer*—barking in its rear. *Bon voyage* to the brave trio!

This crusade of the two Madras papers and their Ooty flunkey against the Adyar Head-Quarters reminds us of Draper's graphic description in his *Intellectual Development of Europe* of the ragged, rabble said to have composed the army of Peter the Hermit, and which, while crossing Europe, was being preceded and led by a gander, a goat and a cur, the first named leader being firmly believed by the crusaders to have been the Holy Ghost himself.

Indeed the grievances of the said local journals against our Society and its present leaders are quite unparalleled in the history of India. Instead of having a special Committee of Torture organised against the Theosophical “Innocents”—a kind of “a Scarabeus on the navel” or the “Kittee” of old Madras-Tanjore memory—these “godless infidels and heretics, who, paradoxically enough dub themselves *Theosophists*,”

have suddenly become the pets of the Legislative Council, and "Mr. Grant Duff and his Government are so weak as to be drawn by Colonel Olcott." The latter, moreover, is charged with having "attacked the Bishop" and sought the protection of Government from the hitherto only too well-felt pressure of the Missionary body upon their civilian friends.

Now, the truth is, that Colonel Olcott simply wrote a very respectful, though "Open letter" to Mr. Gell, reminding this too-zealous Doctor of Divinity that Christian clarity and malicious slandering of innocent people were never known to go hand-in-hand with the true religion of Christ, however much they have become synonymous in the opinion of some Bishops and their clergy. And, it is not, as the *Madras Mail* asserts, "furious hatred of the Church and the clergy" that we feel, but rather a boundless contempt and disgust for the hypocrisy and cant found in too many of her unworthy sons. Of course, this is more than any "would-be" respectable and pious paper is prepared to stand. It matters not whether an editor is a scoffing materialist, not caring a fig for all the Bishops the world over; or a canting "Reverend" ready to play flunkey and second fiddle to every individual one inch higher in the hierarchy of the order than himself; or again one, more expert in promissory notes than galley-proofs,—all are equally shocked at the "preposterous impudence" of the two foreigners. Only fancy the unheard of insolence "of an American" who dares defend his assailed honour and to give the lie to those who concoct falsehoods about his "antecedents," or that of a Russian who having proved her well-meaning and loyal intentions to the country of her adoption, and having faith in the impartiality of British Justice claims from it the common protection of a peaceful citizen. To these charges, Colonel Olcott and Madame Blavatsky plead guilty. Having lived for a few years in India and under the watchful eyes of the law, having never transgressed it, and being prepared to prove the same, they defy the teeming millions of the Indian and Anglo-Indian populations, High Courts, and Police Magistrates, Laity and Clergy, Society and the *hoi polloi* to bring forward the slightest charge against them, which, for a moment, could stand ground in a Court of justice. Thus, since neither of them had ever purloined Government documents, (though mistaken for, and closely watched as, Russian spies for over two years); or committed forgery, or contracted debts and refused to pay them when claimed, or cheated one single tradesman, or ever been found guilty of dirty libels and defamations of the character of innocent persons to suit the taste of their pious readers, or obtained money under false pretences; and, again that they are neither returned convicts—like some of their detractors, since they have never stolen anything, no, not even a saddle—and that, in fine, they are quiet, law-abiding people, who defy the closest scrutiny into their private characters,—why should they be refused equal protection with the rest of the populations, many among whom are far less immaculate than they? Most of the Anglo-Indian editors have tried their hand to injure the Theosophists and have signally failed in their attempt. Quite the reverse; for, every fresh libel, whether followed by forced apology and retraction of the calumny, or passed over in silent contempt has only brought more branches to the Parent Society. Thus, while in 1881, at the time when the scurrilous article in the *Saturday Review* denounced us as "unscrupulous adventurers" was eagerly caught up and republished by some Anglo-Indian papers (the *Statesman* coming to grief thereby) we had hardly 25 Branch Societies (Europe and America included), now, at the end of 1883, we have 87 Branches in India alone. At this rate, specially as our friend, the hitherto high-toned and dignified *Madras Mail*, has condescended to ornament its columns with a silly and lying libel in verse, we may hope to multiply our Branches to 200 more by the end of 1884. This, considering the fact that we are but two to work at the head of such a tremendous body, is very undesirable. We beg, therefore, our unkindly disposed and but occasionally gentlemanly contemporaries who refuse to take pity and show mercy to the two over-worked and hapless founders, to cease for a time libelling us, were it simply out of regard to their good "Lord" the Bishop, whom the courteous editors defend tooth and nail. For verily and indeed, their abuse of theosophy proves itself more dangerous to meek Dr. Gell than to any of us. Not only is it calculated to thin the ranks of his converts, but it impairs his own prophetic previsions in the

Indian Churchman. Having had such success after, and for, having been at various times called in the Anglo-Indian papers "unscrupulous adventurers," "ignorant and blasphemous charlatans," "impostors and Russian spies," "unmitigated frauds and black-legs," now that the *Madras Mail* comes out with an anonymous poem (!!) where, under the very clever anagram of "Madame Blahetta," the editor of this magazine is alluded to as a thief in the habit of *spiriting away* precious rings,* it is only natural to suppose that this delicately framed libel threatens to convert all India to theosophy and send millions on pilgrimages to the Adyar sanctum! Such libels, as this one—in this case the poetical production of some Ooty Civilian, or some brave "Colonel," assuming under the gaseous inspiration of champagne and the traditional "pick-me-up," the guise of Mrs. Grandy's "Avenging Angel"—are very, very dangerous to the work of the missionaries. They are calculated, as shown above, to bring us more than one christian, who his "Lordship" himself apprehends in the extracts that follows, and that we shall analyze with his permission—are ready to pass over to the enemy's camp. Notwithstanding the prognostication of the crusading *trio* to the contrary, we find that Dr. Gell *does* after all take notice of Colonel Olcott's "Open letter." As his entire and welcome confession from the *Indian Churchman* is quoted verbatim further on, in a letter signed "H. R. M." (see p. 26 of this *Supplement*), we now give but a few choice and suggestive sentences from the said extract. "H. R. M.," a high Military Officer, an Englishman and a Theosophist, reviews it too ably to require any additions to it.

"At our Madras Clerical Conference last week we considered whether it was desirable to take any special steps at the present time for counteracting Colonel Olcott's teaching, the subject having been appointed before the "Open letter" appeared. The European and native clergy who are most conversant with educated natives and who were present, stated that many Hindus here were attracted by the teachings of Theosophists, and that the minds of even some Christians were shaken by it, and urged the desirability of endeavouring to expose its errors..... We generally agreed that it was undesirable to take any notice of Colonel Olcott, or to adopt any special measures at the present time.... Father Black was present at our Conference; he mentioned that in Bombay Colonel Olcott had been let alone, and his Mission there had failed....

I have ordered a copy of the Rev. Theophilus's address on Theosophy to be sent to you.

Very sincerely yours,

F. MADRAS."

The italics are ours. The above, besides failing to corroborate the *S. I. Observer's* soothsaying, to the effect that "it were almost an insult to our Bishop to attempt any defence," gives us an insight into the real feelings and present policy of the clergy. Unable to crush the Theosophical vineyard, they console themselves with the idea that its grapes are sour. If "Father Black" (a correctly suggestive appellation, no doubt, of the inner personage) asserted that "in Bombay Colonel Olcott's mission had failed," he asserted that which is an evident untruth. However this is only a trifle. But now, having read his "Lordship's" remarks, we feel at liberty to fathom them. We crave further explanation what may be the "special steps for counteracting

* In this piece of silly poetry, which certainly disgraces only the editor who allowed it to appear and no one else, a legend about a certain credulous lady of high rank, a Spiritualist, and a Madame "Blahetta," a medium, raising the dead (!!) at Ooty is given. Those anxious to test the veracity of the *Madras Mail's* poetaster have but to apply to a certain lady and her husband, moving here in the highest rank of society, for particulars. We have too much regard and respect for both to drag their names into publicity; yet, since that name is an open secret to every one at Ootacamund and Madras, we do not see why we should not avail ourselves of their private evidence.

The facts are these:—A sapphire (not emerald) ring was taken from the finger of the lady and almost immediately—two minutes after—restored to her with another, the duplicate of the former, only a great deal larger, not of "brass and brummagen-make," but set with a sapphire of greater value than the original. The miserable versifier, whoever he may be,—for one, capable of inverting a lie to slander a woman under the veil of anonymity can certainly be no gentleman but simply a contemptible coward, is challenged to give his name. Let him do so, and his falsehood will be at once proved,—before a magistrate.—Ed.

Colonel Olcott's teaching?" The palmy days of thumb-screws, and of grilling living witches having vanished for ever, and Her Majesty's Imperial Government having vouchsafed religious equality and rights to all its *heathen* subjects of every persuasion, we would have been at a loss to realize the true meaning of the implied threat but for the concluding words of his Reverence "F. Madras." "I have ordered a copy of the Rev. Theophilus's address on Theosophy to be sent to you," he adds. This throws a flood of light upon the hidden meaning. The said address (a pamphlet) though in no way libellous, is yet full of mis-statements from the first page to the last. (We refer the reader for verification to the September *Theos.* 1882, p. 315.) In addition to this, a certain malicious and false statement, proved and recognized as such for over a year back, was, notwithstanding repeated refutations, *insisted upon and reiterated* by many missionaries. It refers to the old and clumsily gotten up story at Tinnevely, about Colonel Olcott and the king-cocoanut incident. Although nothing of the kind had ever happened, and that the cocoanut tree flourishes and is being well taken care of since the day the President-Founder planted it in the sight of 5,000 Hindus in the temple of Tinnevely; and that again he visited and saw it in the temple yard hardly five months ago when revisiting the Tinnevely Theos. Society; and that the story invented by the missionaries two years ago to the effect that the young tree had been uprooted and the Colonel denounced by the Brahmans as an impostor and an unclean *Mlechu* as soon as he had left that city—was once more refuted and proved a malicious invention in the *Theosophist*; still and notwithstanding all this, the undignified and false report is circulated! Given out as a *fact* and under the authority, and over the signature of Bishop Sargent, who was the first to set it going in a Madras paper—(this Bishop, at any rate, being hardly able to plead ignorance since he belonged to the place and had the means of verifying the statement at leisure)—it was allowed to take root, and has never been contradicted or even modified by Bishop Gell, so far as we know. We refer our Fellows and any reader who may see this to the back number of the *Theosophist*, the *Supplement* for Dec. 1881, p. 7; Feb., 1883, p. 3, etc., to the Brahmans of Tinnevely and—to the cocoa-nut tree itself, our best living witness. And now we ask: is, or is not, this sanctioning and spreading of a flagrant untruth, and other malicious innuendoes, to be regarded as a reprehensible and *dishonest* action? "Do not bear false witness" is an express commandment in both the Testaments. Yet we have but to turn to a pamphlet issued two years ago by the missionary Press of Bombay under the direct supervision of the renowned Mr. Squires, also a "man of God,"—entitled "The Truth about Theosophy," to find how the clergy headed by their Bishops deal with truth and facts. With the missionaries the coarse and vulgar chaff of every American reporter against theosophy, every falsehood passing for fun and joke, is accepted as gospel truth and circulated as an *undeniable fact*. This, they have the impudence to pass off as the "anteecedents" of Colonel Olcott and Madame Blavatsky!!

It is this that shows to us more clearly than day what will be the nature of the "special steps for counter-acting Colonel Olcott's influence" mentioned in the noble Bishop's letter: the clerical and jesuitical policy is to be carried by them to the bitter end. A selection of false rumours, malicious backbiting, wicked and stupid cock-and-bull stories, will be disseminated in the future, as they have been in the past, far and wide, by paid catechists, clever zenana-missionaries and padris and by all the brood of ignorant, half educated, as well as learned society people under the sanction and with the blessings of their respective Bishops. We have a proof of it already. The Bishop of Madras; *who knows*, who cannot help knowing that such pamphlets are full of untruth and calumny, goes to the trouble of sending them to various 'Mrs. Andrews' and 'Jones,' "with the compliments of the Bishop of Madras" in his own hand-writing on the covers! He places them personally upon the Library Table at Ootacamund, and allows them to remain there in the teeth of every refutation. This is the line of clerical policy we protest against and denounce as *unchristian, ungentlemanly and wicked*; and those are the men that public hypocrisy and cant would force us to respect! We are charged with *anti-Christism*, while we are guilty but of *anti-clericalism*; with a "fierce hatred of the Church" when we confess but to a ferocious contempt for the ecclesiastical system; the system that crucifies its Christ daily for 15 centuries, tramples His

commands in the dust under its feet, and disfigures His noblest and most divine teachings!*

How much the defenders of Bishop Gell care themselves for truth and fact may be surmised by reading a certain idiotic article headed "Charlatans and Dupes" (October 20th, 1883.) in the *S. of I. Observer*. In this tissue of grandiloquent misrepresentations, falsehoods, and impertinent remarks, the writer speaks of "the imbecile credulity" of women, and asserts that "*the fundamental axiom of Theosophy is this preposterous belief, i. e. 'the power of mortals to raise the dead and place the spirits at their beck and call to minister to their trivial daily wants.'*" This, as Shakspeare says, "is a lie with a circumstance"—number one. No. 2 is shown in the comparing of Theosophy and the Theosophists to Mormonism and their "scoundrel Prophets." As to the rest it is too indecent to be even mentioned in these columns. There are editors and editors. There are such whose opinion one may care for, and others whose abuse is praise. And we have heard of those journalists who, having just escaped conviction and sentence (for playing at Tarquinus with under-aged Lucretias), only because parents would not dishonour their children, went home, and wrote a fulminating article full of virtue and moral gushing upon "the besotted superstition" of the theosophists in general, and "the adulterous villainy of the age" in particular. As to the writer of this special editorial, he expresses regret at the abolition of the Holy Inquisition. "In the Middle Ages," he says, "*the lust of no adulterous villain would have been pandered to, in the name of religion.*" Were it thus in the present age, we fear this delightful article on "Charlatans and Dupes" would have never been written. As to the virtuous indignation of the writer, who *submits* "that though such remedies were barbarous, they effectually purged and purified Society from the charlatans and impure wretches that disgrace and pollute it in our day"—we share it entirely with him. Yet we remind him that the return of not only the obsolete and fiendish laws of the Middle Ages, but even of the laws of Merry old England that were enforced hardly a fifty years ago, would be very, very dangerous for some virtuous penny-a-liners. For in those days when people were hung for stealing a penny loaf, the theft of a *weightier* object would never have been limited to three months' imprisonment. Thus more than one canting church-going hypocrite and thief, would have paid their little larceny with their lives.

The remarks of our Ooty Grandison and moraliser concerning the variety and the degree of respectability of "faith" are most charmingly *naïve* and silly. "The faith that engen-

* It is also proved to us by the following facts. Having presented the lady referred to in the previous foot-note with a sapphire ring as above explained, and finding ourselves, in consequence, slandered and our character defamed in silly libellous verses intended to be funny, we appealed to the editor of the *Madras Mail*. He being a gentleman, we thought, once that the full particulars are laid before him, he could not refuse to publish the truth and thus repair the mischief. The editor promised, assuring the gentleman who called on him on the subject, that as soon as we could show him a statement of the facts over the signature of the lady who had the ring, he would himself write a "serious editorial" giving the true version. The lady in question, extremely shocked at the insulting lie invented by her "Christian" friends, gave us a statement bearing her signature to the effect (1) that her own ring had *never been* "spirited away," as alleged, as she has it to this day on her finger and "knows it by two marks on it which I (she) can swear to;" (2) that in addition to her own ring "she was presented with a blue sapphire ring far more valuable than my (her) own ring." The statement in the lady's own hand-writing was taken to the editor of the *Madras Mail* by General and Mrs. Morgan—both Fellows of our Society, and at whose house at Ootacamund the ring was given to our mutual friend. The editor thereupon expressed himself satisfied, and remarked that such verses accusing a person of a "gipsy trick" ought never to have appeared in his paper, and have so appeared only because he, the real editor, was absent at the time. The outcome of all these fine words, however, was only a short editorial—neither an apology nor rectification but simply chaff in equivocal good taste, giving the mangled statement of the lady in question with more *persiflage* and quizes in addition. Why? Because the majority of the readers of that paper are Europeans (the *Madras Mail* having lost some hundreds of its Hindu subscribers in one day) who bitterly oppose our Society and would applaud every imaginable falsehood against us and have it circulated instead of truth. This, in its turn, is demonstrated by another fact quite as suggestive. Mrs.——, the lady concerned, has, since the publication of the statement received, as she says, some fifty letters finding fault with her for having told the honest truth about the matter. Thus, the high-minded *Christian* Society of Madras would subscribe joyfully to any lie and calumny to please their own prejudices, the Bishop and public opinion—even to calling a person a thief—rather than speak the truth and thereby vindicate a hated body of men who dare lift the standard of Truth against every sham, whether social or religious.—Ed.

dered an implicit belief in miracles, that inaugurated the stupendous spectacle of the Crusades" he "can understand and reverence." But faith in the psychological powers of man,—which, unable to understand our tenets, he calls belief in reversing "the laws of nature," (precisely that which we have been fighting against for years)—and sets it down as "rank blasphemy to the Almighty." Our puny foe ought to take heed and remember the fate that befell the Crusades—the offspring of the faith he reverences. Beginning with the tag-rag and bob-tail, the riffraff army of Peter the Hermit, who deserted the fools who had trusted him, and thus left his tatterdemalion crowd to be chopped up as mince pie, each of the eight Crusades ending with that of Edward II, had started with the cry of "God wills it!" "God wills it!" Yet, if we remember rightly, the Deity, gave flatly the lie to one and all by allowing them to be decimated in Bulgaria, destroyed by the Hungarians, and finally annihilated by the Saracens, who sold into slavery those whom they did not murder. With all their faith the Christians have not been able after all to wrest the "Holy Land" from the hands of the infidels.

We close our remarks and bid adieu to the righteous trio of our contemporaries by advising each of them to attend a little more to the beam in his own orb, before he sets out on the fool's errand of discovering (or rather—*inventing*) non-existing notes in the theosophical eye, though it is not certainly free of notes of other description. As to the incessant personal abuse showered upon us by the Madras and other dailies, luckily for us, we find that other persons—nobler, better and far higher in social position than the humble Theosophists, are no better protected against scurrilous abuse in the Indian Empire. We Theosophists have the consolation of finding ourselves standing on quite parallel lines with His Excellency the Viceroy in the estimation of some Anglo-Indians who pass for refined and educated gentlemen. In a circular against the Ilbert Bill which, we are told, is now being widely circulated in the N. W. Provinces, and whose author is said to be a lawyer (one who *ought* to know the value of words and epithets), we find the noble Marquis of Ripon referred to in the following elegant terms:—

"The Viceroy forced on us is *dishonest* and TRICKY and is "determined to stir up strife between us and the natives of "India for his personal advancement," &c.

And if the "free-born" Briton speaks thus of his own Viceroy, the representative of Her Majesty the Queen, calling him "*dishonest* and tricky" (!!) what can we expect at the hands of such *aesthetics*? Indeed we rather feel honoured than otherwise in being publicly called names from the cabman's vocabulary, alongside with a good and noble man; one whom even his position—the highest in the land—is unable to protect from the vilification of foul-mouthed bullies.

AN ANGLO-INDIAN THEOSOPHIST ON THE BISHOP OF MADRAS.

ON October 27th, the Bishop of Madras writes in the *Indian Churchman* as follows:—"At our Madras clerical conference last week we considered whether it was desirable to take any *special steps* at the present time, for counteracting Col. Olcott's teaching, the subject having been appointed before the "Open letter" appeared. The European and Native clergy *present* who were most conversant with educated Natives, and who were *present*, (*sic*) stated that many Hindoos, here were attracted by the teaching of Theosophists, and that the minds of even some Christians were shaken by it—and urged the desirability of endeavouring to expose its errors, while recognising the importance of the work in which Evangelists and Lecturers are engaged of refuting errors and maintaining that in Christ alone—is Light and Salvation. We generally agreed that it was undesirable to take any notice of Colonel Olcott, or to adopt any *special measures** at the present time: I may add that Father Black was present at our conference, he mentioned that in Bombay Col. Olcott had been let alone and his mission there had failed, and advised our adopting a similar course. I have ordered a copy

* The italics are mine. They are meant to draw attention to the episcopal style as well as to the occult meaning underlying the whole.—H. R. M.

of the Reverend Theophilus' address on Theosophy to be sent to you.

Very sincerely yours,

F. MADRAS."

Here I, an Englishman, find the Bishop of Madras, a paid servant of Government, in a mixed Society of European and Native clergy, *plus* a Father Black, whoever he may be, calmly discussing whether he shall take steps in conjunction with bi-coloured and Mazagon missionaries to *repress* or *counteract* Col. Olcott's teaching. First I would here prominently notice what are the teachings which the Bishop and his co-adjutors consider require *special measures* for repression. I use the word repression advisedly.

The shortest way of doing this is to quote some of the chief objects of the Society, as printed in its Rules. 1st, the motto of the Society is, "There is no religion higher than Truth." Does the Bishop wish to put this down and substitute something better? Or, perhaps, being a Christian Bishop he would prefer to annihilate Rule I, which states that the Theosophical Society is founded upon the basis of a universal brotherhood of Humanity? Or, perhaps, again, he would like to put down Rule VI, viz., "no officer of the Society, in his capacity of an officer, nor any member, has the right to preach his own sectarian views and beliefs, or deprecate the *religion* or religions of other members to other Fellows assembled, except, when the meeting consists solely of his own co-religionists?" The above rules form the basis of the Theosophical Society.

It is something new to find that a Bishop, though receiving from the Government a salary of Rs. 24,000 a year, only for looking after his twenty-four Military Chaplains, should take upon himself the office of a Missionary. Disguise it how they may, the Bishop's action in this matter is nothing more or less than a trading in religion; and to undertake to convert the natives and make use of his official position for so doing, is a direct violation of the orders of Government, and contravenes the spirit of Government orders quite as much as when a Civil servant takes to trading. I ask the Bishop if he is paid to look after his twenty-four Military Chaplains or to turn Missionary and convert the Heathen? Surely his Reverence does not consider that he is nominated in *partibus infidelium*? I would further ask him if this Missionary enterprise of his does not compromise the Government in its aspect of religious neutrality towards the natives. That an officer, who in the table of precedence ranks above Members of Council, should use his position for furthering the spread of his so-called Christianity, is a thing that was never contemplated by the Government that appointed him. What the Bishop means by adopting "any *special measures* at the present time," is not exactly understood but may be guessed at. That is, the Bishop will use his *official position* when the proper time comes for putting pressure upon those who choose to differ from him. It would have been well if the Bishop had followed Father Black's advice "even before he received the "Open letter," and let Colonel Olcott alone. The Bishop, determined not to be accused of sloth in his crusade against Theosophy, takes the opportunity to send to the *Indian Churchman* a copy of the Rev. Theophilus' *Address on Theosophy* which is full of misstatements. The latter though originally they may have been attributed to mistakes, have now become full and deliberate *falsehoods*, as we can prove. But as the Bishop felt his hands tied at the present time not to be altogether idle, and in order to earn his pay of Rs. 2,000 a month, he seizes the occasion to disseminate a few more *slanders*, willingly and deliberately, this once, since they have been repeatedly contradicted. On looking over the Almanac, we find the Bishop is patron of some half a dozen religious Societies connected with the conversion of the Heathen, as they playfully dub the poor Hindus—who, it may be observed, *par parenthesi*, have a far more scientific religion than the Bishop possesses. The purity of it may have become dulled as Christianity has been when subjected to the influence of the Priesthood; nevertheless, free from Priests and books, I question, if the truths of Christianity were not preceeded by those of the Aryan Religion. To return to our theme: it is high time that this Government which professes absolute Religious neutrality should confine "our mild and harmless Bishop" to the performance of his proper functions. Unfortunately for the *Madras Mail* the natives do not share its opinions: for they consider

that when a high officer of Government is allowed to lend himself in his official position to their conversion, he is indirectly supported by Government in his acts. We know very well in modern History that missionaries are perfect fire-brands. They have been credited with being the authors of one or two big wars—China for instance and the Cape, besides several minor ones. The policy of the Government has hitherto, from the time of the Court of Directors up to now, been guided by wise neutrality. But "our mild and inoffensive Bishop," by his present action, is evidently preparing, as prophesied, for "an Ecclesiastical Sedan." Mr. Gladstone will have one more excellent reason for disestablishing even our Military Bishop and some of his Church militant.

I warn the Bishop that if he does not at once disconnect himself with all religious Societies whatsoever and restrict himself to his legitimate sphere, a petition may be prepared and sent Home to the Secretary of State, as not only Theosophists but a number of educated Hindus are complaining of the Bishop's interference with their religious matters. As for his signing himself "F. Madras," I should like to know who gave him the right to assume this territorial title? Is he Bishop of all the *heathen* population of Madras, or of whom, as I am under the impression that such titles belong only to Spiritual Lords and not to Colonial Bishops? It was only the other day that the title of "Lord Bishop" was found to have crept into the Government *Gazette*; this has now been corrected, and his proper title the "Right Reverend" been inserted instead. It is surpassingly strange that even a "mild and modest Bishop" should usurp a title that does not properly belong to him and yet call other persons "pretenders?" But the priesthood had ever been an encroaching order, given to pride and arrogance. This is what they call humility. Whether or no the Bishop adopts at any future time any *special measures* to counteract and repress Theosophy, matters little to the Theosophists, as the work of forming fresh Branches goes on merrily all the same. Already they number a great many in this country notwithstanding Father Black and the Bishop, and quite contrary to the veracious statement of the former, who reported that Theosophy had been a failure in Bombay. That missionaries should boast of the conversion of uneducated natives hurts not Theosophy, for it is to the educated *only* that the latter appeals. Well may Col. Olcott be proud of his 87 Societies scattered over India besides a number of others in America, Ceylon and Europe.

I had almost overlooked the Postscript in the *Indian Churchman* adverting to the fact that in Col. Olcott's letter "the charges of libel were not brought against any person in particular, nor in the charges against officials using undue influence," which procured the Government order were any names brought forward, &c. It must be a relief to the *Indian Churchman* to find that not only a specific charge is made in the present case, but Bishop Gell's name is given in full. Let the Right Reverend gentleman refute it, if he can; or he is at liberty to adopt the Reverend Editor's advice in the *Madras Times*, and disestablish himself and turn Missionary; but let him not use the cloak of Government authority and the means of Government pay, to *counteract*, as he phrases it, Theosophy. Let the Bishop understand once for all, that he is not here to promote what he calls Christianity, and what we call Priestcraft, but to look after his Military Chaplains. Colonel Olcott's letter is called "insolent" by the papers; what then is to be said of the conduct of a Bishop who oversteps his official position to adopt "special measures" against the Theosophists? If he is anxious for this crusade, why does he not give up the pay he receives from the country and like Paul work with his own hands? Firm on that wide independent platform he would, at all events, deserve the credit of honesty for his intentions; but in his present position to run a tilt against Theosophy, looks not as if the Church was in danger, but that his *pocket* was threatened. By receiving the pay of the State, Bishop Gell has clearly put himself out of Court, and until he has divested himself of this encumbrance, let him not attempt to meddle with Theosophy on a plea of religious zeal. Such is the advice and warning of

H. R. M., F. T. S.

P. S.—As the Bishop has given most decided opinions against Theosophy and in the most public manner, it remains for Theosophists, to counteract any move he may make against them. I for one am not inclined to submit to such treatment and resent it accordingly. The Bishop might as well attempt to put down the Aryan Religion

as to smother our Society. Therefore, again I ask, who is he that he should attempt it so long as the Theosophical Society has a number of European and English members who may reverence the Christ Principle but who despise *Priestcraft*—past and present.

A HINDI HYMN TO A MAHATMA.
BY THAKUR HURRISINGJI ROOPINGJI F. T. S.

महात्माकि स्तुति.

पद.

(नाथकेसे गजकी बंध छुडायो, थे राहये)

ताल दिपनंदि.

दथा करो आप परम सुख पौं
कहि फिरहिव ना लशाठं - दया. १ ॥
आप कृपा विन हौं में अलाजी,
जानु में मनमें मुंशाटं,
हे गुरु आप शेताव वत्यावो,
स्त्वन भिहारो में भांमं - दसा. २ ॥
पूज्य पधिन गुरु हौं हमारे,
छोड तूम्हें कहां जांट,
हौं में प्रपंचमें शिकलैतूम्हारी
निश दिन मनमें लांट - दया. ३ ॥
अव कहूं सच मेतो शरन तूम्हारे,
असो कर लापी श्रिनाटं,
हे ऋषिराज तूम्हारे चरन आके,
शिष्य में सीम नमांटं - दया. ४ ॥
आप दास थिन कलना पडे अव,
मनमें केसे मनाटं,
श्रवन करो कविराज नूम्हे,
अव जो कुछ फिदवि म्हनाटं-दया- ५ ॥

TRANSLATION OF THE ABOVE.

Have compassion, O Guru, on me: I would then receive the highest happiness,
And my heart shall not elsewhere go.
Without Thy favour unfortunate am I,
Aware of this, mental peace have I none.
O Guru hasten to save me.
I worship Thee in song.
Thou art pure and worthy of worship.
Whither shall I go, if not to Thee?
The world holds me in its chains, still Thy countenance
Night and day, in the mind I meditate upon.
Truth it is—my guardian Thou art.
Take me by the hand and happy me shall I deem:
O Rishi Raj, Thy feet I approach
As a pupil, my head I bow.
Without seeing Thee no tranquillity can I enjoy.
How can I soothe my mind?
Hear me, Oh, hear me, Venerable Rishi!
Hear me all what I, Thy servant sing.

EIGHTH ANNIVERSARY OF THE THEOSOPHICAL SOCIETY.

[OFFICIAL CIRCULAR.]

I. The President-Founder in Council announces that the question of fixing a date for the annual celebration of the Society's foundation having been submitted to the Branches in India and Ceylon, a majority have named the last week in December as the most convenient. He therefore gives notice that henceforth the 27th and 28th days of December shall be devoted to the said purpose, and the fact shall be regularly advertised in each year's edition of the Rules. Should any unforeseen contingency prevent the celebration in one year, the Branches will be timely advised from Head-quarters.

II. The proceedings at each Anniversary shall be as follow:—

- (a).—Upon arrival each Delegate shall register his name, and receive a ticket to secure him a seat within the space allotted to Delegates, upon the platform, or elsewhere, in the place or places where the meetings, public and private, are to take place.
- (b).—The President-Founder shall occupy the Chair and open the meeting, except when he may depute some other person as a substitute; the Secretary's and Treasurer's Annual Reports shall then be read, and other important documents that may have been received.
- (c).—The rest of the day shall be devoted to the transaction of the Society's business, including addresses by selected Delegates from the various countries, provinces, &c., represented in the Convention. On the second day, and succeeding ones—if the meeting be prolonged—unfinished business shall be attended to, and the Anniversary proceedings shall always terminate with a public meeting, at which shall be delivered the annual address of the President-Founder. Each evening there shall be a meeting of the General Council for the revision of the Rules, instruction in and discussion of Theosophical subjects, &c. By general consent, the present anniversary will be continued longer than the two days specified ending propably on December 31.

III. To prevent waste of time and unfair advantage to any one Branch or Delegate, it is required that all addresses shall be in writing, and in no case require more than FIFTEEN MINUTES for delivery. And, that the order of business may be systematically arranged, one month's previous notice must be given of any address intended for delivery. A like notice will be henceforth required—as in Parliamentary practice—of proposed important amendments to the Rules, or plans for augmenting the usefulness of the Society, improvements in the management of Branches, the creation of a permanent Maintenance Fund, increase of publications, selection and support of lecturers, &c., &c. As this Circular has been issued late, the time by which these papers should reach Head-quarters, is extended *only this year* to the 9th of December. The Society has now become so large that unless this methodical system be adopted and *strictly enforced*, it will be impossible to get through the work within any reasonable time. Judging from present indications, there is some reason to believe that nearly or quite one hundred Delegates will attend this year.

IV. The President-Founder intends to submit to the Convention for advice his proposal for the formation of "The Aryan League of Honour," to consist of school-boys and undergraduates, between the ages of 10 or 12 and 21, and to be governed by officers chosen from among themselves. The object being to foster in the youth of India loyalty, love for truth and especially ancestral virtues, and for the Aryan Sciences and Philosophies. The full scheme will be laid before the Delegates and the Public in the Presidential address. Meanwhile, every Branch is requested to forward opinions and suggestions upon the scheme, so as to reach the Headquarters not later than the 9th of December.

V. Mr. T. Subba Row, B. A., B. L., Secretary to the Madras Theosophical Society, had suggested that beginning with next year the occasion of the public celebration of the Anniversary should be taken advantage of, to give it, among other things, the feature of a Scientific Congress. Each Branch to select at this year's meeting a particular subject for investigation during the ensuing year, and lay before the next Convention, in the form of an *Essay*, through its Delegate, the results of its work for one year in that particular branch of Science. If the scheme be approved, the Branches

are requested to send in their opinions and advice for its perfection by the 9th of December.

VI. In conclusion, some remarks as to the accommodation and food of Delegates are necessary. The President-Founder regrets his absence in the North prevents his completing the arrangements in time to be embodied in this Circular. He has, however, orders to reach the Head-quarters by the 7th of December for that purpose, and he hopes to have all ready by the time the Delegates arrive in Madras.

VII. All official correspondence relating to the Anniversary must be invariably addressed to the "Recording Secretary, Theosophical Society, Adyar, Madras"—*without any individual name.*

By Order,

DAMODAR K. MAVALANKAR,
Joint Recording Secretary.

CAMP OF THE PRESIDENT-FOUNDER
OF THE THEOSOPHICAL SOCIETY,
LAHORE:
19th November 1883.

Correspondence.

[We publish below Colonel Olcott's article in answer to "M. A. (Oxon's)" criticism of our Mahatma, in *Light*. Whether this letter appears or not in the said London Weekly, it is but fair that our Hindu Theosophists should have it reprinted for their benefit.—*Ed.*]

ADEPTS AND MEDIUMS.

TO THE EDITOR OF "LIGHT."

SIR,—If there is a man whom I like to call friend, and whom I have so regarded for years, it is "M. A. (Oxon)." But still I must say what is to be said as though our friendship did not exist. In his "Notes" in your issue of 8th September he permits himself certain expressions about the Mahatma K. H.—sneers and innuendoes more natural to a *Saturday* writer than to so practised a medium and Spiritualist as himself. Surely my friend forgets himself and the record of the Spiritualistic movement, when he finds in the appearance of a few unquoted and unimportant sentences from Mr. Kiddle in the "Occult World" any warrant for such jealous nagging. Has he lost sight of the several instances of similar re-appropriation of ideas without credit in mediumistic literature, when the *bonâ fides* of the scribe was undoubted? Am I wrong in the recollection that the printing of Mr. Dugueid's *Hafed, Prince of Persia*, an "inspirational" work written under test conditions, as alleged, had to be stopped, because a very extended plagiarism was discovered and the publishers of the work affected sued for infringement of copyright? And that none were so surprised at the plagiarism as the witnesses to Mr. Dugueid's literary labour? How many such examples of this duplex—even coincident—writing might be discovered in literature perhaps the Encyclopædic bookworms of London may tell us. Outsiders ignorant of the very rudiments of spiritual phenomena and philosophy, may be exercised for seeking in craft and dishonesty the sole explanation of such facts: but we whose studies are of things noumenal have so many unexplained mysteries, that it seems in wretched taste to adopt the tone of the cheap-jacks of the Weekly press when a question of this sort is to be discussed. If "M. A. (Oxon)" thinks it so very funny that a very small patch from Mr. Kiddle's robe should have been stitched into the garment of K. H.'s thought, I can,—since he believes my word—give him a much tougher nut to crack. In the last number of the *Nineteenth Century*, in the very thoughtful article "After Death," occurs a passage of about a dozen lines, which is word for word identical with what was written by this same Koot Hoomi two years ago in a private letter to myself. Yet no third party has seen the letter, nor have I copied or printed the passage in question. Again, when the report of one of Mrs. Hardinge Britten's American lectures appeared in—if I mistake not—the *Spiritual Scientist*, Madame Blavatsky found in it a passage verbatim, from the as yet unpublished *Isis Unveiled*, which Mrs. Britten had not seen. And the M. S. S. were actually altered so as to avoid the appearance of plagiarism. I do not undertake to explain the Kiddle mystery at all, nor do I think it of much consequence. It is highly absurd to think that a mind capable of reducing to expression in a foreign tongue so lofty a scheme of evolution

as that in *Esoteric Buddhism*, would be driven to fish for ideas in Mr. Kiddle's journal. When my friend of London has explained away the mystery of his own mediumship, it will be in order for him to throw stones into his neighbour's garden. The Eastern Philosophy teaches us that nature carries her economical system even into the sphere of Ideas, and that not only is no atom of matter lost but also not even a thought. As the Ether is the matrix of visible nature and its phenomena, so, the Asiatic says, Ideas survive in the *Akasa* (their word for our Western Ether), and are carried from mind to mind throughout the ages. You will find in our Folklore even common proverbs which embody this thought; and most assuredly it betokens unripeness of experience in psychology to raise the hue and cry at any seeming "plagiarism." "M. A. (Oxon)" is a clergyman: suppose he sneers for a while at the identity of 2 Kings xx. and Issiah. xxxviii in language and ideas! Was this also a case of plagiarism or of duplex inspiration? However, let all this pass as fit only for children, and scientists of a certain type who grin at their "soul" through the horse-collar of matter. The suggestion that Mr. Rhys-Davids or any one else in the West knows more about Buddhism than the most learned living Buddhist philosopher is to the last degree absurd, but still only one more manifestation of the vanity which has made a conspiracy of our savants to put down the Asiatic pandit and Bhikku as persons of no account, so to say. When one sees Prof. Weber fancying he can crush out Indian antiquity by sitting upon its literary remains, like the pitying she-elephant upon the deserted brood of young partridges, and the Sanserit chairs of Indian Colleges filled, not by native but, by European professors, who have it not in their blood to comprehend the esotericism of India—what wonder that Buddhists should be called within the enchanted circle of Bow-Bells to hear the truth about their ancestral philosophy! Even I, your humble correspondent, who am a thousand leagues away from being an Adept, claim to know something about Buddhism in spirit and letter—as the High Priest Hikkadame Sumangala's certificate to my *Buddhist Catechism* also proves. I am just today starting on a journey to Upper India and Kashmir, where I shall see Koot Hoomi and one or more of his Tibetan chelas (pupils:)—and, by the way, many of the K. H. letters are written by them as his secretaries, he merely giving the general ideas, and they elaborating them, and even "precipitating" them in proper handwriting. The example of the precipitation of the portrait of the Fakir by Madame Blavatsky at New York will illustrate this scientifico-psychic phenomenon. I shall be tempted to ask him to have a glance at what "M. A. (Oxon)" thinks so very amusing a 'skit' at him.

I am, Sir,

ADYAR,
27th September 1883. }

(Signed) H. S. OLCOTT,
President, Theosophical Society.

THE CENTRAL ASSOCIATION OF SPIRITUALISTS.

[We are requested by Mr. W. T. Brown, F. T. S., to publish the following correspondence.—*Ed.*]

CHURCH END, FINCHLEY, N.
10th October 1883.

W. T. BROWN, ESQ., B. L.

DEAR SIR,—I have the pleasure to inform you that at a meeting of our Council yesterday evening, when your letters of August 16th and 18th last were read, you were transferred from the list of subscribing members to the class of Hon. Corresponding membership. It was thought that during your sojourn in India you may have opportunity for contributing valuable information, and I trust you will endeavour to communicate to the Association any incident which are likely to prove of interest to your fellow members, and conduce to a more thorough understanding of the laws and principles involved in our psychological studies. With kind regards and best wishes for your welfare.

I am,

Dear Sir,

Yours faithfully,

THOMAS BLAYTON,
Hon. Sec. Pro-tem.

MORADABAD, INDIA, N. W. P.

10th November 1883.

THOMAS BLYTON, ESQ.,

Hon. Secy, Central Association of Spiritualists,
London.

DEAR SIR,

Your favour of the 10th ultimo has been forwarded to me here.

The kind feeling extended towards me makes it necessary to define my position, in order that there may be no equivocation.

I am a Fellow of the Theosophical Society and a student of Occultism, and in the latter capacity have views very different from those of Spiritualists in regard to so called "Spirits."

The ground of agreement between us must therefore be that of mutual honesty of purpose in the search for truth.

Please convey to your Council my due appreciation of the honor conferred upon me, while I remain, Dear Sir,

Yours faithfully,

W. T. BROWN, B. L., F. T. S.

MR. W. H. HARRISON'S DELUSIONS.

In the *Medium and Daybreak*, October 5th, 1883, under the heading of the "Himalayan Brothers," Mr. W. H. Harrison, Author of "Spirits before our Eyes," has written an article that is manifestly unfair, so far as its reasoning powers go, and is so wanting in knowledge of Madame Blavatsky, Col. Olcott and the BROTHERS, that it only seems right that such an article should not be allowed to go forth unchallenged.

He commences by saying "those who had given laborious study for years to the Medial Phenomena, in the endeavour to discover their source, necessarily found it within their province to examine these new claims." Now what I complain of in Mr. Harrison is, not that he examined those new claims,—but that he proceeded to pronounce upon them. Had he restricted himself to the former, no one could have objected; but when he, a mere inquirer into Occult Science, possessing no previous knowledge or training, takes upon himself to deliver a verdict of 'not proven,' he oversteps the boundaries of what is fair and only shows himself to be a superficial examiner at best.

Had Mr. Harrison read in the "Occult World," the communications of Mahatma Koot Hoomi a little more carefully, he might have seen at page 100 (2nd edition), "that Occult Science has its own methods of research as fixed and arbitrary as the methods of its antithesis, physical science, are in their way." Now I would ask what qualifications has Mr. Harrison brought to enable him to decide on the powers of the Brothers, Madame Blavatsky and Col. Olcott? It appears that for some years he was occupied in probing Spiritualism and in testing Mediums, and that he thus considers that the numerous inquiries and tests instituted qualify him also to pronounce *ex cathedra* on the above persons' qualifications. Had he ever been in India and seen the wonders performed by jugglers, in the open air, without dark rooms, scaling of tapes and the hundred and one ways of testing Mediums, he might have ascertained that there are some secrets which he had yet to learn, and that his mode of examination could not qualify him to pronounce upon even the simplest wonder performed by a poor naked native juggler. These secrets have been mostly acquired by severe study, and the 'modus operandi' has been handed down for thousands of years. And if these poor minor students of Occult Knowledge have achieved so much, what must the leaders in the same science have accomplished? Does Mr. Harrison suppose for a moment that these mediums of yesterday are to be compared to those Occult students who are the recipients of a wisdom thousands of years old, and the result of which is the mastery of Nature's secrets? That some wonderful things have been done in the *seance* room, few who know anything of the subject will deny, but that simply proves, that the powers working in the *seance* room possess some of the secrets of nature. Mahatma Koot Hoomi's saying (page 144, 2nd Ed): that the Western mind was, as a rule, incapable of appreciating Occult Science is clearly verified by Mr. Harrison, who ignores study, the peculiar modes of life and the guiding hand of the Adept. Indeed one can hardly conceive him to be anything but a sceptic who has never fairly inquired. Let us examine a few of the so-called facts that he advances in support of his verdict. "1st, Madame Blavatsky is "a strong spiritual Medium; 2nd, that she could not control the manifestations; 3rd, that Mr. Sinnett's conclusions were mostly errors, "due to absence of antecedent knowledge, and experience of mediums "and physical phenomena; and 4th, that he, as a novice, believed "and printed what the communicating intelligences said of themselves." Now to oppose to all this I have the following facts.

On the one hand for over five years I have had personal knowledge and experience of Mediums and physical phenomena. A large Library of Spiritual works is on my shelves,—and the study of Spiritualism was at one time my special occupation. Moreover I know much more than most people about mediumship—because my mediums were not open to trickery, being among my own children, and thus my knowledge was not acquired by haunting *seance* rooms, but by unimpeachable testimony in my own family. On the other hand my knowledge of Madame Blavatsky's powers was acquired in the same way, namely, in my own house, where she remained for over two months. My mesmeric acquaintance with Col. Olcott, was derived in the same way, and what I know of the Brothers is from personal experience, not from hearsay. First, I know for a fact that Madame Blavatsky can produce raps when she likes, also the Astral bells; that her communication with the Brothers depends more on her trained magnetism (not mediumship) than on anything else; that she is a vegetarian; that she has a wonderful knowledge of the Occult

Sciences, but that her principal works are performed by the power of the Brothers; that her life has always been a pure one, all vile calumnies to the contrary notwithstanding; that she has devoted herself to the cause which the Brothers are concerned about. Hence it is not surprising that she should be able to perform wonderful feats, which certainly no medium that I ever heard or read of could perform, and if her magnetism may fail her sometimes, through ill health, this does not prove that she has not the phenomena under control. That Mr. Harrison "has held all along that her powers are but the usual John and Katie King" whoever they may be, proves nothing, for he has never seen her nor investigated her powers; nor does he know the Brothers with whom she communicates, and for whom she has given up everything and come to India. What was done in America has no connection with what she does here with the aid of the Brothers. That Madame B. should have investigated the materialisation of the Eddy Brothers surely cannot be construed into her being a spiritualist, and believing all that has been advanced regarding Spirits. If Mr. Harrison had read "Isis Unveiled" carefully and impartially, he never could have stated that John King "was a regular attendant of her's;" for I rather think (in Col. O.'s book "People from the other World") it is stated that Madame B.—on one occasion ordered John King to prepare a certain materialisation. Not having the book by me, I cannot quote chapter and verse, but my impression is very strong, that the fact was as above stated.* So the "regular attendant Spirit" vanish into thin air, and the authority for this unfounded assertion is simply that of Mr. Harrison. "John King" is a generic name, as she often told her friends, and no one except herself and the Colonel know what is the entity hiding under this name. Again it is stated that at the Eddy séances several of the manifestations were due to Madame B.—. This surely is a double-edged statement. For, in such case, it remains to be settled whether these manifestations took place independently of her will and wish, or that they were produced at her command—the latter being a clear case of Occultism. Only as coming from Mr. Harrison, the assertion has very little foundation, since it is directly contradicted by that other statement of Colonel Olcott, who states very distinctly that several hundred manifestations were produced when Madame B.— was not present. I can give an instance of a marvel myself, and shall do so at the end of this paper, showing what the Brothers are capable of doing. As neither Colonel Olcott nor Madame B.—was present, some other hypothesis than their mediumship must be had recourse to, in order to explain the phenomenon. Mr. Harrison quotes from Colonel Olcott's book, who at that time was not a Theosophist, but who would now repeat what he then wrote, namely:—That she (Madame B.—) "differs from all other mediums he ever met;" for instead of being controlled by, she controls, the "Spirits" herself.

The above was written in 1875. And if Colonel Olcott was right at that time, then surely at this date (1883) Mr. Harrison has no right or reason to assume that Colonel Olcott was mistaken, for we know as a fact that she does control the elementals and elementaries—with our great Brothers' permission—as she always explains. With regard to the latter quotation, page 453, Colonel Olcott would probably, by the light of nearly eight years' experience, be inclined to modify his opinion on this head, viz., "that this very outbreak of *Spiritualistic Phenomena*, "is under the control of an order, which, while depending for its results "upon unseen agents, has its existence upon earth among men." In those days, Colonel Olcott had only just met with Madame B.—; hence his mistaken conclusion. It is not for a moment supposed that those who criticise our belief in the Brothers do it through "malice." At the same time, when, to support an untenable position, facts are distorted and quotations are introduced, which to experienced eyes do not suit, but are simply used for the purpose of throwing dust in the eyes of the unwary, what can be said of those who resort to such shifts to prove their case? It can only be assumed that Mr. Harrison has done so, through a profound ignorance of the subject he is dealing with. There is no question here of "Spirit identity," for the Brothers are not Spirits. In the *Occult World*, Mahatma Koot Hoomi distinctly states (page 148, 2nd Ed.) "that the only spirits we know of are the higher planetary Spirits." Once more here, Mr. Harrison has, for purposes of his own, misquoted Koor Hoomi. He writes that Mr. Kiddle's ideas have been purloined by K. H., and quotes what Mr. Kiddle said on August 15th 1880, viz., "My friends, ideas rule the world, and as men's minds receive new ideas laying aside the old and effete, the world advances," and Mr. Harrison then places opposite the identical words of K. H. a letter to Mr. Sinnett in the *Occult World*, but with *malice propense* carefully omits the fact that "K. H." preceded the said sentences with the remark—"Plato was right. Ideas rule the world," &c., giving thereby an oblique narration of what was said at Lake Pleasant, evidently on the strength of Platonic reminiscences. And when the ideas, if not the very sentences, can be proved Plato's, then who is the greater "plagiarist" of the two, Mr. Sinnett's correspondent, or Mr. Kiddle? The former, who shews the sentences to be if not quotations at least *not his own* ideas, or the latter who throws them out into the ears of his audience without tracing them by one word to their original source? The most that could be said is, that the Mahatma attributed to PLATO that which belonged to KIDDLE, doing thereby the last named individual an honor that he certainly deserves very little, Inspector or Director of Public Instruction though he be. The significant fact that both Mr. Kiddle in *Light* and Mr. Harrison in *Medium and Daybreak* carefully omit the introductory words—"Plato is right"—is more than suspicious: it shows deliberate malice on its very face.

Happily, we have been permitted, many of us, to look behind the veil of the "parallel passages" mystery, and the whole affair is very satisfactorily explained to us; but all that we are permitted to say is, that many a passage was entirely omitted from the letter received by

* On consulting Col. Olcott's book I find my memory has not deceived me. See p. 444.

Mr. Sinnett, its "precipitation from the original dictation to the chela. Would our great Master but permit us, his humble followers, to photograph and publish in the *Theosophist* the scraps shown to us, scraps, in which whole sentences, parenthetical, and quotation marks are defaced and obliterated, and consequently omitted in the chela's clumsy transcription—the public would be treated to a rare sight, something entirely unknown to modern science—namely, an *akasic* impression as good as a photograph of *mentally expressed thoughts dictated from a distance*. Moreover the world of sceptics and scoffers would be shown whether men possessed of such wonderful knowledge have any occasion to resort to plagiarism from unknown and very indifferently lecturers. It seems incredible that Mr. Harrison could write his flippant accusations! As for Mr. Kiddle, it is to be hoped he reads the *Theosophist*, and may see these lines, when perhaps he will find it was his guiding spirit that induced him to palm off on his audience indifferently constructed sentences of Plato's ideas, for his own. It appears Mr. Sinnett (so writes Mr. Harrison) could not account for the plagiarism except by supposing that the Himalayan Brothers wrote thus to test the faith of their followers." This reads very like a gratuitous supposition on the part of Mr. Sinnett, and I leave himself to answer. Mr. H. seems at one time to have held this theory regarding physical mediums, but had to give it up. It is to be hoped that his mind is now set at rest on this head, and that the reputation of the Brothers has been too triumphantly established to run the risk of being upset by his criticism. Truly may Mahatma K. H. write (page 144, *Occult World*) "Such is unfortunately the inherited and self-acquired grossness of the Western mind, and so greatly have the "very phrases expressive of modern thought been developed in the line of "practical materialism, that it is now next to impossible either for "them to comprehend or for us to express in their own languages anything of that delicate, seemingly ideal machinery of the Occult "Kosmos." These words apply most especially to Mr. Harrison's remark—but original document from a higher sphere do not receive the respect one would desire.

Mr. Sinnett's work on *Esoteric Buddhism* distinctly points out that the time had come for imparting some knowledge of the future to those whose minds were receptive but his book is too strong for the multitude amongst whom we may number Mr. Harrison. If Moses "had kept the text of the "ten commandments to himself"—the world would not have lost much. The captious manner of describing "some of the things recorded as occurring in the presence of Madame B.—as testified by seeing mediums," is another proof of the writer's unfairness, for how about those wonders described by those witnesses who are not seeing mediums? Of letters coming in full day-light through ceilings in closed rooms in the presence of several witnesses, *not seeing* mediums? This has been seen several times in my own family and house, where no medium was present unless Madame B.—could be called one. It is correct to say that if the magnetism is good, it can be used for performing what may appear magical feats, but is in fact nothing more than a knowledge of the secrets, of nature. However, Mr. Sinnett has evidently written the *Occult World* in vain for Mr. Harrison, who cries again—it is the spirits or humbug, never a human being... and Colonel Olcott is a medium" that is, his *magnetism* is made use of by the Brothers, as Mr. Harrison might have learnt in the *Occult World* on page 184, 2nd Edition. "The magnetism thus brought to the house "established conditions which for a short time rendered some "manifestations possible." Again, page 190, K. H. writes—"to force "phenomena in the presence of difficulties magnetic and other is "forbidden as strictly, as for a bank cashier to disburse money which "is only entrusted to him." Colonel Olcott is a strict vegetarian, he obeys all the rules laid down for an adept's pupil, hence—his excellent magnetism. Clearly Mr. H. is all abroad on this head; his mind is so saturated with *Séances*, Mediums and Spirits, that no room is left for belief in the Arcana of Nature. What have trance mediums to do with the subject? Has he read in the "Occult World" on page 147, 2nd Ed. that "The truths and mysteries of Occultism constitute indeed a body of the "highest spiritual importance at once profound and practical for the "world at large?" As for his question remaining unanswered, viz., "Theosophists who wish to come into communication with the Brothers "and to enter their *fraternity*, are told they must live a pure life, "abstain from wine, spirits, meat and tobacco * * * How then is it "that Madame B.—who is not an ascetic has been successful, when "those who carry out the instructions she does not follow may fail? It may be answered now. First of all as *Poeta nascitur non fit*, "the Adept becomes and is not made." He is the efflorescence of his age, and comparatively few ever appear in a single century. (*Occult World*, page 134). Secondly, Madame B.—is not an Adept, though she has gone through several stages of initiation. Thirdly, those who practise a pure life and practise asceticism may yet fail of Adeptship in this birth, but succeed in it in the next. What Mr. H.'s experiences with physical Mediums in England may have been, it is certain that they bear no relation to the powers of the initiates in India, and Mr. H. is clearly very ignorant of the subject if he can say that "asceticism "would probably reduce their Mediumship (*Powers?*) to Zero" "instead of strengthening their powers." Again he writes that Madame B.—is "inaccurate." To this may be replied "*humanum est errare*," the moroso, as some of the first who accused her of it are known to be still more "inaccurate" themselves. No one has ever claimed infallibility for Madame B.—.

And now I come to the "Toda" charges. Here I can speak with full authority, for if an accurate knowledge of the plateau and slopes of the Neigherries entitles one to an opinion, then my forty years of exploring these Hills should count for something. To begin with, it does not "so happen that the Toda country has been well "explored from end to end." The vast forests on the southern "slopes of the Neigherry Hills touching the silent valley" have never been explored; one or two sportsmen in the last fifty years have just skirted the valley, principally to stalk the bison and sambar in the open, I may say without being doubted that for

forty years I have known personally all the great elephant shots, and I never knew one who had explored the southern slopes. In fact in many places the vast forests are impenetrable, and unless following after elephant it would be simply impossible to explore them. As for the grand temples, they may have been in existence years ago (see *Isis Unveiled*, page 615, Vol. 2) in places that are surrounded by impenetrable forests, nay, they may even be in existence still, who knows, and rumours to their effect are many. Who the Todas still, no one knows. It is true that the present *visible mounds* are entered on all fours—but that proves nothing against the existence of other temples. It may not be easy for any one not an adept to ascertain the truth about these temples. One thing is certain: the Todas are the most mysterious, as the least known, of all the tribes in India who have many a secret unknown but the few.

In his final paragraph Mr. H. contends that it is against all experience that "abnormal purification" increases the power to produce physical phenomena. It may be asked what evidence to this does he produce? Does Mr. Harrison suppose that the wisdom of accumulated generations of adepts, is not superior to his ephemeral experience? All the ancient writings of India tend to show that certain powers have been always possessed by Rishis and the Adepts and for countless generations, yet, Mr. Harrison would put his pigmy experiences, forsooth, against such evidence! It must be confessed that the man who does not know how little* he knows is very hard to deal with; arguments are wasted on him, assured facts become in his eyes no facts at all, and for such men "The Occult World," I say again, has been written in vain. They have a theory into which all things must fit, be they ever so contradictory. Here is a specimen, the attributes of the—Himalayan Brothers are "not very high ones" in Mr. H.'s estimation. How on earth does he know what their attributes are?

As to his coolly qualifying their powers, "not very high ones," this style of begging the question is not one that commends itself to the honest enquirer. Nor can there be anything "laborious" about it; it is simply hastily jumping to a conclusion on a subject that not only has not been carefully investigated, but one, of which the writer is positively ignorant. Let a few of the adept powers that are known, be enumerated, and it will be seen, that if they possess the powers we know of, these powers must include a number of the secret forces of nature, unknown to the greatest scientists of this generation.

The first and foremost is the power of dealing with ether or Akasa—a power which includes alone a vast number of minor wonders, such as causing writing to appear in closed letters—where none was before; the disintegration and reformation of substances,—thus enabling matter to pass through solid walls; the duplication of rings, brooches, etc., and other powers too numerous to mention. Again the Adept can send forth his Astral body to the Planets and accurately observe what takes place there, unlike the clairvoyant, who can retail but a very imperfect idea of what he has seen. He, the Adept, can in a few seconds transport his Astral body anywhere he pleases. In fact there "is no limit to his powers." All this, according to Mr. H., are not "very high attributes." It would be refreshing to know what he considers "as a high attribute. Again in that determined—"not-to-see" manner, he declares "the alleged (?) Brothers are secluded persons seeking their own advancement, instead of living the higher "life of self sacrifice in the world for the general good of others." Without being profane, it might as well be said that the Highest Power should consort with men for their general good. If the creative Spirit, or the Deity is everywhere, cannot Mr. H. perceive that in a minor degree the Astral body of the Adept may be working in the same way in various places for the good of mankind, but that being still human, though a highly perfected humanity—they cannot bear the coarse magnetism of the crowd and thus do not mix with the latter? If a delicate sensitive were thrust into, say, a gin shop reeking with bad tobacco, spirits and foul clothes, would the sensitive feel pleased or happy? The Adept has long ago lived "the higher life" and busied himself, for a time far beyond the span of man's life, in working for mankind. What more does Mr. Harrison require? Surely his ideas of working for the benefit of mankind cannot equal those of the Adept. He should know that his knowledge compared with that of the Initiates is as that of the Australian savage compared with the most highly educated European.

I have written this article for two reasons; one is to assure the sceptical natives of India that so far as I know, the descendants of their ancient Rishis still exist, and the other to show to Western minds that what they do not know, would amount to a very large sum, indeed.

H. R. MORGAN, F. T. S.
(Major-General.)

OOTACAMUND, }
2nd November 1883. }

P. S.—Adverting to Mr. Kiddle's oration, in which he states Ideas rule the world, he certainly got this idea from Plato, for in the Dialogues (*Whewell*, Vol. iii., p. 291, &c.) we read of the Primordial essences being the Platonic "doctrine of Ideas," again, "Ideas, the only objects of real knowledge." "Real Philosophers are those who employ their minds upon absolute "ideas" and "Philosophers are the genuine rulers of the world"—here we see the connection with ideas ruling the world, and for their application we have only to go to the French Revolution of 1788 to see how ideas ruled the world. Liberty, equality and fraternity—how creeds and even powers crumbled before their onward march, crushed by their irresistible force—and so on * * * Louis Napoleon in making war on Italy declared it was only France that went to war for an "idea." Probably he also plagiarised from Plato. Does Mr. Kiddle think, he alone is to have a monopoly of "ideas?" It is too absurd!

* Socrates supposed that the Oracle declared him wise because he knew nothing, and knew that he knew nothing, while other people knew as little as he, and thought they know a great deal, (Vol. 1, page 7, Plato's dialogues.)

And Mr. Harrison—does he know what a Bukht is or ever read of a Bukht's doings? What does he think of a Bukht disembowelling himself *coram publico*, answering questions put to him whilst lying on the ground bleeding—the questions answered, taking up some of the blood (his own), waving it in the ether, replacing his bowels, applying the blood that has been subjected to the ether or Akasa to the vast wound, jumping up and showing scarcely a mark where before there was a huge gaping wound? These facts have been vouched for by several unimpeachable European witnesses. Does Mr. Harrison know of any medium who can do this?

TESTIMONY TO PHENOMENA.

In the month of August last having occasion to come to Madras in the absence of Col. Olcott and Madame Blavatsky, I visited the Head Quarters of The Theosophical Society to see a wonderful painting of the Mahatma K. H. kept there in a shrine and daily attended to by the chelas. On arrival at the house I was told that the lady, Madame C—, who had charge of the keys of the shrine, was absent, so I awaited her return. She came home in about an hour, and we proceeded upstairs to open the shrine and inspect the picture. Madame C—advanced quickly to unlock the double doors of the hanging cupboard, and hurriedly threw them open. In so doing she had failed to observe that a china tray inside was on the edge of the shrine and leaning against one of the doors, and when they were opened, down fell the China tray, smashed to pieces on the hard chunani floor. Whilst Madame C—was wringing her hands and lamenting this unfortunate accident to a valuable article of Madame B—'s, and her husband was on his knees collecting the debris, I remarked it would be necessary to obtain some China cement and thus try to restore the fragments. Thereupon Monsieur C. was despatched for the same. The broken pieces were carefully collected and placed, tied in a cloth, within the shrine, and the doors locked. Mr. Damodar K. Mavalankar, the Joint Recording Secretary of the Society, was opposite the shrine, seated on a chair, about ten feet away from it, when after some conversation an idea occurred to me to which I immediately gave expression. I remarked that if the Brothers considered it of sufficient importance, they would easily restore the broken article, if not, they would leave it to the culprits to do so, the best way they could. Five minutes had scarcely elapsed after this remark when Damodar, who during this time seemed wrapped in a reverie—exclaimed, "I think there is an answer." The doors were opened, and sure enough, a small note was found on the shelf of the shrine—on opening which we read "To the small audience present, Madame C—has occasion to assure herself that the Devil is neither so black nor so wicked as he is generally represented; the mischief is easily repaired."

On opening the cloth the China tray was found to be whole and perfect; not a trace of the breakage to be found on it! I at once wrote across the note, stating that I was present when the tray was broken and immediately restored, dated and signed it, so there should be no mistake in the matter. It may be here observed that Madame C—believes that the many things of a wonderful nature that occur at the Head-Quarters, may be the work of the Devil—hence the playful remark of the Mahatma who came to her rescue. The matter took place in the middle of the day in the presence of four people. I may here remark that a few days before I came into the room in my house just as Madame B—had duplicated a ring of a lady in a high position, in the presence of my wife and daughter in broad day-light. The ring was a sapphire and a valuable one—and the lady has preserved it. On another occasion a note came from the above lady to my wife and was handed into the drawing-room in the presence of several people. On opening it a message was found written across the note in the well known characters of the Adept. The question is how the message got into the note? The lady who wrote it was perfectly astounded when she saw it—and could only imagine it was done at her own table with her own blue pencil.

Whilst on the subject of the shrine I may mention that it is a small cabinet attached to the wall with shelves and double doors. The picture of the Mahatma that I came to see, lately given to the Founders of the Society, is a most marvellous work of art. Not all the R. A.'s put together could equal such a production. The coloring is simply indescribable. Whether it has been produced by a brush or photographed, entirely passes my comprehension. It is simply superb.

H. R. MORGAN, F. T. S.,
Major-General.

OOTACAMUND, }
2nd November 1883. }

To the Editor of the Theosophist.

MADAME,—Will you, with your usual kindness, enlighten me on the following points, some of them being not satisfactorily understood, even by the perusal of "Fragments of Occult Truth" and "Elixir of Life." The questions are raised, as they occurred to me while reading the said articles in your valuable journal. They are asked in the spirit of an inquirer after truth and not in the spirit of a biased sceptic. I hope, therefore, you will kindly publish the following questions with replies thereto in one of your ensuing numbers, of course, as soon as it may please you.

1. It is usually affirmed, what is a fact, that the adepts live very much longer than ordinary mortals. What is the maximum number of years for which they live or can live before they die their physical death like men in general, who live or can live for not more than 200 years at the most?

2. Do all adepts of any particular age, live the same or almost the same number of years? Do adepts of all ages live for about the same number of years?

3. In the article "Elixir of Life" (Vol III, No. 7, p. 171), we read "By or about the time when the Death-limit of his race is passed, he is actually dead..... gone to join the

gods." What is the exact state of an adept by or about the time, when the Death-limit of his race is passed? If he die a physical death at such a time, though without the agonies of dying, where is the difference with respect to longevity between him and an ordinary man who dies at about 100 or 150 or 200 at the most?

4. An adept, after he is dead in the sense in which it is used in the said article, is not reborn, having no will to live or *Tanha* as they call it. Where is he not reborn? On this earth as well as on any other sphere? What then becomes of his body, the seven principles of which he is formed?

5. When can it be said that an adept has attained Nirvana or Moksha as the Hindus call it? What is the exact state of his body, *i. e.*, the seven principles of which he is composed, when he attains Nirvana?

6. The ancient Rishis of India, such as Vasistha, Valmiki, Viswamitra, Agastya, and other historical adepts do not exist in flesh and blood. Then, how, *i. e.*, in what form do they exist, if they still exist at all in any other form? What has then become of the septenary men of which they were formed?

7. "A very high adept, undertaking to reform the world, would necessarily have to once more submit to Incarnation." (Vol. III, page 171, No. 7) How, where, and when does he submit to Incarnation? Does he become incarnate in the sense in which Vishnu is said to have been incarnate by the Hindus.

8. Patanjali, in his Yoga Sutras, says that a perfect Yogi, becomes perfectly strong. Does he mean, by that, that he becomes physically stronger than the strongest athlete or gymnast, who is generally physically stronger than an ordinary man not taking exercise? And, if so, what makes him so very strong, since he eats very scanty or no food at all? Who is physically stronger—a vegetarian or a flesh eating man, not to say of the psychic powers he, the vegetarian, acquires?

9. Where is a man, an ordinary man, having *Tanha*, reborn immediately after his physical death, is it on this terrestrial globe or on any other planet of our system?

10. What becomes of an Elementary in the long run? Does or can it again become a human being? If it does, or can again become a human being, when is it and where, on this earth again or on any other planet of our system?

By throwing some light on the above questions, in an intelligible manner, you would highly oblige

Yours faithfully,
DINANATH PANDURANG DIUMME.

BOMBAY, }
21st September, 1883. }

Note.—It is to be regretted that the correspondents to this Journal do not seem to realize fully the importance of the following four considerations in putting forth their questions and difficulties.—

(1st) The *Fragments* are but mere crumbs, and necessarily incomplete. Moreover, not being intended for serial publication, as they subsequently were, they cannot but be unsystematic in their arrangement. They were meant rather as food for thought for such as had the capacity to develop the crude ideas presented therein, than as a complete exposition of the Esoteric Doctrine.

(2nd) Most of these crude ideas have been sufficiently expatiated upon in works like the *Occult World*, *Esoteric Buddhism* and other subsequent articles in this magazine. These subsequent expositions must be carefully studied before framing any questions.

(3rd) There are certain facts which can be divulged only to such of the Fellows of the Theosophical Society as have proved their worthiness to receive them; others can be taught only to *chelas* as they progress; while the rest unfold themselves to INITIATES in their onward march towards BUDDHAHOOD.

(4th) For a comprehension of many of these truths the development of the "sixth sense" to which reference has already been made in the replies to "An English F. T. S."—is an essential qualification.

If these four facts could but be realised by the well-meaning and earnest correspondents of the *Theosophist*, much unnecessary writing would be saved. Being bounded by these lines, the questions of Mr. D. P. D. may now be answered to a certain extent.

Esoteric Buddhism sufficiently deals with the first question. The physical life of the ADEPT is determined more or less by the conditions of the race in which he is born, by the energy of his Will and by various other circumstances. It will be admitted that each subsequent race after the middle point is once passed, must be more and more spiritual. So one ADEPT having to contend with a lesser amount of materiality than his predecessors, has his way much smoother. The exact number of years which an ADEPT of a particular race may live is a perfectly immaterial question and can be set down more to unscholarly curiosity than to any philosophical enquiry. It must be at the same time remembered that when a certain stage is reached, the conditions which surround the ADEPTS of different races being nearly identical, their periods of existence must be almost the same. In this answer, question number 2 is anticipated. For a further explanation, *Esoteric Buddhism* may be studied with advantage.

Question three would never have been put by one who had properly studied the article on *Elixir of Life* and understood the spirit it conveys. Suffice it to say that the passage in that article which tells us that the higher bodies become accustomed to the atmospheric conditions of the earth before the grossest ones are cast off, is a broad hint for a student of occultism who has begun to live the life. Question four is partly answered in the above reply and partly in *Esoteric Buddhism*.

The ADEPT attains *Nirvana* or *Moksha* when he identifies himself with the ONE LIFE or rather puts himself *en rapport* with it. His state then is something like that of the *Dhyana Chohans* of the Buddhists or the *Prajapatis* of the Hindus. D. P. D. would do well to study the *Upanishads*.

The four *Rishis* mentioned in the article live now as *Dhyana Chohans*. This of course does not mean that all the ancient sages have reached that stage.

The incarnation of ADEPTS is to be understood in the same sense in which Occultists interpret the incarnations of *Vishnu*.

What *Patanjali* means is that the Yogi becomes strong owing to the development of his Will Power to an enormous extent. Upon what he lives, is sufficiently answered in the article on the *Elixir of Life*. *Akasa* is the mother of all phenomena and the source of nourishment of him who knows how to use it. Vegetables have properties which are not fully known, and if certain undiscovered (to the general world) vegetables were prepared and eaten in a certain way, there is no reason why they should not give even more strength than animal food. Meat-eating is full of dangers, not only psychological but even physical; and the law which teaches the spread of contagion ought to have made this fact evident. How many diseases are inherent in an organised body and yet remain unsuspected? Vegetable diet is not attended with so many dangerous results.

The question of rebirth is extensively treated upon in the *Fragments* and in *Esoteric Buddhism* and it would be mere waste of space to go over the same ground. The tenth question also is pretty fully discussed there.

D. K. M.
(Chela.)

SATYA MARGA THEOSOPHICAL SOCIETY (LUCKNOW) AND SWAMI DAYANAND.

To The Editor of the *Theosophist*, Madras.

MADAME,—I am directed to forward to you a copy of the proceedings of an extraordinary meeting of our Branch Society held today to express the deep sorrow with which the Branch has heard of the death of Pandit Dayanand Saraswati Swami.

I trust you would allot to the said proceedings a corner in your valuable Journal.

Yours faithfully,
JWALAPRASAD SANKHADHARA, F. T. S.,
Secretary Satya Marga Theosophical Society, Lucknow.

LUCKNOW, November 2, 1883.

(COPY.)

Proceedings of an extraordinary meeting of the Satya Marga Theosophical Society, convened on the 2nd of November 1883.

Resolved, 1st, that the Lucknow Satya Marga Theosophical Society express its heartfelt regret at the untimely death of Pandit Dayanand Saraswati Swami—a circumstance that has deprived the Arya Samaj of its beloved founder, and the Indian people generally of a trusted guide and benefactor.

Resolved further, that a copy of the proceedings of this meeting be then forwarded to the Secretary to the local Arya Samaj, and to the Editors of the *Arya*, the *Theosophist*, the *Indian Mirror* and the *Oude Akhbar* for publication.

(True copy.)

JWALAPRASAD SANKHADHARA,
Secretary, S. M. T. S., Lucknow.

The following is an extract from the *Poona Observer and Civil and Military Gazette* of October 24:—

"Mr. Gerald Massey, the poet, has become a Theosophist.—'Massey' on us! Who next?"

Editor's Answer:—Not Mr. Gerald Massey, as far as we are aware, for he is not on the lists. Perchance the poet may be some day the "next," but the Editor of the *Poona Observer* was the "next" preceding one, and no great acquisition for the Society either.

A. F. S. of Tinnevely writes to us:—"The Padre Principal of our well known local Missionary College has been anxiously watching the progress of Theosophy, and from time to time expounding questions therewith connected in a complacent manner evidently to the great edification of his Hindu students. The latest development of his exegetic genius consisted in representing to the boys in open class that the recent Government Order published in the *Supplement* to the *Theosophist* for the last month marked the disapprobation bordering on contempt of Theosophical subjects on the part of the Government, that, on the whole, the order was if anything damaging to the cause, and that any other interpretation thereof necessarily argued a sad ignorance of the English language!!!"

Oh, Loyola, art thou not content to find so many Protestants among thy faithful followers and disciples?—Ed.

A HINDU'S APPEAL TO THE HINDU MEMBERS
OF THE
THEOSOPHICAL SOCIETY.

A GLANCE at the past bright History of our Aryan ancestors is sufficient to bring home the sad truth that our fall from the pinnacle of Aryan glory is lamentably heavy and heavier still enough to bleed the heart of a true patriot. To what can this fall be due? It is owing to the decadence of the ancient Aryan Faith. Will this state of circumstances continue ever long? Dear Brothers, ought we to remain silent at this critical period when the average Hindu has lost all his faith in anything spiritual under the dead weight of Materialism? Are we not responsible for this culpable neglect? Do we not feel ourselves ashamed when we see the missionaries of other faiths erect buildings for the spread of their own religions in countries foreign to their own, where we turn our back and let the richest of our possessions slip away out of our hands? Ah! Sad fate indeed for our sacred Motherland, the cradle of Humanity! Is it possible to avert this fate you may ask? Yes, it is, if we only WILL there is a way for it, and that is to revive the Sanskrit literature by establishing Sanskrit schools. When once a taste is created for the Sanskrit language, the rising generation, trained in the Western modes of thought, will cease to be sceptic; for their scepticism is based on ignorance, which is due to parental neglect. The other advantage of the study of Sanskrit is that it preserves one's own Nationality, for it is a truism that a nation can rise in its greatness only when the literature of its motherland is well studied. When the nationality is preserved, a necessary consequence which will follow it is Union. When that Union—the most sacred of all—is established, Dear Brothers, how much of our miseries, both physical and spiritual, will be removed, immense good will be done to Humanity and great prosperity will follow. The third point why it should be revived is that it furnishes the Key to the Science of Sciences which explains the mysteries of Life and Death; for its truths are recorded in our Ancient Shastras, Puranas and Philosophies a careful and diligent study of which will put on the hands of an earnest seeker the gem of gems which none can snatch away. When glimpses of these precious scientific truths contained in the ancient literature are given to the Western World, its master minds will give a sympathetic ear to us and the West will join the East in happy bonds of Brotherhood. Hence, Dear Brothers, we appeal to your liberality and patriotic instincts to establish Sanskrit schools which will mark an era in the Sacred History of Hindustan whence Aryan Glory spread throughout the whole World.

BAREILLY,
8th Nov. 1883. }

A WARNING TO THEOSOPHISTS.

WE have of late come to know that certain persons have been trying to make the Theosophical Society a means of self-aggrandisement, by professing to be ardent Theosophists, when in reality they have not the least idea of what the Society seeks to accomplish. These persons, wherever they go, are ready to introduce themselves as Theosophists, as if that name were a passport for getting into influential and fashionable society. They rattle away a great deal of nonsense about occultism and such matters, and are ready to testify to things they know nothing about. Such persons may perhaps have honest intentions, but everything that is overdone causes mischief, and, as it is our solemn duty to watch carefully over the interests of the Society, every true Theosophist is requested to take note of such persons and report them to Head-quarters and suggest if possible the best means for putting a stop to such vagaries. There are some outside the Society who show a like mad enthusiasm, and we think that such persons ought not to be allowed to join the Society. A selfish motive evidently lies at the bottom of all this sham love and enthusiasm, and persons of this description should in our opinion be debarred from taking part in the working of the Parent Society or of any Branch Society. This is a subject that will have to be considered by the General Council before whom we intend to lay it at the ensuing anniversary gathering.

N. D. KHANDALWALA,
President, Poona Theosophical Society.

The President-Founder's Tour.

COLONEL OLCOTT AT JUBBULPORE.

Col. H. S. Olcott, President-Founder, and party arrived here on the evening of the 22nd Instant.

The Members of the local Branch, including Babu Girish Chunder Mookerjee, Extra Assistant Commissioner, Babu Nivaran Chunder Mookerjee, Merchant, Babu Kali Charan Bose, Head Master, City School &c., &c., were present at the Railway platform to welcome their President and escort him and suite to the house of Babu Chunder N. Bose, who was kind enough to offer them hospitality during their stay at Jubbulpore. The next day their bungalow was thronged by visitors eager to have a sight of the "American Hindoo" and to talk to him upon scientific and philosophical subjects. On the evening of the 24th arrangements were made for a popular lecture, the subject being "THEOSOPHY, ITS AIMS AND OBJECTS." The Shivaram Pandit's Hall was crowded to suffocation, and many had to return disappointed for want of even standing room at the door. The entrance of Col. Olcott into the Hall was the signal for a loud and enthusiastic cheering. Mr. Balvantrao V. Gokhale, Supt. of the Normal School, in a short speech introduced the lecturer to the audience and interpreted his remarks into the vernacular for the sake of non-English-knowing hearers. Col. Olcott, who rose amidst loud cheers, explained to the public the importance and philosophical significance of the first object of our Society, viz., the formation of the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed or colour. This was not to be interpreted to mean that the society interfered with caste or other social relations of its members. It only meant the inculcation of the principle of mutual tolerance and mutual intellectual sympathy. Hardly two persons could be found with exactly the same ideas; and yet man was arrayed against man for differences of opinion in regard to questions which philosophers and scientists have spent their lives in studying. Caste against caste, sect against sect, nation against nation, race against race, each took up arms against the other for not acknowledging belief in its own manner, in problems which have baffled the keenest intellect for ages upon ages. If people could be taught that their best interest lay in brotherly and kindly feelings towards their neighbours and extending to their fellow-men, the same rights which they demanded for themselves, the sum of human happiness would increase. This it was that the Theosophical Society attempted to do, and had done with success far beyond its own expectations. The second object, as published in our printed Rules was of particular interest to the East, especially, India, the "Motherland of Nations." Col. Olcott very feelingly showed the past intellectual glories of this once blessed land of Aryavarta. Not only were some of the physical sciences, in all their departments, carried to a far greater perfection, than those of the present day, but the Psychological science, of which the West has never yet had a proper glimpse, was fully developed in the ancient times when the Rishis, Mahatmas and Yogis mixed with the innocent, pious and devoted sons of the soil. These treasures they had handed down to us in our sacred Books, the knowledge of which was unfortunately lost with the neglect of the Sanskrit language. If we would have a glimpse, a faint glimmer of the knowledge and philosophy attained by the giant intellect of our great ancestors, we must encourage a study of Sanskrit. The present generation was too old to undertake to learn the language. But if they realized the importance of the movement, they ought to start at once Sanskrit schools to bring up the younger generation in the proper mode of thought. The hope of the Nation lies in her children, whose minds could be turned into any channel. The third object of the Society was intermingled with the second and did not need any further explanation; it was, however, desirable for the audience to be impressed with the fact that the Theo. Socy. promised no guru nor did it undertake to teach every one who had a curiosity to know something of occultism. The *Gupta Vidya*, as in ancient times, must be learned by the aspirant, by cultivating within one's self the highest and noblest aspirations, a feeling of unselfish philanthropy, and thus bringing about a higher and higher self-evolution. The Laws of Nature are immutable, and the same conditions that were necessary in olden times for self-development are necessary now. Colonel Olcott finally urged more the necessity of Sanskrit schools. The substance of the lecture was then given in Hindustani by Mr. Narayan B. Nakhre, F. T. S. The desire to have the suggestion of Colonel Olcott for Sanskrit schools, given a practical turn being expressed, a committee was at once appointed to collect subscriptions for the purpose and report the result the next evening. On the 25th Colonel Olcott's second lecture came off. It being of a scientific and philosophical nature, was limited only to educated people of whom some hundreds, however, were present. The subject was "Our Relation to a future Life." The lecturer took the phenomena of Occultism, Mesmerism and Spiritualism as the basis upon which to erect the structure of future existence. These at any rate proved the existence of something in man besides his gross body, and its survival after what we call death. All the discoveries of modern science tended to confirm the statements of the ancient

Philosophers, the students of Psychology. Darwin's theory of Evolution, grand and startling as it unquestionably is, began nowhere and ended nowhere. But the Mahatmas of old Arjavarta had postulated the theory of Evolution in its completeness, and it was within the means of every earnest student to test its truth by experimentation. The lecturer begged his audience not to take anything on faith, but at the same time not to express an opinion in regard to matters they had not carefully and properly investigated. The speech was throughout very warmly applauded. Colonel Olcott then made a few remarks in regard to Theosophy for the benefit of those wishing to join it. The noble action of the students and teachers of the High School was then communicated by Colonel Olcott to the audience. Poor boys getting a scholarship of five rupees or thereabouts had expressed their willingness to forego a month's allowance to contribute their mite to the promotion of the National object of the establishment of a Jubulpore Sanskrit School. The teachers, drawing a salary of twenty rupees or so, had offered a month's pay for the same purpose. The audience gave vehement cheers when they heard of this noble patriotic feeling of the students and masters of the High School. A subscription list was then put on the table, and about fifteen hundred rupees were subscribed on the spot by the audience, mostly in small sums. We hope soon to be able to collect sufficient funds to start the institution very shortly. Babu Nivaran C. Mookerjee was elected Treasurer *pro tem.* of the fund. On the 26th candidates desirous of admission into the Society were initiated by the President. And in the evening he and his party left Jubulpore for Allahabad on their Northern tour.

JUBBULPORE, }
27th Oct. 1883. }

N. B. NAKHRE,
Secretary.

AN ADDRESS

ON BEHALF OF THE HINDU STUDENTS OF THE GOVT. HIGH SCHOOL,
JUBBULPORE, TO THE TRUE PATRON OF ARYAN PHILOSOPHY,
COLONEL H. S. OLCOTT OF AMERICA,
THE BROTHER OF THE HINDUS.

SIR,

We beg to offer you this brief address which we expect you will condescend to accept.

The lectures you delivered on the previous two days have produced the desired effect on the minds of those upon whom God has bestowed the capacity of thinking for themselves, and, this deep impression will, we hope, never be erased. Your lectures have depicted a durable picture on our hearts and distressed us to contemplate the fallen condition of the Hindus.

We were on the point of drowning ourselves in the deep ocean of wretchedness, when all of a sudden the voice of true support is heard by us. We will reach the shore now. The personage who is to guide us, the blind and bewildered Hindus, who even when convinced of our miserable condition, would not still strive to procure the remedy. We said we were falling into the well, still we did not check ourselves, showed no courage, prudence or activity, but took to the foolish task of bemoaning our lot. We were in the dark way, and never even showed any attempt to open our eyes to look at the brilliant world-illuminating light, the holy instructions laid down by our Mahatmas, but they have now come down to us through you, the foreign appreciator of the now derided Hindu Philosophy.

Now, we think, almost all of us have awoken from the sleep of unconscientiousness and non-appreciation. It is the greatest misfortune of those who have not taken advantage of your travelling throughout the country, for the benefit of all who are connected with you may be by a very feeble thread now, but your exertions will make it ere long as strong as an adamant chain.

Indeed, India had never the good fortune of getting a European man of science with your abilities, to take such burning interest in the noble cause of Hindu Religion and Philosophy. And it is and certain sure to us all that the tide of our good luck has begun to flow and will safely bring us to shore if we follow your footsteps. We, High School boys, are very glad to hear from you that Mr. Nivaran Chandra Mukerji has been appointed Secretary of your Theosophical Society here, may it be ever prosperous, and hope to join it after we have come to proper age!

Many pupils will support the Sanskrit School about to be founded in accordance with your proposal. We hope for its rapid progress. It is quite indisputable that unless we know the language of our religion, we cannot be acquainted with the hoarded up treasures of our venerated ancestors. We hope to be worthy of any inheritance and call on the whole world to share it with us.

We humbly beg of you to favour us with a few days' visit on your way back from the N. W. P. to your Head-quarters.

We are highly indebted to you for favours already shown, and solicit your continued favour of instructing us every now and then, when opportunity offers, and we shall always try to act up to your instructions with our heart and soul.

We, Hindus, can certainly never repay you for the manifold obligations you have rendered us in any other way than by obeying your god-like and holy orders.

We pray to the Supreme Being and the Divine Mahatmas for your long life and for the prosperity of your Society. We conclude this by offering our best thanks for your endeavours for our good, and beg to say that your generosity and greatness baffles all description.

Thanks, thanks, our good and many thanks! May you enjoy the divine favours for ever!

We beg to remain,
Yours most obediently,

PURUSHOTTAM LAL.

On behalf of the High School Students, Jubulpore, Central Provinces.

JUBBULPORE,
The 26th Oct. 1883. }

COLONEL OLCOTT AT ALLAHABAD.

Never was Allahabad so much excited as it was during the recent visit of Colonel Olcott. He reached here on the morning of the 27th October. He was received at the Railway station not only by the members of the Prayag Branch, but also by many of the gentry and nobility of this station. In fact the station platform was crowded, and those present were eagerly looking for the arrival of the train which arrived nearly one hour late. From the Railway station the party drove down to the National Club Bungalow, which was intended for their accommodation.

The whole day Col. Olcott and party, consisting of Mr. W. T. Brown, F. T. S., B. L. (Glasgow), Mr. Damodar K. Mavalankar, F. T. S., Recording Secretary Theosophical Society, and two Madras Fellows, Messrs. L. Venkata Varadarajulu Naidu and T. Narainswamy Naidu, received visitors till 5 p. m. In the evening several gentlemen were initiated. It was indeed an intellectual treat to hear Col. Olcott's address to the would-be Theosophists. After the initiation was over the Colonel was literally drowned with intricate questions on philosophy and science by the fellows present. The learned Colonel's answers satisfied one and all.

The next day (28th) was the day of the lecture. The subject of the lecture was "Theosophy, its History, Progress and Aims." The lecture was delivered at the Kayastha Pathshala Hall. The spacious large hall was crowded to suffocation. Many persons went away disappointed for want of space. The lecture began at 4 p. m. and ended at 7 p. m. I never found Colonel Olcott so eloquent, fluent and enthusiastic as on that occasion. The lecture was so impressive and well appreciated by large audience, that for three mortal hours perfect silence was maintained. The audience was as respectable as could be. Mr. H. C. Niblett was in the chair; among those present, Dr. and Mrs. Hall, Babu Oprocash Chandra Mukerji, Vakil, Pandit Nand Lal, Vakil, Pandits Rajnath, Bausidhar, Indernarin, Munsiffs, Moulvie Zaka-ulla, Professor of Arabic, Muir College, Pandit Adityaram Bhattacharyya, M. A., Professor of Sanscrit, Muir College, Babu Abhay Charan Sanyal, M. A., Assistant Professor of Physical Science, Muir College, Moonshi, Bhowani Sahai, Deputy Magistrate, Lalla Ram Persaud, Government Plouder, Lalla Ram Charan, the richest banker, Babu Jogindro Nath Chowdry, M. A. B. L., Lalla Jagatnarain, Banker and Zemindar, Pandit Lachminarain Vyasa, the leading Kabiraj, Babus Gyanendranath Chakravarti, M. A., Sashi Bhusan Chatterji, B. A., Mohendro Nath Chakravarti, B. A., Jogendronath Gossain of Serampore, Drs. Brajendranath Banerji and Avinashchandra Banerji and a host of other respectable and influential gentlemen, too numerous to mention. The audience was so much carried away by the Colonel's enthusiasm, that when Colonel Olcott, after the lecture was over, proposed the establishment of a Sanskrit School, subscriptions began to pour in like torrents, and even Mahomedan gentlemen present freely subscribed. This is indeed true Brotherhood. What can be better proof of the success of the Theosophical Society and personal efforts of its indefatigable President, the self-denying good Colonel? More than Rs. 2,000 were subscribed on the spot.

Next day there was a private lecture on Mesmerism with experiments to the members of the Branch Society. It is needless to say that the lecture was edifying and very instructive and interesting to the members present. On the morning of the 30th there was another public lecture at the Allahabad Institute, when an address was presented to Colonel Olcott by the students of the Muir College. In the evening there was a private lecture among the fellows on "Life after death," besides several questions from fellows on "Life before birth," were answered by the learned Colonel to the entire satisfaction of them all. The party left the place for Ghazipore on the morning of the 31st, when there were present many fellows at the Railway platform, to bid farewell to the party.

Colonel Olcott's words were not uttered in vain. Since his departure fresh subscriptions have been coming in, and many Vakil, Mahajans and others have promised their influential support in the cause of the Sanskrit School. I learn from reliable source that several Vakil have promised to realize donations from their clients for this noble and patriotic purpose.

On Saturday next a public meeting of Pandits, Pragwallah's and Priests of this city will take place to consider the amount of support these men will be able to give to the cause of Sanskrit learning—more especially to the proposed Sanskrit School to be established by the Prayag Psychic Theosophical Society.

ALLAHABAD, }
5th November 1883. } BRAJENDRA NATH BANERJI, F. T. S.

ADDRESS TO COL. OLCOTT BY THE STUDENTS OF ALLAHABAD HIGH SCHOOL.

It is with the deepest respect and the liveliest pleasure that we beg to welcome you in our midst. We do so out of the fulness of our heart. We are alive to your self-sacrificing devotion to the cause of our mother-land, and we, her children, are but doing our duty by honoring him, who honors her and works for her.

As members of society we feel in common with other members of the human family in the first and third objects of a great society of which you are the President-founder. But as Indian students and members of the Literary Institute, we hail your services coming under the second of the three grand objects of the Theosophical Society. Your eloquent appeals to our countrymen to feel respect for the ancient national literature of the land, and your practical work in promoting the establishment of Sanskrit Schools, demand our grateful acknowledgment. We sincerely wish that your labors will be directed with greater ardour to this arduous work. At the same time we will venture to make an observation, that, we fear, would look presumptuous, but which nevertheless may be set forth before you in all candour. It is this. A too exclusive study of ancient Indian literature will, we fear, not answer the requirements of the time, nor contribute to the development of the material resources of the country; and hence we fear any harmful reaction against the bracing education of Western literature and science. We could only wish that instead of the too exclusive devotion of Indian students to foreign literature—modern or ancient—the national educational systems were such as to combine the advantages of both the ancient literature of the country and of the modern literature and science of the West, together with the provision and encouragement for higher studies in Sanskrit literature for such as have a taste to make Sanskrit their speciality.

We have ventured to advert briefly to this subject in our address recognizing the defectiveness, as we do, of the present system of education both as imparted in State Colleges and Schools and in indigenous national Schools. The too Anglicised graduates of the Universities, as well as the old fashioned Pandit, both of them are outcomes of wrongly directed educational systems, and we pray that your endeavours will be directed to correct these opposite extremes.

In conclusion we pray for your unabated strength and energy and a long life.

THE PRESIDENT-FOUNDER AT GHAZIPUR.

Col. H. S. Olcott, President-Founder of the Theosophical Society, arrived at Tarighat on the 31st October 1883 at 2-35 P. M. where he was met by some of the leading gentlemen of Ghazipur. On crossing the river, he was received at Chitti Nath Ghat by a large number of Native gentlemen who were in waiting for the purpose. From the ghat he drove, accompanied by the gentlemen in waiting, to the house of Babu Shew Nath Sing, where an address of welcome, a copy of which is annexed, was given him. In reply, the President-Founder delivered a short speech, in which he thanked the gentlemen present for the hearty welcome given him, and pointed out in a few words how imperative it was for every Hindu to try and know something of the old Aryan theology and science. This closed the proceedings of the day.

On the following morning, private conversational meetings were held from 8 A. M. till 12 noon, and then again from 2 to 5 P. M. In these meetings most of the educated gentlemen of the Station attended and heard the Colonel with intense interest.

At 5½ P. M. Messrs. Brown and L. V. V. Naidu left for Gorakhpur by mail cart.

At 6-15 P. M. the President proceeded to the Victoria School and delivered a lecture on "the Invisible World." The hall was crowded to suffocation, and all denominations of the people, both European and native, attended. The subject was treated both scientifically and philosophically, and the effect the lecture produced was somewhat marvellous. Some of the staunch materialists and sceptics were heard to say that after what they had heard from the learned lecturer their grounds were certainly untenable.

On the morning of the next day, the following gentlemen were initiated into the Society,

Babu Shankar Dyal Panday.
" Gagan Chander Rai.
" Ramsaran Lall.
" Hira Lall.
" Jugodishwar Chatterjee,

As the Colonel had to leave for Cawnpur by the 9-35 A. M. train the time under his disposal in the morning was very short, otherwise there are reasons to believe a few more gentlemen would have been initiated the same day. They will, however, join the Society almost immediately.

The President-Founder left Ghazipur by 8-15 A. M. train.

GHAZIPUR, }
2nd November 1883. } JAGADISHWAR CHATTERJEE.

ADDRESS TO COLONEL OLCOTT BY THE THEOSOPHISTS OF GHAZIPUR.

To

COL. H. S. OLCOTT,
President-Founder of the Theosophical Society,
India, Ghazipur.

Sir,

We, the undersigned, residents of Ghazipur, beg to offer you a hearty welcome on your arrival in our city.

It is hardly necessary for us to say that your philanthropic zeal and disinterested labours have justly excited the admiration of the thinking portion of the Indian public, and have aroused an intense interest in the movement to which you have devoted yourself. No Hindu, who feels in any way concerned in the welfare of his country, could have failed to notice, without some interest, the steady progress which the cause of theosophy has been making in the southern and the other parts of India during the last few years through the generous endeavours of yourself and that noble and highly cultivated lady, Madame Blavatsky.

What India really was a few centuries before, is well known to you. You have devoted almost a lifetime in trying to unravel the mysteries of the Indian philosophy, and you fully understand how great is the grandeur of those occult sciences in which India alone of all other countries of the world, most excelled. The glorious truths of religion, life and death, enunciated by the venerable Saints, Muni and Rishi of India, were now fast dying away, and had it not been for your generous endeavours, all traces of the past greatness of Aryan philosophy would have been obliterated from the face of Hindustan. But so great a treasure is not destined to be lost to the Aryans, and the mysterious dispensation of Providence has, in fulness of time, sent you to India, from a far distant land, to open our eyes and to revive the former scientific glory of this poor and hapless country. Your labours have already borne fruit in many parts of India, and we therefore hope that your advent to this city will confer a lasting boon on us and lead us to realize the truths of old Indian theology and sciences, and thus enable us to form some idea of what our glorious forefathers were in ages past.

In conclusion, we beg to offer you, Sir, our most cordial thanks for your condescension in visiting Ghazipur, and to express a hope that your visit will not be without its usual salutary effects here.

We are,

Sir,

Your most obedient servants,

SHANKAR DYAL PANDAY.	JUGODISHWAR CHATTERJEE.
SHEWNAATH SING.	BINODI LALL MOOKERJEE.
NILMADHUB RAI.	KEDARNATH CHATTERJEE.
GUNPUT SAMAL.	DAMRIT RAI.
BHOLANATH RAI.	GOPINATH.
TARINY CHARAN BHADURY.	HARNARAIN RAI.
BRIJRATTON DOSS.	HIRA LALL.
SIDHESHWAR CHATTERJEE	RAMSARAN LALL.
DABI DIAL PANDAY.	JOHENDRONATH RAI.
GUGAN CHANDER RAI.	DEBENDRONATH RAI.

THE PRESIDENT-FOUNDER AT CAWNPORE.

After travelling by rail from 9 A. M., till after midnight of the 2nd instant, the President's party,—except Mr. Brown, and Mr. Doraswamy, who had been detailed to visit Gorakhpur from Ghazipur as Colonel Olcott's Deputies—reached Cawnpore safely.

The Maharajah of Burdwan, being blessed with a superabundance of wealth, has the rich man's caprice of owning bungalows and palaces in different places. He has a handsome one here, and upon being asked by the Local Committee for the loan of it telegraphed, to their surprise, that the larger of his two houses should be placed at Colonel Olcott's disposal and every attention shown him. As he has almost invariably refused similar applications before, his most obliging courtesy in this instance seems a proof of the sincere respect he feels for the President-Founder, and which was shown when the Colonel was his guest at Burdwan.

Upon approaching the "Koti" we found the place in a blaze of light. The Cawnpore Branch had lit up the grounds with Chinese coloured lanterns, and lamps on posts, and the whole façade of the building was illuminated by one thousand *chirajs* (native clay lamps), while the apartments were lighted up as brightly as day.

A number of our Fellows, resident in Town, escorted the President from the Station to the "Koti," although the hour of arrival there was late, the train being due at Cawnpore at 12-30 in the night. At the gate a tall arch bearing the inscription "Welcome Theosophists," was erected. The next morning the Cawnpore Brothers had long, interesting and instructive conversation with Colonel Olcott on Mesmerism and other scientific and metaphysical subjects, in which our Hindu Fellows, all over India, are generally interested. The whole day was passed in such pleasant and attractive discussions that most of the members remained with the President-Founder almost all day. The evening was fixed for a public lecture which was as usual delivered by Colonel Olcott, *ex tempore*, in the Public Buildings close to His Highness' Koti. The subject was "Theosophy and the future life." The lecturer dwelt upon the importance, the growth and development of the Theosophical Society, its good work in the moral and spiritual regeneration of India and of the world, and its significance as the possessor of the key which unlocks the treasures of esoteric knowledge—the common foundation of all religions. He then showed how Mesmerism proved the independent action of mind, apart from the brain, thus striking a blow at the Positivistic theory of the cessation of mental phenomena with the death of the brain. This latter hypothesis was the keynote upon which rested the whole harmony of Positivistic science. Prove its falsity, and the whole fabric tumbles down: there is nothing but discord. Mesmerism performed this important function and was as such a valuable science. He would have nothing to say if the men of science retained practically their professed agnostic position. But if while declaring themselves open to conviction, they would not undertake the investigation in the manner pointed out and still not scruple to ridicule what they practically were ignorant of, then he, as an honest searcher after truth, had to combat this dogmatism of science, as much as he does the bigotry of Theology. The Theosophical Society was not the enemy, either of Science or of Religion, but the companion of one and the handmaid of the other. In short it was an attempt—and a very successful one too—to apply scientific methods for the investigation of the hidden truths underlying the so-called religious myths and traditions, and thus to pave the way for the promotion of Scientific Religion which underlies all the faiths of the world, and the mystical meaning of which being forgotten and misunderstood, had led the ignorant to stick to the outward meaningless crust, while the so-called educated to laugh at it as an exploded superstition. The office of true Theosophy was therefore to reconcile Science with Religion, not to promote a conflict. This had been its important function in old times: this it tried to do now and Mesmerism furnished the key to the situation. It stood as the guide post to lead the wearied scientific traveller beyond his protoplasm into the abode of Religion, the world of force. From the phenomenal it took the student to the noumenal. The phenomena of modern spiritualism carried the student a few steps further, and these phenomena as well as those of mesmerism were perfectly comprehensible to the student of Esoteric Science. When the investigator crosses these two steps and comes over to the threshold of Aryan Psychology then he not only obtains theoretical knowledge but is in a position to have, if he earnestly and zealously works for it—an experimental demonstration of what he is taught. He can then postulate to himself the existence of his inner self apart from "the mortal coil," its rebirths and the laws guiding his reincarnations. Colonel Olcott did not want any of his audience to believe what he said upon blind faith. For himself, his investigations had brought him to a thorough conviction of the truth of what he was then stating, and it was open to any of the audience to undertake the same method of research, if they cared to learn the truth. The lecture was highly scientific, and although a large portion of the audience could not understand Colonel Olcott, owing to their limited knowledge of the English language, and of the subjects he was then so learnedly expounding,—still hardly any one from the Hall left the place, until after the lecture was over. So much attracted they apparently were by the lecturer's erudition. The speech lasted for over an hour. In the evening new candidates wishing to join the Society were initiated by the President-Founder. The next morning he gave practical instructions to members in the theory and practice of healing by mesmerism. A few more candidates were then admitted; and in the evening, Colonel Olcott and party left for Lucknow. Before closing, we must express our great regret that Rai Kishen Lal, President of the Branch, was prevented by severe illness from sharing the pleasure of these two days.

MAHENDRANATH GANGULI,

Secretary Chohan Theos. Socy.

CAWNPORE, 4th November 1883.

COL. OLCOTT AT LUCKNOW.

It will not be possible for me to send for publication in the *Theosophist* all the circumstances attending the visit of the President-Founder to this city, nor to convey in print an idea of the immense good done to the cause by him in Oudh. At

the same time it is necessary that I should send a brief, but by no means uninteresting, report of the proceedings which took place since Col. Olcott's arrival at Lucknow on the 4th instant at 8-30 in the evening. The President-Founder was received at the Railway station by the members of the local branch of our Society and by the *elite* of the city, and thence he was escorted to the temporary residence prepared for him, by a large number of sympathisers, Theosophists and non-Theosophists. Arrived at the residence, Col. Olcott was welcomed by the President of this branch, and soon after by a deputation from the *Jalsai-Tahjeeb* or the Reform Club, which presented him with an *Address*. In reply, Col. Olcott dwelt upon the good results that might follow an union with the Theosophical Society of all Indian associations which attempted to remedy the evils of Indian Society, social, religious and moral. In the course of the following day numerous visitors waited upon Col. Olcott, many of whom regretted the fact of their having been offered no opportunity to witness any of his marvellous cures, but fondly expressing the hope that they should be more fortunate another time. The afternoon was devoted to the private business of the branch. In the evening the large Town Hall in Kaiser Bagh was overwhelmingly crowded long before the hour announced for Col. Olcott's address. Hundreds were content with standing room only, while many more had to go away. The occasion was taken advantage of by our branch to celebrate its first anniversary. The President-Founder took the chair at six o'clock and called upon the Secretary to read the report of the working of the branch for the past year. Among other things the report went on to show that efforts to establish Anglo-Sanskrit schools were responded to by subscriptions up to date to the amount of over Rs. 6,000, and that the branch expected to raise a much larger sum to enable it to place the undertaking on sound financial basis. Col. Olcott then having expressed his satisfaction, delivered his presidential address on Aryan "Philosophy and its claims," and it was listened to with rapt attention, and was greeted with loud and frequent bursts of applause. The lecture was interpreted to the non-English speaking part of the audience by Pandit Prannath, the President of our branch, who also presented the President-Founder with portrait in oils, executed by Fazl Ali Khau Behzad Rakam, a noted native painter of Lucknow. The proceedings terminated amidst great and universal enthusiasm.

Later in the evening at a special meeting of the branch, Col. Olcott initiated several new candidates into the Society, and after that he discoursed on mesmerism, illustrating his remarks by highly interesting experiments, and giving practical hints for the treatment of various diseases. Early next morning he left for Burabanki, accompanied by Messrs. Brown and Mavalankar, and several other Theosophists. It is universally acknowledged here that the President-Founder's visit has put new life into the lovers and workers of the National Cause, the Regeneration of India.

JWALA PRASAD SANKHADHAR,

Secy. Satya Mengu Theo. Socy.

Colonel Olcott delivered an address to a large audience at Lucknow on Monday evening last. At the close of the meeting the local Theosophical Society presented him with an address, together with a portrait in oil, handsomely framed, which, it is said, appear to afford him great satisfaction. Colonel Olcott announced that real "Sunday" Schools were to be established in order to catch the young idea betimes. The Colonel was accompanied by Mr. Brown, whom he introduced to the meeting as a graduate of the Glasgow University, and an ardent admirer of German metaphysics, but who had given in his adhesion to Theosophy and intends to preach and practice its principles and teachings—(*Indian Mirror*.)

The *Sahas* of Allahabad writes:—

"Colonel H. S. Olcott, President-Founder of the Theosophical Society, with Mr. Damodar K. Mavalankar, Joint Recording Secretary, and Mr. Narainswamy Naidu, F. T. S., passed through Allahabad, en route to Cawnpore, on Friday evening last. There was a gathering of the local Fellows at the Railway Station. The party was reinforced here by Mr. Apropkash Chunder, Mookerji, Vice-President, and Mr. Charu Chunder Mitter of the Prayag Psychic Theosophical Society, and Mr. J. N. Ghosal, Vice-President of the Bengal Theosophical Society, who accompany the Colonel to Cawnpore. The Secretary of the Cawnpore Chohan Theosophical Society came up to the Mahar Station to receive the Colonel, and party. Mr. W. T. Brown, B. L., F. T. S., of the London Branch, and Mr. L. V. Varadarajulu Naidu, F. T. S., Honorary Secretary to the Head Quarter Fund Committee, have gone to Gorakhpore (where the Colonel was invited) to pay a visit to the Branch there. On their way to Lucknow they stop for a day at Fyzabad, where there is every probability of forming a Branch."

Says the up-country correspondent of a contemporary:—

“The long-expected visit of Colonel Olcott, the President-Founder of the Indian Theosophical Society, is the all-absorbing topic of conversation in this station. The splendid Mansion of His Highness the Maharajah of Burdwan and the garden attached to it are being tastefully decorated with evergreens and festoons for some days past: such a measure, no doubt, will entail some expenditure, which, otherwise, would better have been distributed to the poor in honor of the advent of this religious teacher of the Theosophists of this station. If I mistake not the Yankee Colonel has renounced everything secular. For the life of me then I am unable to understand why he allows such rank pageantry in his honor. Such honors are given to Kings and Princes, and not to religious devotees. Whatever it be, Colonel Olcott should set an example of self-abnegation. I am told by a correspondent at Allahabad that the gallant Yankee Colonel, during his sojourn there, was one day the guest of a leading native, and dined with a number of native guests with all the observances of native rites and costumes. It is said Colonel Olcott kept his shoes outside the dining room with the other guests, as it is customary with natives to dine sitting on a carpet. Alas! a Yankee Colonel converted at last into a Hindu in this fag-end of the nineteenth century, when the religious beliefs of the whole world are turning towards the blessed truths of Christianity—Perhaps it pays.”

The above is certainly inspired by the “green-eyed twin monster”—envy and jealousy of some Christian well-wisher. Would our Christian Brethren object to any such honours paid to their Pope or Bishop? The latter are also “religious devotees,” we suppose?—*Ed.*

COLONEL H. S. OLCOTT, the President-Founder of the Theosophical Society in India, is now in our midst. He arrived here last Saturday morning by down mail train, from Jabalpur, and was received at the Railway Station by a number of his disciples and admirers. He is stopping at the National Club house, as a guest of the Native community of this station. His presence here has created a great sensation among the educated portion of the Native community. What with the warm reception he has received, what with the filial regard, if I may be permitted to use the expression, with which he is looked upon, what with the attention paid to all his wants and requirements, it is manifest that the good old Colonel has made a great impression on the hearts of the educated natives. Even men who have not initiated themselves into the mysteries of Theosophy, actually esteem him, and bear grateful feelings towards him—at least such I find to be the case at the station. Last Sunday evening the Colonel gave a public lecture, at the Kyashtia Patshala, on “Theosophy, its History, Progress and Aim.” There was a great rush of people to hear the lecture. The great hall of the Patshala, the adjoining rooms and the openings in the verandah, were filled to suffocation. The Colonel spoke for about an hour and a-half, and vehement was the applause from the audience when the Colonel touched upon the glory of the Aryan literature, Aryan science and philosophy, and Aryan civilization. Among other things, he spoke at some length on the usefulness of the study of Sanskrit literature, and exhorted the audience to establish a Sanskrit school at this station, and he so far succeeded in this attempt, that he was able to raise Rs. 2,000 on the spot for the purpose. This morning, he gave another short address at the Allahabad Institute to an enthusiastic audience as on last Sunday evening. Last Saturday evening, he had the pleasure of initiating some ten new members as Fellows of the Theosophical Society. Last Monday evening, Babu Apracash Chunder Mukerji, one of the leading members of the local Bar, and himself a Theosophist, entertained the Colonel and a few of his disciples at supper at his own residence. But one thing we have been very sorely disappointed with. We had expected that the Colonel, during his stay here, would prove the efficacy of Mesmerism in curing human diseases; but on his arrival here we were told that, since the 20th instant, he has been forbidden by his *Garu* to try his skill in this respect until further orders. Thus, we had the misfortune of losing a very good opportunity to show to the sceptics the truth of the reports of the innumerable cures made by the Colonel, and published in your paper from time to time.—*Indian Mirror's Correspondent.*

Our New Branches.

Colonel Olcott formed a Branch Theosophical Society at Ghazipur, on the 1st November 1883.

Through the exertions of one of our worthy Brothers in the North and of Babu Ram Prasad, F. T. S., another Branch Theosophical Society was formed at Rae Bareilly under the name of the “Gyanvardhani Theosophical Society,” on the 22nd October last. Particulars are given elsewhere.

A Branch Theosophical Society was organised on the 4th November last at Fyzabad by Mr. W. T. Brown, B. L. (Glasgow) F. T. S., and Mr. L. Venkata Varadarajulu Naidu, F. T. S., special delegates from the President-Founder.

Official Reports.

PANDIT SALIG RAM has been elected President of the Sarw Hitkari Theosophical Society, *vice* Babu, Ganga Saran, B. A., transferred to Saharanpore as Munsif.

At a meeting of the Fyzabad Theosophical Society held on the 4th November, it was resolved that the following Members be elected office-bearers for the ensuing year:—

Babu Gokul Chand, *President.*

„ Chandra Mohan Mukerji, *Vice-President.*

„ Bipin Bihari Banerji, M. A., *Secretary.*

It was further resolved that the Rules and Bye-laws of the Parent Society be adopted *pro-tem.*

BIPIN BIHARI BANERJI,
Secretary.

THE GYANVARDHANI THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society held on the 22nd instant in presence of the Delegate from the Head-quarters, it was proposed that a branch be formed by the name of *Gyan Vardhani Theosophical Society*, to give local support at Rai Bareilly to the Parent Theosophical Society, whose present Head Quarters are at Adyar, Madras.

2. The object of this Society would be similar to those declared and carried out by the Parent Theosophical Society.

3. The following gentlemen be appointed as office-bearers to carry out the business of this Society.

President... .. BABOO RAM PERSHAD.

Vice-do DR. MUNNA LALL.

Secretary and Treasurer ... BABOO SARADA PRASAD MUKERJI.

4. The Bye-laws of the Parent Theosophical Society be adopted for the present.

SARADA PRASADA MUKERJI, F. T. S.

23rd October 1883.

Secretary, pro-tem.

REPORT OF THE DURBHANGA THEOSOPHICAL SOCIETY, 1883.

The Society in its infancy has done very little work: but the members are trying to improve themselves. Some of them are practising mesmerism or trying to cultivate healing powers. The Society's time has been mainly devoted to the study of books recommended by the Parent Society.

The Society held its meetings regularly every fortnight; in addition to that it held two Public meetings; one to welcome Brother Kaliprasanna Mukhopadhyay, F. T. S., when he visited our Branch. At that meeting he discoursed on some Theosophical subjects, namely *Karma* and transmigration of souls, and another meeting where our Brother Nabinchandra Dutt, F. T. S., delivered a lecture on “The Universal Religion of the World and the Brotherhood of Humanity.” These two public meetings were well attended, and the public, it appears, appreciate the teachings of Theosophy.

The Society applied to H. H. the Maharaja Bahadur of Durbhanga on the 1st of May last for some grant from him to establish a Library of Theosophical Books and Magazines, a Sanskrit school, and a Sunday school to teach moral lessons to boys. In reply to that memorial, His Highness has been pleased to grant us a set of Books and Magazines to form the nucleus of the Library of our Society. The books the Society expects to get soon, and it intends to draw the attention of H. H. the Maharaja Bahadur to the other clauses of the Memorial presented to him on the 1st of May last.

The best thanks of the Society are due to H. H. the Maharaja Bahadur of Durbhanga for taking a lively interest in the welfare of the Society.

By order,
KALIPADA BANDYOPADHYAY,
Secy. Dhurbhanga, T. S.

DURBHANGA THEOSOPHICAL SOCIETY'S OFFICE,
The 18th October, 1883.

THE NELLORE THEOSOPHICAL SOCIETY.

In pursuance of a notice issued by the Theosophical Society, a Public Meeting was held at 4 p. m., on the “Vijadasami” day (11th October 1883) to open a pure Sanskrit school in Nellore Town. Such an Institution unconnected with the existing English schools, where also Sanskrit education is provided, has long been considered a desideratum. M. R. Ry. R. Venkatakrishna Row Pantulu Garu, late Huzur Sheristadar, was in the chair, many native gentlemen and Pandits of the place besides the members of the Society were present.

The Proceedings commenced by Mr. Aravamudu Iyengar, F. T. S., reciting some Sanskrit verses in praise of “Saraswati” (goddess of knowledge). The object of the meeting was then explained by him to the assembly in Telugu, after which a dis-

discussion followed thereon among the gentlemen and Pandits present. The general opinion was in favour of the opening of the school. The Chairman then addressed the meeting, warmly sympathizing with the movement and declared the school open.

A Pandit (Vedam Aswaddha Narayan Sastry,) who had been previously engaged by the Society, immediately commenced his work with seven boys.

Flowers and *pan* having been distributed, the meeting dispersed.

It is the intention of the Society to engage two more Pandits in course of time, and the school is already 16 strong, (on the 13th).

V. SASHIAYER, V. P.
Nellore, T. S.

THE MAYAVERAM THEOSOPHICAL SOCIETY.

RULES AND BYE-LAWS.

I. The objects of the Society are :—

- (i.) To cultivate a feeling of Universal Brotherhood.
- (ii.) To encourage the study of Sanskrit Literature and Aryan Philosophy.
- (iii.) To promote the moral well-being and the spiritual interest of the members especially and of our countrymen as far as it lies in the power of the Society.
- (iv.) To cultivate and promote as far as practicable a knowledge of the hidden laws of nature and psychical powers latent in man.

2. Any fellow of the Parent Society or one of its branches may be admitted as a fellow by the President and in his absence by the Vice-President and not less than five members.

3. Every candidate (who is not already a member either of the Parent Society or of any of its branches) for admission, shall be recommended by two of the fellows of this Society. Admission shall be made at a general meeting attended by not less than $\frac{2}{3}$ ds of its strength. Candidates securing $\frac{2}{3}$ ds of the votes of the members present, shall be declared duly admitted. Every candidate so admitted shall pay an initiation fee of 10 Rupees to the Parent Society, unless exempted from payment at the recommendation of the Society, and he shall be duly initiated by the President or by a fellow empowered by the President on that behalf.

4. Every member shall pay ordinarily in advance a monthly subscription of not less than two annas; but the President for special reasons is empowered to exempt any member from such payment.

5. Members will be at liberty to present the Society with any donation of cash, books or any other article as property; no member shall be compelled to pay such donations.

6. The affairs of the Society shall be conducted by a managing committee consisting of a President, two Vice-Presidents, a Secretary who is also the Treasurer for the present and three members all to be elected by ballot annually. The election will be on the 1st day in September every year. Retiring officers are eligible for re-election; and if any vacancy occurs in the mean time it will be filled up by election at a special general meeting.

7. The ordinary meetings of the Society shall be held fortnightly on Sundays at 3 P. M.

8. One of the Vice-Presidents shall preside at a meeting if the President be absent; the meeting shall elect a chairman from among the members present if the Vice-President be also absent.

9. If the President or one of the Vice-Presidents, or at least 4 members desire, the Secretary shall convene extraordinary meetings on any day. Notice of such extraordinary meetings shall be given by the Secretary to all the members on the day previous to or on the day of the meeting. Such notice shall contain a list of subjects to be considered at the meeting.

10. All questions at the meeting shall be decided according to the opinion of the majority of the members present, the chairman having a casting vote.

11. Any three members shall form a quorum at a meeting.

12. All the resolution papers, all questions discussed and determined shall be recorded by the Secretary.

13. Any member is entitled to deliver a lecture written or oral at a meeting on any subject pertaining to Theosophy, and intending lecturer shall name the subject at the immediate previous meeting.

14. No outsider shall be admitted to the meetings of the Branch Society.

15. Lectures in Sanskrit or Tamil may be allowed by the President, to be delivered if the subject is such as to tend to the advancement of the objects of the Society.

16. The Secretary shall keep an account of funds and shall submit a report of the financial condition of the Society quarterly to the managing committee and annually to the general meeting. The Secretary shall also be the custodian of the books and other properties of the Society and the circulars of the parent Society.

17. Such of the Theosophical books and periodicals as may be selected by a majority of members, shall be sent for by the Secretary.

18. Any member wishing to sever his connection with the Society may do so by a written notice to the President, but such severance shall in no way relieve him from the solemn engagements into which he has entered to maintain absolute secrecy as to all matters connected with the society which have been communicated to him with the intention that they may not be revealed.

19. Any member conducting himself in a manner inconsistent with the rules, objects and dignity of the Society shall in the first instance be warned by the Society and if such warning be unheeded such conduct will be punished by expulsion, or otherwise as to the Branch may seem fit. If however the President-Founder should reverse the decision on appeal, it shall be binding on the Branch.

20. The above Bye-Laws may be modified and additional laws may be framed from time to time as occasion arises, with the consent of the majority of the members.

21. Any member who absents himself from 4 consecutive meetings without a written valid excuse, shall be dealt with in such a way as the Branch may see fit.

A. G. HARI RAO,
Secretary.

8th October 1883.

Approved as corrected:

H. S. OLCOTT,
P. T. S.

To

GALLE, 17th September 1883.

DAMODAR K. MAVALANKAR, ESQUIRE, F. T. S.,

Manager of the "Theosophist."

MY DEAR SIR AND BROTHER,

The first year since the creation of the "Buddhist National Fund" having expired on the 2nd instant, a General Meeting was convened on the 3rd idem, and the annexed report of the Secretary was read and adopted, and Members for the Board of Managers for the current year were elected, a list of whose names is hereto appended. It was also resolved and unanimously carried that Mr. Gregoris Edrewere, the Secretary of the Board of Managers and of the Society, be as a mark of our sense of gratitude and esteem for his indefatigable and earnest discharge of duties, presented with a Gold Medal studded with precious stones with a suitable inscription, at the expense of the Society.

Yours fraternally,

G. C. A. JAYASEKARA,
President, Galle Branch.

List of the Board of Managers of the Southern Province National Buddhist Fund, for the 2nd year, from 3rd September 1883, to 2nd September 1884:—Messrs. G. C. A. Jayasekara; D. O. D. S. Goonesekara; Greg. Edrewere; Sinnotchy Perera Abeywardane; S. S. Jayawickrame; P. E. De Silva Ponnamparuma; Don Dinna Subasinghe; Don A. A. W. Goonesekara; Thomas Perera Abeywardane; C. F. S. Jayawickrame; Don Hendrick Madanayake; Colamba, Muhaidiranige Arnolis de Silva; Kalahé Patiranage Babapoochanny; Don Hendrick de Silva Gooneratne; and Akme-mana Acharige William.

The Consolidated Annual Financial Report of the Southern Province National Buddhistical Fund, 1883.

INCOME.		Rs.	Cts.	Rs.	Cts.	EXPENDITURE.		Rs.	Cts.	Rs.	Cts.
Subscriptions pledged at the Lectures in aid of the fund by Colonel H. S. Olcott in 1882.	8,081	36	.....	.....	.....	Expenses incurred as per last memo. 1882 ...	1,06	.....	.....	.....	24
Donations pledged in 1882.	800	00	.....	.....	.....	do. for stationary and print- ing 1883	34	37	.....	.....	..
Subscriptions from collection book 1882	23	45	.....	.....	.....	do. Salaries, Peon, Clerk, &c. 1883	64	86	.....	.....	..
Cash received from subscriptions	.....	.....	6,183	64	.....	do. Postages, Discount, &c. 1883	2	09	.....	.....	..
Do. Do. Donations	.....	.....	600	00	.....	do. Bank commission	5	25	.....	.....	..
Do. do. Collection book	.....	.....	23	45	.....	do. as petty expenses	6	07	.....	.....	..
Do. do. to the end of August 1883	56	87	.....	.....	.....	Amount given out to 12 different parties as loans	112	.....	.....	.....	64½
Interest received on amount lent on 12 loans to different parties	154	37	.....	.....	.....	Amount due as arrears of Subscriptions	8,620	00	.....	.....	00
Donation from Babu Anantram Ghosh, F. T. S., India	10	00	.....	.....	.....	do. Do. Donations	1,712	47	.....	.....	47
Do. Carolis Chitranaik, Notary, Kandy	10	00	.....	.....	.....	Do. at the credit of the Fund C.M.B.	200	00	.....	.....	00
Cash received by the sale of application forms	5	07	.....	.....	.....	Do. in the hands of the Treasurer for petty expenses	2,374	93	.....	.....	93
Arrears of pledged subscriptions collected 1883	.....	.....	1,185	25	.....		60	.....	.....	.....	83½
Subscriptions due as arrears	.....	.....	712	47	.....		.....	.....	.....	.....	..
Donations due as arrears	.....	.....	200	00	.....		.....	.....	.....	.....	..
	Rs..	9,141	12	.....	.....		.....	.....	.....	.....	12

Audited.—G. C. A. JAYASEKARA, President, B. T. S.
 D. O. D. S. GOONESERENE, Chairman of the S. P. N. B. F. Committee.
 GREG. EPREWERE, Secretary, S. P. N. B. F.
 GALLE, 3rd September 1883.

Personal Items.

Colonel H. S. Olcott delivered a lecture on "The Evils of the present day and how to remove them" in the Institute Hall, at 6 p. m., on Monday, the 12th November at Aligarh; and a lecture on "Theosophy and Mesmerism" at the premises of Lala Sahib Singh Hulas Rai, Rais of Sudder Bazaar Meerut Cantonment, on the 16th November 1883. He also lectured on the 19th and 20th November at 6-30 p. m. at his own camp, Parade ground, opposite Fort, Lahore.

Mr. W. T. Brown, F. T. S., B. L., deputed by the President-Founder, delivered a lecture on "Theosophy, its Aims and Objects," at Rawalpindi on the 18th November.

We have much pleasure to announce that a weekly piec paper in Hindi has been established at Bhagalpore under the conduct of our Brother, Babu Ladli Mohan Ghosh, to disseminate a correct interpretation of the Puranas.

M. R. Ry. A. Theagaraja Iyer, Assistant Secretary of the Madras Theosophical Society, is practising mesmerism with some success. Those interested are referred to the notice appearing in the Advertisement columns.

We are happy to announce the safe return from Europe of our Brother H. H. Dujiraj, Thakur Sahib of Wadhwan.

At a meeting of the Bellary Municipal Commission held on the 18th instant, Mr. A. Sabapathy Moodelliar Avergal, President of the Bellary Theosophical Society, made a free gift of a bungalow and land measuring about 27 acres, worth Rupees 20,000, to the Municipality for the use of the Civil Dispensary. Mr. Goodrich, the Collector, who presided over the meeting, warmly thanked Mr. Sabapathy Moodelliar for his public spirit and enlightened liberality on behalf of himself and the Municipality.

Says the *Indian Mirror* of 28th September 1883:—
 A native of Joragram informs us that Babu Lolit Mohun Roy, F. T. S., Zemindar of Ohukdighi, has distinguished himself by several acts of charity, and has earned the gratitude of the people of Chuckdighi. The Saroda Prasad Institution of that place has been thoroughly remodelled under his wise supervision. Some fifty poor students of the said Institution are being supported at his own expense. Not long ago, "by the sudden and premature death of a gentleman of Joragram, a village, two miles distant from Chuckdighi, the family of the deceased person was reduced to such lamentable extremities that his old mother and his widow were about to have recourse to begging from door to door. Babu Lolit Mohun has magnanimously undertaken charge of supporting the whole family."
 Mr. T. C. Gopal Singh, Assistant Secretary, Todabetta Theosophical Society, writes:—

"I succeeded in mesmerising a woman who was very severely suffering from a tumour in her neck. She was unable to eat or drink water. I only mesmerised her for ten minutes and she fell asleep, and after fifteen minutes I mesmerised her. She got up at once; and the tumour disappeared!"

We are glad to learn that through the exertions probably of our friend and one of the oldest officers of the Theosophical Society, Professor Alex. Wilder, M. D. of New York something like a sister Association to our Society has been established in that city. We subjoin two of the articles of Constitution of the American Akademie, as the new Society is called, and wish it every success:—

ARTICLE II.—OBJECTS.—The purpose of this Association is to promote the knowledge of Philosophic Truth and to cooperate in the dissemination of such knowledge, with a view to the elevation of the mind from the sphere of the sensuous life into that of virtue and justice, and into communion with the diviner ideas and natures.

ARTICLE III.—MEMBERSHIP.—Any person in sympathy with the purpose of this Association may become a member by nomination of the Executive Committee, the unanimous consent expressed by ballot of those present at a regular meeting and signing, either in person or by authorization, this Constitution.

Dr. F. Hartmann, M. D., F. T. S. of Colorado, U. S. A, the delegate of our American branches at the ensuing anniversary is expected here by the next Mail.

The President-Founder with the brothers with him will shortly complete his North-Western tour and is expected back at the Head-quarters towards the middle of the month. Mr. Damodar K. Mavalankar comes back direct from Lahore.

ANANDA BAI JOSHI'S RECEPTION.

GREETING TO THE BRAHMIN LADY WHO WILL BECOME A PHILADELPHIA STUDENT.
 (Philadelphia Press.)

The parlors of Dr. Rachel L. Bodley, Dean of the Woman's Medical College, at 1400 North Twenty-first Street, were crowded yesterday afternoon with ladies and gentlemen, assembled to meet Mrs. Ananda Bai Joshi, a Brahmin lady, of Serampore, Hindustan, who has come to this country to study medicine, in order that the women of her Native land may be attended by skilled and educated physicians of their own caste.

Mrs. Joshi, a plump little woman but eighteen years of age and of a decidedly brown complexion, stood in the centre of the drawing-room, and shook hands with the guests as they were presented. She was dressed in her full Native costume with the characteristic sari, or a silk scarf of Pompeian red, bordered with gold thread, forming the overdress, covering the shoulders and bust, and if necessary, the head. This garment is about ten yards long, and has no fastening. The lady takes one turn about her waist, and then lets pleat after pleat drop to her feet, tucking it in each time at her waist, the mass of folds thus forming a skirt. The end is brought around the shoulders, leaving the left arm bare, and in her native land is carried over the head, and covers the safe. Underneath the sari and visible on the left shoulder was a black silk waist with a V-shaped corsage. The sari was fastened at the breast by a beautiful brooch set with large pearls. In her ears were ornaments of gold filligree, set with pearls, and at her throat were

necklaces of gold filigree and pearls. Her bracelets were of jade, a sacred green stone, carved into rings. A wreath of jessamine was woven in with her hair, which was jet black and parted a little on one side. Her hands were encased in kid gloves, so that she could touch the hands of a stranger without being contaminated. Between her eyes was a peculiar mark in purple and red paint which denoted the caste of this lady to be a Brahmin.

Mrs. Joshi's husband is a prominent member of the Brahma Samaj or Progressive Hindu Society, of which Ram Mohun Roy was the founder, and Keshub Chunder Sen is the present leader. This society has about 1,500,000 members, and is striving to lift the Hindu race from its present religious condition. The idea of 3,000 gods is one of the many things that the society is trying to overthrow. In consequence of belonging to the Brahma Samaj, Mrs. Joshi is enabled to do many things that she would otherwise be unable to do, but she must still, even in this country, respect certain customs, in order not to loose her caste. She must live in a room by herself, and must prepare her own food until a Hindu woman comes to serve her. The little woman is quite intellectual, being able to speak seven languages—Hindustani, Sanskrit, Bengali, Mahratti, Canarese, Gujarati, and English. She talks English with ease, and expressed herself as being greatly touched at the kindness shown by her new friends.

Among those present were Miss Mary Jean, Mrs. Mumford, Rev. G. D. Boardman, D. D., Judge, W. S. Peirce, Dr. Atkinson, Rev. R. M. Luther, Secretary of the American Baptist Missionary Union, Mrs. J. F. Lean, W. W. Kean, M. D. and many graduates of and instructors in the Woman's Medical College.

EDITOR'S NOTE.—It affords us sincere pleasure to find honours so deservedly showered on that excellent young lady, Mrs. Ananda Bai Joshi, an ornament of the Calcutta "Ladies Theosophical Society." At the same time, with an eye to the dismal fate that befell poor Pandita Rama Bai, in England, we cannot help shuddering when we find the long string of *Reverends* among the citizens who greeted our little friend in the Quaker city. What a rush of candidates there will be to save a "heathen soul" from eternal perdition! What sweet persuasions and eloquent oratory are in store for the poor unwary victim! In the meanwhile we may as well note a few glaring—inaccuracies that have crept into the above extracted report. We are not told whether it is Mrs. Joshi who informed the reporter that she belonged to the "Brahmo Samaj; whose leader is Keshub Chunder Sen?" We have reasons to doubt it, for we never knew her addicted to false statements and that we find several such in the latter report. In the first place and so far as we knew, neither Mrs. Joshi nor her husband ever belong to the Brahma Samaj, certainly not to the *New Dispensation* of Keshub Babu. Secondly, the prophet of the Lily Cottage is wrongly styled the leader of the Brahmos who all decline the honour with the exception of a handful of enthusiasts. Thirdly, he has not 1,500,000 followers, since all the three divisions of the Brahma Samaj put together, *i. e.*, the *Adi*, the *Saddharan* and the *New Dispensation* Samajes cannot show on their muster rolls even a hundredth part of the number given above. We were told in Calcutta by a near relative of the Babu—that the direct followers, or the *apostles* of Babu Keshub could be counted on the ten figure—they do not exceed fifty men. We wonder which of the Reverends present gave the information. Mr. Joshi is a staunch Theosophist, and so is Mrs. Joshi we hope.

OBITUARY.

ONE more useful and beloved Brother-worker has dropped out of our Society. We regret extremely to have to announce the death of our valued colleague, BABU PEARY CHAND MITTRA, late President of the Bengal Theosophical Society, Calcutta. The melancholy event took place on Friday, the 23rd November last. He was a member of our Society ever since its foundation in New York, and was one of our first supporters in Bengal. In him India has lost a worthy son and Psychology a devoted student and champion. Many and various were his contributions to Theosophical and Spiritualistic literature. An excellent, sincere and learned writer, during his long and useful career his exertions were indefatigable in the cause of every reform whose truth and necessity were carried home to his mind. He also laboured hard for the prevention of cruelty towards the brute creation, as no one can be a true psychologist without having compassion for and feeling himself bound to protect the inferior creation, which, as he knows, have souls just as we have, though not so developed. Thus, he was all along a prominent member of the Calcutta Society for the Prevention of Cruelty to Animals, and was latterly the Honorary Secretary of that humane body. He laboured zealously for the spread of female education, and has, as a writer, left his mark on the literature of Bengal. Metaphysical studies also to a certain extent are indebted to his able publications. The news of his death will be received by his numerous body of friends and admirers, here and abroad, more with sorrow than surprise, for his death was long ago expected, he having attained the patriarchal age of three score years and ten and been in failing health for some time.

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(SUPPLEMENT TO THE THEOSOPHIST.)

JOURNAL

OF THE

THEOSOPHICAL SOCIETY.

No. I.—JANUARY 1, 1884.

SUBSCRIPTION TO THE JOURNAL:—

	India.	Foreign.
<i>Regular Members of the Theosophical Society</i>	<i>Rs. 2.</i>	<i>6s.</i>
<i>To all other Subscribers</i>	<i>„ 5.</i>	<i>12s.</i>

SUBSCRIPTIONS DUE FROM JANUARY TO DECEMBER.

N. B.—Subscribers to *The Theosophist*, who are Fellows of the Theosophical Society, will receive this Journal as a “Supplement” *gratis*.

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MADRAS, ADYAR.

1884.

(Price, Single Number, Eight Annas.)

MY DEAR BROTHERS,

The Cardinal principle of my movement in the Hindu Sabha is that Hindu social civilisation and religious institutions are or should be conformable to theosophical truths, and that the Clergy should be first reconstituted and honored so as to improve the beliefs and practices of the Laity. I recommend that the Hindu Sabha and General Council and a Pandit Priest Convocation should also meet at the Anniversary of the Theosophical Society, and I shall arrange for accommodation and food of the Pundits, in consultation with the President-Founder of that Society. Kindly reply at once what help you will give for this purpose and for honoring the Pandit Priests. I think that Astrologers whose assistance is so necessary to determine day, hour, horoscopic agreement, *Karma phala*, &c., &c., may have five prizes of Rs. 30, 25, 20, 15 and 10, and that other classes of Pandits as Logicians, Grammarians, Pauranikas with Ghanapatis and Purohits three prizes each of Rs. 15, 10 and 5.

A. SANKARIAH,

President-Founder, Hindu Sabha.

**The Constitution and Progress of the
Hindu Sabha revised and re-
published by the President-Founder,**

December 1883.

THE HINDU SABHA.

Inaugurated Kali Era 4802.

Allied to the Theosophical Society.

General Object.—Hindu national unity and progress.

Specific Object.—i. To adjust the beliefs, practices and institutions of the Hindus with the letter and spirit of the Vyasiyam or the Arsham (*i. e.*, teachings of the Rishies).

ii. To promote social and religious reforms with the support of Pandits and priests of standing.

iii. To promote good will amongst the sects and castes of India.

Canons of the President-Founder.—i. Any one apparently conforming to the Vyasiyam or Arsham of any clan or caste, is a Hindu.

ii. English-educated Hindus promoting the aforesaid objects and all Hindu Theosophists, are fit to be members of the Parent Sabha, and a Vice-President represents at least four members.

iii. Toleration of existing and newly rising principles and observances, whether Loukika or Vaidika under the denomination of clans.

iv. All Hindus, whether educated in English or not, may associate in local branches for objects consistent with those of the Sabha: The Secretaries of the Local Branches will be *ex-officio* councillors of the Sabha.

v. The unity and progress of the Hindu nationality is consistent with fraternal regards for all races and creeds.

**The General Council of the Sabha
consists of Vice-Presidents and
Secretaries.**

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 2. A. Cupiah, Pleader, Cuddapah.
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- G. Hindu National Association, Saidapet.*
- (1)

N. B.—The Parent Hindu Sabha, which I have the honor of having founded, just registers and reconciles and focuses the activities of all Hindu Associations.

SPECIAL NOTICE.

OWING to a heavy pressure on our space by the proceedings of our Eighth Anniversary, we regret we could not give, this month, some very interesting accounts of phenomenal occurrences and facts, which it is our intention to place every month before the readers of this Journal. As this Journal is intended mainly for the benefit of our members, who can obtain it much more cheaply than outsiders, it will contain every month, at least one or two stories based upon psychological truths, and also contributions from the pen of eye-witnesses to the wonderful phenomena now brought to public notice through the instrumentality of the Theosophical Society. Many of our brothers and friends have till now been reluctant to put in

a publication, likely to fall into the hands of profane readers, accounts of what to some of them are most sacred occurrences. The change in our programme in regard to the *Supplement* has, however, succeeded in breaking a deal of their reserve, and we may now hope and give the assurance to our readers that the future numbers of this Journal will form an interesting and instructive contribution to Theosophical literature; and the reports of the work of the Parent Society and the Branches will as heretofore keep our Fellows informed of the practical results achieved by the Society. In short, it will always be our aim to make this Journal as interesting and useful as possible to both exoteric and esoteric Theosophists.—*Ed.*

THE SECRET DOCTRINE.
A NEW VERSION OF "ISIS UNVEILED."

PUBLISHER'S NOTICE.

Numerous and urgent requests have come from all parts of India, to adopt some plan for bringing the matter contained in "Isis Unveiled," within the reach of those who could not afford to purchase so expensive a work at one time. On the other hand, many, finding the outlines of the doctrine given too hazy, clamoured for "more light," and necessarily misunderstanding the teaching, have erroneously supposed it to be contradictory to later revelations, which in not a few cases, have been entirely misconceived. The author, therefore, under the advice of friends, proposes to issue the work in a better and clearer form, in monthly parts. All, that is important in "Isis" for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to group together as closely as possible the materials relating to any given subject. Thus will be avoided needless repetitions, and the scattering of materials of a cognate character throughout the two volumes. Much additional information upon occult subjects, which it was not desirable to put before the public at the first appearance of the work, but for which the way has been prepared by the intervening eight years, and especially by the publication of "The Occult World" and "Esoteric Buddhism" and other Theosophical works, will now be given. Hints will also be found throwing light on many

of the hitherto misunderstood teachings found in the said works. A complete Index and a Table of Contents will be compiled. It is intended that each Part shall comprise seventy-seven pages in Royal 8vo. (or twenty-five pages more than every 24th part of the original work,) to be printed on good paper and in clear type, and be completed in about two years. The rates of subscription to be as follow:—

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JOURNAL OF THE THEOSOPHICAL SOCIETY.

VOL. I. No. 1.

MADRAS, JANUARY, 1884.

No. 1.

EXPLANATORY.

WITH the present number begins the "JOURNAL OF THE THEOSOPHICAL SOCIETY," hitherto known as the *Supplement to the Theosophist*. As intimated in the December issue of the magazine, it is to be published solely for the benefit of our members, particularly for the poorer ones who cannot subscribe for the main journal. It will enable them to learn, for the small sum of Rs. 2 annually, everything that takes place in the Society, to help on its progress and to understand something of the philosophy it teaches. From this initial number, a good idea may be had of what can be made of the late *Supplement*.

As stated last month, it will not be sent any longer *gratis* as a *Supplement* to all the subscribers, but only to such of them as are our members. Exception to this general rule as to *non-theosophists* will be made in the cases of old subscribers, if they ask for it before the first day of February. Other Theosophists than the regular subscribers will be charged Rs. 2, (India and Ceylon) in advance for the 12 numbers, postage included, while, to *non-theosophists* the charge will be Rs. 5 (India and Ceylon). For foreign subscribers to the *Supplement* only, the charge will be 6s. for members, and 12 for *non-theosophists*. Frankly speaking, we would prefer that no *non-theosophist* should apply, as we do not care to have the record of our Society's affairs thrown broadcast upon the world. But, allowing privilege to a few, we have to give a chance to the others.

It is evident, at a glance, that we could not go on giving year after year, twelve such bulky *Supplements*, free of charge to every subscriber. And the expenditure was useless in the cases of the large majority who, not being as yet registered members, had a personal interest only in the general questions, involved in the Asiatic philosophies and sciences. The price to the Fellows has been put so low (2¼ annas per month) as to bring it within the means of the poorest; and if hereafter our liberality is not availed of very largely, it will be only too evident what cash value the Society's work has in the eyes of its members.

THE WORK OF THE BRANCHES.

MEMORANDUM.

NOTWITHSTANDING the repeated protests of the Parent Theosophical Society, there does yet seem to linger in the minds of individual members and of some Branches, a tendency to look upon the whole movement as a school where *Yoga Vidya* and Occultism may be learnt in a much more expeditious and easy way than heretofore. This arises out of an ignorance of the laws of Occult Institutions and those governing psychological development. Since the commencement, the Theosophical Society has tried to impress the fact that the Laws of Nature are immutable; and no living being, however high and powerful, can ever alter them to suit the convenience of students. The attempt, therefore, which is now being made is not to carry on the vain and profitless task of finding a short cut to *Brahma Vidya*, since this is an impossibility, but to revive once more its knowledge, and thus to stimulate a true aspirant to adapt his life and thoughts to that standard which will better him and lead him gradually to such ways as run their courses to the Divine Wisdom. It will thus be seen that the Theosophical Society promises no Teachers, no Gurus, to take every member, upon joining, under their special charge. Mr. Simett was distinctly warned on this point when he asked for the assistance of some adept as the guiding genius of the Simla Eclectic Theo. Socy., as will be seen on reference to his *Occult World*. No doubt there are individual members who have been fortunate enough to be accepted as *Chelas*, but their acceptance was due not to the fact of their being Fellows, but because they have been living the life and have voluntarily passed through

the training and tests, enjoined upon aspirants for occult knowledge of every age and nationality. In their case the Theosophical Society was only the means of giving them the conviction of their intuitive beliefs, and thus urging them to follow the promptings of their inner consciousness. For the comparatively easy mode they thus had of gaining the conviction, they have to make up by helping the building up of the Theosophical Society and putting it on a secure basis. This explanation ought to make it clear that what the Society expects from all its Branches and individual members, is co-operation and help in its grand task of uniting the East and the West, the North and the South, in a Scientific Brotherhood armed against dissension and consequent failure by the principle of mutual Toleration and mutual Intellectual Sympathy. It is an unthinkable proposition that any man with average intelligence cannot contribute his quota towards the realization of this noble scheme. If each man were but to do his duty to search, to investigate, to study, to digest, and join with his fellow-men, actuated by the same noble aspirations, in giving to mankind the benefits of their labour, the day would not be very far off when the Masters of Occultism might find the necessary conditions to enable them to once more live in the world as openly and freely as did their predecessors of times long, long gone by, and give to such a prepared people the benefits of THEIR knowledge. Until that blessed day comes, a duty is before us: we have to hasten its approach. And this cannot be done by merely joining the Theosophical Society and without preparation, training or qualifications, expecting the Adepts to place within our reach tremendous weapons of Power, FOR KNOWLEDGE IS POWER, which in the hands of the ignorant and the wicked is fraught with dangers to their holders and to Humanity at large. Enough has already been given out to bring home to any one, endowed with ordinary intelligence, fairness, and desire for knowledge—conviction of the truth of this Science and the Powers it confers upon its devotees. When once all this is clearly understood, the only question for solution is how best to promote the Cause, and thus by an unselfish effort for the good of our fellow-men and their regeneration, to fit ourselves for the higher life of a true co-worker with those who have devoted themselves to the amelioration of the moral and spiritual condition of Humanity. There are various ways of accomplishing this result, but as one man's meat is another man's poison, the Parent Theosophical Society has always endeavoured to leave the practical working of its Branches to their members, who are, or should be, the best judges of the circumstances they have to work under, and the material that can be utilized. Psychology is a vast field wherein many workers may employ themselves with advantage. The tastes of individuals must differ, but surely there can be found two or three in every Branch interested in the same subject. If a Branch divides itself into various Committees for the investigation of various subjects of Science, and communicates its results at general meetings, much good will ensue. Various articles in the *Theosophist* and other publications of the like nature might be taken up by different members, and the Society given the benefit of every individual exertion. Knotty questions arising out of such studies might be referred to the Head-quarters in the form of an article, or in any other shape which may be found best under the circumstances. Every legitimate demand for help and assistance has been, and will always be, granted by the Founders to their co-workers in this cause of Humanity. Several other matters of Reform might be undertaken by other Committees, without, of course, infringing upon any individual's or people's religious or social rights. For those who are capable of an unselfish impulse to work for the moral and spiritual regeneration of Humanity, there is plenty to do. And it is men of this stamp that are the pillars of such a grand movement, which must necessarily depend upon their co-operation and zeal for its success.

These are the lines upon which Branches are expected to be organised and worked.

By order.

ADYAR (MADRAS), }
15th December 1883. }

DAMODAR K. MAVALANKAR,
Joint Recording Secretary,
Theosophical Society.

COLONEL OLCOTT AT MORADABAD.

COL. H. S. OLCOTT with seven other gentlemen, all Fellows of the Theosophical Society, arrived at Chandausi on his way to Moradabad on the evening of the 9th November last, and was received at the Railway Station by the Vice-President of our Branch, who had gone there to arrange for the entertainment of the party, which took place in the garden of Ch. Benarsi Dass, also a Fellow of the Society. After the party had rested, the Colonel was presented with the following address of welcome by the members and citizens of Chandausi who had collected there for the occasion.

"I, on behalf of the members of the "Atmabodh Theosophical Society" and the citizens of this station, have the greatest pleasure in addressing you with the object of tendering our best thanks to yourself and your party for accepting our humble entertainment and undergoing so much inconvenience in paying us a visit which we had long hoped for. Although we had long since heard much of you, we have had no opportunity of paying our personal respects to you. We are, therefore, very glad to see our long-cherished desires fulfilled at the moment which we regard as the best in our life and which is devoted to its best and highest purpose.

"But we are sorry to feel that the auspicious and joyful occasion is very transitory, and the time to give full vent to our feelings is very limited. We feel greatly indebted to you for your ceaseless and untiring labour in promoting the cause of human happiness and sowing the seeds of universal brotherhood of humanity so sadly needed in these parts of our degenerated Aryavarta, once a country of which fine culture as could have put to shame all the discoveries and philosophies of the West, but, alas, through successive ages of disturbed peace, totally ruined and deprived of its grandeur!

"It is, therefore, to our great pleasure that we have now been illuminated with this light of Theosophy which makes us believe with full confidence that there are yet hidden treasures of knowledge in this country which can be gained, if we but try to search after them with honest labor and persevering mind."

To this Colonel Olcott replied in a short, touching speech which was translated into Urdu to the audience, and was appreciated by all present on the occasion. After the speech was over, Colonel Olcott and party left for Moradabad, and reached there at 11-20 P.M. There they were enthusiastically received at the Railway Station by the members of our Branch and a few other gentlemen of the city, and just after alighting from the Railway carriage were presented with the address given below:—

"We, the members of the Atmabodh Theosophical Society and the citizens of Moradabad and its vicinity, take it a great pride to welcome and receive yourself and company in our midst. Our tongue is not eloquent enough to sing your praise for steadiness of purpose, continuous exertions to improve humanity, and strict observance of truth and justice which adorn your character. But we feel ourselves under heavy obligation to you when we think of the trouble you have taken in paying us a visit, which though the first will not be the last, as we hope to see you more and more, now that the bonds of union and fraternity have been closely fastened between you and us.

"Lastly—words are not sufficient to express our feelings of joy and gratefulness in taking this auspicious occasion as a great boon conferred upon us, for which we cannot but offer our cordial and united thanks."

From the station the party drove in carriages to the Kothi of Quazi Tajammul Hussain, a *reis* of the station, who had especially decorated and illuminated the building for their reception. On the morning of the 10th November the gentry of the district came to pay the Colonel a visit (as we had previously notified his coming and time of meeting). In the afternoon he called the boys of the Sanskrit school, established by our Society and was much pleased to hear the young children read Sanskrit verses. He distributed books and

fruit to all the boys who went away merrily receiving the *Inam* from the Sahib. In the evening he proceeded to the house of Raja Rai Kishen Kumar Bahadur, a great Zemindar and *reis* of the place, where he was received with expressions of joy by a large and enthusiastic audience who, long before the time notified, had assembled there in a crowd to see and to hear Colonel Olcott. We had already distributed copies of translation in Urdu of the aims and objects of the Theosophical Society to all present on the occasion. On taking his seat Colonel Olcott was introduced to the audience by Babu Baij Nath, a leading pleader of the station. He then rose and delivered an admirable lecture in his usual eloquent and masterly style. He strongly dwelt on the importance of the study of Aryan literature and science, proving by the discoveries of the greatest philosophers of the West their inferiority to our ancient scientific discoveries. He also sincerely regretted the untimely death of Swami Dayanand Saraswati, the founder of the Arya Samaj, the great reformer and the most eminent Sanskrit scholar, for whatever might have been the differences between the Theosophical Society and the Arya Samaj, and whatever the opinions of the orthodox Pandits in regard to his interpretations of the Vedas, no two opinions could exist concerning the fact that the Swami was a thorough-going Aryan and a true patriot. The lecturer felt much aggrieved in learning that other great men who had the reformation and welfare of Aryavarta at heart, such as the leaders of various other associations, were prevented from doing any substantial good to the country by one cause or another. He ended by reminding his audience that those were matters over which one had no control, and thereby we should not be discouraged, but should try our best to promote and further the cause of Sanskrit literature and science. After the speech was over, it was translated into Urdu for the benefit of those unacquainted with English by our worthy and learned Brother, Pandit Pran Nath, the President of the Satya Marga Theosophical Society of Lucknow, and greatly appreciated. When the Urdu speech was over, Raja Rai Kishen Kumar Bahadur offered a donation of Rs. 100 for the furtherance of the cause of Sanskrit education; many other gentlemen also came forward, and about Rs. 400 were subscribed on the spot. After a few minutes the audience were dismissed, and the Colonel with his party came back to his Kothi, where candidates were formally admitted into the Society. On the 11th he received visits from several sympathising gentlemen, and in the evening he left for Aligarh. He was accompanied to the Railway Station by the Fellows of our Branch, who had all along been conversing with him and who extremely regretted that his stay was necessarily so short. Indeed, he left many loving hearts behind. On the whole, his visit to us proved a great success, as it has thoroughly convinced the people of the importance of the objects of the Theosophical Society. In short, for two days Theosophy was the only subject of conversation in the city.

ESHRI PERSHAD, F. T. S.,

President, Atma Bodh Theos. Socy.

COLONEL OLCOTT AT ALIGARH.

In compliance with an earnest request from the Theosophists of the place, Colonel H. S. Olcott, the President-Founder of the Theosophical Society, accompanied by Mr. W. T. Brown, B. L. (Glasgow), F. T. S. of the London Lodge T. S., Mr. Damodar K. Mavalankar, Joint Recording Secretary of the Theosophical Society, Mr. L. Venkata Varadarajulu Naidu, Honorary Secretary to the Head Quarters Fund Committee, and Mr. Toke Narainaswamy Naidu, F.T.S., of the Madras Branch, arrived here on Sunday, the 11th November, at 11-55 P. M. On the Railway platform the party was received by the members of the Branch, and a number of respectable and educated gentlemen of the station. They were thence conducted to a suitable bungalow, well-furnished for their accommodation.

The whole of the following day was spent by the Colonel in receiving visits from a large number of gentlemen—both of the town and the outlying district—who had long been anxious to hear from the lips of the President-Founder the aims and objects of the Society, and the work it has accomplished. In the evening, at 7 o'clock, some of the influential Hindu gentlemen accompanied the Colonel and his party to the Institute Hall, where a large and appreciative audience, principally composed of Hindus and Mussalmans;

with a fair sprinkling of European ladies and gentlemen, were waiting eagerly to hear the Colonel lecture on "The Evils of the day and their Remedy." The Chairman, Babu Jogendro Nath Chettarji, Vakil of the High Court, opened the meeting by referring to the three-fold objects of the Society, and the indefatigable and extraordinarily self-sacrificing labours of the venerable Colonel for their attainment. Amid loud and enthusiastic cheers of the assembly, the President-Founder rose and delivered *extempore* an eloquent and well-reasoned address which lasted for about two hours. In the course of his speech the lecturer pointed out that the innumerable evils, such as drunkenness, licentiousness and the like, with which the originally simple and sober people of India are sadly infected, have resulted, one and all, from the baneful influence of modern civilization, the outgrowth of the positivistic tendencies of the age, which dooms the fate of the Spiritual Ego by denying future existence, where the immutable Law of Nature metes out to every individual the results of his *Karma* on this earth. Then, after giving some undeniable scientific facts to prove the survival of the inner man after the death of the outer shell, and the independent action of the mental and spiritual principles in man, apart from the mechanism of the brain, the lecturer dwelt at length on the philosophy of the ancient Aryan Rishis. He pointed out how human beings attained divinity by a thorough study and practice of *Yoga*. He described some experiments in mesmerism which go to prove what wonderful phenomena could be manifested by "will-power", through the agency of Sensitives and Psychometers. And then in the most eloquent and pathetic words he stirred the sleeping souls of the degenerated sons of the mighty Aryans, by appealing to their sense of humanity, and by drawing their attention to the fact that their present deplorable condition was the fruit of their deviating from the path of wisdom and virtue, marked out by the holy Rishis of the ancient Aryavarta. He pointed out at the same time that their only chance of getting out of the mire and recovering their lost ground and former position lay in their strenuous efforts to revive and cultivate the sacred literature and matchless philosophy of their noble ancestors, the progenitors of all the diverse races of the earth, and teachers of the deepest philosophers of Egypt, Greece and Rome. The able lecturer resumed his seat amid a loud and prolonged cheering. He was followed by Mr. W. T. Brown, B. L. who like Colonel Olcott had forsaken his home and all, and come to India as a friend and sympathiser of the natives, and a student of the ancient philosophies of the land. Sweetly and pointedly he addressed the audience for some time, impressing upon them the usefulness of the toilsome work which the Founders have so nobly taken upon themselves to accomplish. The attentive hearers having shown by constant cheering their high appreciation of Mr. Brown's charming speech, the Chairman addressed the meeting on the importance of the advice given by the lecturers, and having urged upon them the necessity of following it, he, on behalf of the assembly, offered, in suitable terms, heart-felt thanks to the Colonel and his party for affording the audience an opportunity of seeing and hearing such good and sincere friends of India.

After the meeting was dissolved, the party, together with the local Fellows, returned to the bungalow, where some experiments in mesmerism were tried.

The next day, at 9-30 a. m., Colonel Olcott and Mr. Brown paid a visit to the Sanskrit Pátashála at Sonpal's Mandir. He was received at the entrance by Mr. Dhiraj Lal, Babu Tota Ram, Babu Mohan Lal, Lálá Sri Lal, Lálá Chiranjí Lal, and some other gentlemen, and then conducted to the garden house or Kothi attached to the Mandir. The hall of the Kothi was fairly filled by a number of respectable Hindus, who had assembled there to do honour to the occasion. Mr. Brown examined a few of the students and was much pleased to find that they had attained a fair knowledge of Logic and Philosophy.

By the evening train the Colonel and his suite left for Delhi. His brother-Theosophists and most of the respectable native gentlemen of the town assembled at the Railway Station to bid him a happy journey.

BAKITAWAR LAL,
Secretary,
Aligarh Theosophical Society.

18th November 1883.

COLONEL OLCOTT AT MEERUT.

COL. OLCOTT, President-Founder of the Theosophical Society, accompanied by Mr. Damodar K. Mavalankar and Mr. Naidoo, arrived here by 11-30 p. m. train on the 15th instant, and was received on the platform of the City Railway Station by Babu Jwala Prasada, the President of our Branch, and a few other members. From the station the President-Founder and his companions drove to the house which was furnished for them in the city.

On the morning of the 16th, the Colonel gave instructions on Mesmerism to Babu Jwala Prasada and some other members. In the evening of the same day at 6-30, he gave a lecture on the relation between Theosophy and Mesmerism, at the premises of Lallas Saheb Sing and Holas Rai, Bankers. The lecture was attended by almost all the English-knowing residents of the city and the cantonments, and also by a few Europeans. Rai Bukhtawur Sinha Bahadur, the Sub-Judge of Meerut, was voted to the chair. The President of the meeting in a short speech introduced Col. Olcott to the audience. The learned Colonel first gave a short history of Mesmerism. In his lecture he clearly showed how by the practice of Mesmerism the existence of the soul could be established. Under the influence of Mesmerism, while the body is dormant, the latent powers of the soul are awakened. The patient does not feel if his body is cut to pieces. He can read the contents of closed envelopes, describe things hundreds of miles away from him. All this he cannot do while in his normal state. This shows that, properly speaking, man is something other than the gross material body. Yoga was defined to be the mesmerising of oneself by oneself. After dwelling at some length on the three objects of the Theosophical Society, and on the progress it has made in the short space of these eight years, by spreading itself all over the world, and proving the usefulness of the Society by showing how hundreds of sick people are being daily cured by mesmerism, and how the divine Sanskrit language was reviving by the rapid growth and multiplication of Sanskrit schools in the country, under the auspices of the Theosophical Society, the eloquent Colonel resumed his seat. The lecture lasted for more than an hour. At the close of the lecture, the able Colonel was thanked by the Chairman on behalf of the audience, and by the Secretary of the Meerut Branch of the Indian Association on behalf of his Association.

From the Lecture Hall the indefatigable President-Founder drove to the new Medical Hall, where some new members were initiated. He returned to his quarters at about 11 p. m.

On the morning of the 17th, an oral address on behalf of the Meerut Theosophical Society was given to the President-Founder by Babu Baij Nath, B. A., the Munsiff of Meerut; and the Colonel made a short, touching reply. The President-Founder and his companions were escorted to the Cantonment Railway Station by the members of our Branch, and they left for Lahore by the Mail train of the 17th.

MEERUT, }
The 19th Novr. 1883. } BHAGWAN CHAND,
Secretary, Meerut Theosophical Society.

COLONEL OLCOTT AT LAHORE.

COLONEL H. S. OLCOTT, President-Founder of the Theosophical Society, with his staff, reached Lahore on the morning of 18th November. At the station he was well received by many friends, including Pandits of good repute and learning. H. H. Raja Harbans Singh and other Sirdars sent their conveyances to bring the party to their quarters. Pandit Govindsahaya, F. T. S., introduced all the gentlemen present to the Colonel, and all were well pleased with his gracious manner and good advice. After waiting for a few minutes, for the arrival of the down mail from Peshawar to receive Mr. W. T. Brown and Mr. L. Venkatavaradarajulu Naidu, who had been deputed to organise the Rawalpindi Branch, at the request of the members there, Colonel Olcott was conveyed to the Parade Ground (maidan) opposite the fort, where a camp of six tents and four *shamianas* had been pitched for the party.

Besides posting large notices on boards, walls and gates, letters of invitation had been sent beforehand to all the influential gentlemen of Lahore, interested in the subject. Among those who came to meet Colonel Olcott and had a talk on Theosophy and cognate subjects, may be mentioned the following gentlemen:—

H. H. Raja Harbans Singh (of Shephura); Dewan Mathura Das of Kapurthala State (who had specially come from

his State for the purpose); Lala Harichand, Judicial Commissioner, Kapurthala; Dewan Narendra Nath, *Reis*; Babu Navin Chandra Rai, Superintendent, Oriental College; Pandit Rishi Kesh, Honorary Magistrate (grandson of Pandit Madhusudan, Chief Priest of the late Maharaja Ranjit Singh, "the Lion of the Panjab"); Lala Sewaram; Rai Hukum Chund Bahadur, M. A.; Sardar Dayal Singh Majethia, (*Reis* and Jagirdar of Amritsar); Munshi Harsukhrai, Proprietor of the *Kohinoor*; Hakim Bazurg Shâh; Pandit Janardun, Honorary Magistrate and Professor of Hindi Medicine in the Oriental College; Nawab Fatch Jang Khan of Jaggar; Pandit Gawi Shankar Goswamy; Lala Rattan Chaudhary, Editor of the *Arya Magazine*; Mian Salal-uddin, *Reis* of Baghbanpura; Bhai Gurumukh Singh, President, "Guru Singh Sabha" (of the Sikhs); Sodhi Huken Singh, Mir Munshi to the Panjab Government; Maulvi Mahammad Husain Azad, Professor of Arabic, Government College, Lahore; Sheikh Wahabuddin, Commissioner, deputed by H. H. the Maharaja of Kashmir; Sri Nepali Swamiji Maharaj, an Occultist, &c. &c.,

On the 19th, the Colonel delivered a most impressive lecture to an unprecedentedly large audience, Dewan Mathura Das of Kapurthala, occupying the chair to the entire satisfaction of the meeting. This was the first time in the history of Lahore that a public lecture was delivered on the Parade Ground under *shamianas*; in fact no Hall here could have contained such a large concourse of people. The subject of the lecture was the "Aryan Philosophy." Even the most dogmatic persons had nothing to say against the arguments of the learned lecturer. Col. Olcott proved how both in theory and practical experiments the Aryan Philosophy was superior to that of the West—the latter ignoring the existence of the inner man. His comparing the Aryan Philosophy with the old lamp of Aladdin, in the Arabian Nights, made a very deep impression. He advised the people to rub the lamp and ascertain its potentialities; otherwise the cunning magicians of the West might offer their smart-looking and polished but practically inferior lamps, and take away in exchange the original lamp to enrich the Universities of Europe and America.

Col. Olcott then expressed his personal grief at the death of Swami Dayanand Saraswati, and declared him to be a patriotic Hindoo to the backbone; one who loved his country devotedly. *Although the doctrine he preached might not commend itself to orthodox or European Pandits, yet his energies were devoted to the cause of national reformation, and thus deserved admiring recognition. The breach of the alliance with the Theosophical Society was due to his being misinformed on the matter, perhaps from the very beginning, and he had, as the Founders thought, done them wrong; yet he ought to be respected as a bold and patriotic son of India, and he, Col. Olcott, did not know where his successor could be found.

The lecturer afterwards introduced Mr. W. T. Brown, B. L., F. T. S., of the London Theosophical Society, who in the very prime of his life had left all his professional prospects in England and, like himself and Madame Blavatsky, had come to India to live and die among the natives. For the benefit of those who could not understand English and whose number was not few, Pandit Gopinath, F. T. S., (Editor *Mitra Vilasa*) translated the lecture into Hindustani.

The next day, the 20th, at the same hour (6-30 P.M.) Col. Olcott addressed the audience on "Theosophy." The attendance was larger still than the day before, and the management most satisfactory, Mr. W. Bull, F. T. S., occupying the chair. The meaning of *Theosophy* was well defined and its objects satisfactorily explained. After concluding his lecture amidst loud cheers, Col. Olcott gave Mr. W. T. Brown the opportunity of addressing the public on his behalf. This promising young gentleman expressed his ideas so clearly and boldly as to win the respect of every one present.

PANDIT Gopi NATH., F. T. S.

THE SAME.

LAHORE, 21st November.

THE topic and sensation of the moment is the visit of Colonel H. S. Olcott, President-founder of the Theosophical Society, to this ancient city. The worthy Colonel arrived in Lahore on Sunday last at 8-30 A. M., and drove from the Railway station, in company with his party and several native gentlemen, Theosophists and Aryans, to the parade ground in

front of the Fort, where several large tents and a spacious *shamiana* had been pitched for his reception and accommodation. In course of the day and evening he received visits from many of the leading *Raises* and gentlemen of the city. The Colonel looked fresh and strong in spite of the arduous and unremitting labor he has had to undergo of late. He talked with the visitors, and answered every question about the aims, creed and objects of the Theosophical Society, and those relating to Aryan philosophy and science, &c., as gaily as a cricket, and to the thorough satisfaction of those who put them. The next day (Monday) also there was no lack of visitors from morning up till 4 o'clock in the afternoon, Dewan Muthra Dass of Kapurthala and other officials of that State, in company with many learned Pundits and Sadhus being present, and conversed, in the morning, with the Americo-Aryan *Yogi* on many intricate subjects in connection with the human soul and Aryan religion and philosophy. The Pundits and the worthy Dewan were mightily pleased with the acquirements of the Colonel, and expressed their unfeigned delight in finding in him such a learned champion of all that is now left of the most ancient and glorious Aryavarta. Mr. Brown of the London Theosophical Society arrived the same morning from Rawal Pindi, whither he had been deputed by his chief in answer to the request of the Theosophists of that place. There was another gentleman with the Colonel, Mr. Damodar K. Mavalankar, the Joint Recording Secretary of the Society—a young man of remarkable intelligence and decidedly great Anglo-Aryan scholarship—an indefatigable worker for the cause of the regeneration of India, and last, though not least, an occultist of great promise. In the evening at 6-30 o'clock, the Colonel delivered a lecture in his *shamiana* on "The Aryan Philosophy." Shortly before that time, people began pouring in, and at the time of the Colonel's taking up his stand, there were gathered in and around the *shamiana* a crowd numbering thousands, some sitting in chairs, some squatting down upon the carpet on the floor, others standing. There was also a sprinkling of Europeans. On the Colonel entering his appearance, the entire audience greeted with loud and enthusiastic cheers. In course of his lectures also he was similarly cheered over and over. After a few prefatory telling remarks the Colonel explained the objects of his Society at some length. He then spoke of the Aryan Philosophy, and in vindicating its superiority by comparing it with those of the West, he paid many a rich tribute of praise to those who had conceived it. He then expressed his regret at the neglect which the Sanskrit language at present suffers at the hands of the modern Aryans—the language in which Aryan Science and Philosophy are clothed—the consequence being that even the Pundits do not receive so much education as to enable them to comprehend the exact meaning of the pregnant *shlokas* they recite and chant, not to speak of the young Hindus who are being driven to scepticism. He made an eloquent appeal to those present for the revival of Sanskrit learning, and advised them not to be so foolish as the wife of Aladdin, who exchanged the old wonderful lamp for a new one by adopting new methods of thought in preference to old ones. He also said that the Theosophical Society has already been successful in establishing, and raising subscriptions for establishing, fifteen schools for the teaching of Sanskrit. Before taking his seat the Colonel expressed his deep sorrow and regret at the death of his distinguished co-worker, Swamiji Dayananda Saraswati who, he said, was a patriot to the very backbone, a bold and strong reformer such as he seldom met with among the modern Hindus. The breach which took place latterly between the Arya Somaj and the Theosophical Society was owing to some misunderstanding between him and the Swami, fostered by some evil-disposed persons. But now that he was dead he could not but express his sincere sorrow for his loss. The next day (Tuesday) the morning and afternoon were passed by the Colonel in receiving visitors and discussing about many religious and philosophical matters. In the evening at the same hour as the previous day, the Colonel delivered another of his eloquent and impressive lectures, the subject this time being "Theosophy." The audience was larger than that of the previous evening, and showed their appreciation of the Colonel's utterances by enthusiastic and repeated cheers. He said that "Theosophy" had no religion of its own. The objects of the institution were to search after the eternal Truth, wherever that was to be found, to form

the nucleus of an universal brotherhood by advising all religionists to rise above the bigotry and prejudice of sectarianism, and to co-operate with one another in a brotherly way to discover the divine Truth hidden beneath the foundation of every established form of religion, to vindicate the cause of all ancient philosophy, science, and religion, wherein lay the path to that glorious Truth, and lastly to discover the hidden mysteries in nature and the psychical powers latent in man. He then made a very eloquent appeal for the sympathies of all right-minded men with those objects, and assured the Hindus that though he was different in complexion, he was at heart but like one of them. On the Colonel taking his seat amid loud cheers, Mr. Brown rose and delivered a short but eloquent speech, telling the audience how he found the science and philosophy of Aryavarta to be superior to those of his own country, and how they were now attracting the attention of all learned men of the West. He referred to the establishment of a Branch Theosophical Society in London, of which some of the most eminent men, whether in point of rank or learning, were members. He then told the audience that he also, like Colonel Olcott and Madame Blavatsky, had come to India to live in it, to work for it, and die in it. The audience was greatly touched by Mr. Brown's words, and they expressed themselves by enthusiastic cheers. At the end of Mr. Brown's speech the proceedings closed with a few remarks from Pundit Gopi Nath, Editor of the *Mitra Vilas*. The next day the Colonel left the station in the evening for Jammu, whither he has been invited to go by the Maharajah of Kashmere.—*Punjab Times*.

COLONEL OLCOTT AT THE COURT OF KASHMIR.

At Lahore, Col. Olcott was met by a Councillor of His Highness the Maha Raja Saheb of Kashmir and Jammu, who had been specially deputed for the purpose of escorting the President and his party to Jammu. His Highness had sent a special request that before proceeding from Lahore to Jammu, Col. Olcott should consent to accept the *khilat** which it is customary for the Court to offer to its most honoured guests, as a refusal would be derogatory to his dignity. The President accepted the kind offer on the distinct understanding that the presents would be received not for his personal benefit, but on behalf of, and for the benefit of the Society. The necessary preliminaries having been arranged, the party, accompanied by Pandit Gopi Nath, F. T. S., Editor of the *Mitra Vilasa*, the organ of the orthodox Pandits of Lahore, and by His Highness' Councillor, left Lahore by the evening mail of the 21st November, and proceeded from the Wazirabad Railway station in carriages direct to Sialkot, where they rested for the night. The Maharajah had sent his State carriages to that place to take the party to Jammu which, after about four hours' drive, they reached in the evening of the 22nd. On this side of the Ravi river, two State elephants were in waiting to take the party to the city. One of these was fitted up with a silver *Howdah* in Kashmiri *repoussée* work, with dragon supporters and velvet cushions for the President. An hour's ride brought the party to the barracks, where the bungalow set apart for the British Resident and other distinguished European guests had been fitted up for their accommodation. The next morning, elephants were sent with an officer and a guard of honor, and upon arrival at the Palace, the whole guard presented arms, and His Highness gave audience in full Court. The Maha Rajah Saheb was very well pleased with Col. Olcott's exposition of Theosophy, and expressed great sympathy with the objects of the Theosophical Society, especially its efforts for the revival of the ancient intellectual and spiritual glories of India. Their Royal Highnesses Prince Rama Singh, Commander-in-Chief, and Prince Amara Singh, the junior Prince, also seemed very much interested in the subject. The same evening, Col. Olcott received the Royal presents. According to the ancient custom of the Court, first-class guests receive twenty-one pots of sweetmeats, those of the second class, fourteen, the third-class seven, while the fourth-class are given none. The President was treated as a first-class guest—a distinction shown to Princes and to the British Re-

sident and other high Europeans, and was thus presented with twenty-one pots of sweet-meats and a purse of five hundred rupees as *Dawat*, for which he immediately receipted in his official capacity and on behalf of the Society. Every day the Maha Rajah Saheb accorded him an interview of about two hours, and on some days even two. On each occasion, at the Palace, a guard of honour old turned out who presented arms, both at the time of his entering and leaving the Royal mansion. Two elephants and four saddled horses were all the time at the disposal of the party at the barracks—besides armed *chuprasis* and other servants. Col. Olcott had long discussions on matters of Aryan Philosophy and Religion with His Highness, who manifested a most thorough knowledge of the subjects, and seemed extremely gratified to find that the American *Chela* had derived his knowledge from the same school to which his own GURU apparently belonged. The Maha Rajah Saheb not only believed in the existence of the HIMALAYAN MAHATMAS, but seemed to be sure of the fact from personal knowledge. He expressed his entire approbation of Col. Olcott's work for the resuscitation of Sanskrit in which direction he himself was working hard in his own State. The party remained at Jammu for a week. On the last day, they were presented with the *khilat*, which consisted of an offering to Col. Olcott of seven "cloths"—technically so called,* and three to each of the rest—as also an additional purse of two thousand rupees, which the President receipted for, as before, on behalf of the Society. Before quitting Jammu, the Colonel made over fifteen hundred rupees to the Honorary Secretary of the Head-quarters House Fund Committee towards the purchase of the Adyar Property, and the remaining rupees one thousand of the Maharajah's cash present, to the Treasurer of the Society, for the Society's general expenses. Col. Olcott had special interviews with His Royal Highness Prince Amara Singh, the youngest son of His Highness the Maha Rajah Saheb, with His Excellency the Diwan, and other high officials of the State, who were all more or less interested in what the President had to say, and professed themselves pleased with his advocacy of Aryan Philosophy. From Jammu to Sialkot the party was provided with State carriages. Thence they proceeded further on their journey. Col. Olcott's visit to the State of Kapurthala, where he was invited by the Diwan, who had specially gone down to Lahore for the purpose, will be found described elsewhere.

DAMODAR K. MAVALANKAR,
Joint Recording Secretary.

COLONEL OLCOTT AT JEYPORE.

[FROM THE *Indian Mirror's* OWN CORRESPONDENT.]

Jeypore, 8th December, 1883.

COLONEL H. S. OLCOTT, the President-Founder of the Theosophical Society, with the Honorary Secretary, Headquarters Fund, Mr. L. Venkata Varadarajulu Naidu, and Mr. Brown, arrived here from Kapurthala on the 5th instant, at 6 P. M. There was a gathering of the members of the local Branch Society and of other Native gentlemen of the city at the Railway Station to receive the Colonel. He put up at the Dāk Bungalow, and stayed only for 24 hours, during which time he had various engagements. He delivered a lecture on "The True Art of Healing" in the College premises, where the *élite* of this place thronged to hear him. Every one was highly pleased with his excellent lecture, and praised the Colonel for his noble efforts to revive the Aryan spirit among the people. Fresh strength has been added to the Society by two new men joining it. He started for Bombay, *via* Baroda, on the 6th December 1883, by the evening mail.

COLONEL OLCOTT AT KURNOOL.

On his arrival at Kurnool, Colonel Olcott was presented with the following address by the local gentry:

"We, the undersigned inhabitants and residents of Kurnool, beg to accord you a most hearty welcome on this your first visit to Kurnool.

2. We deem ourselves singularly fortunate in having been favoured with your long-expected visit and thus allowed the opportunity, through your assistance and advice, of getting an insight into Oriental philosophy and sciences and of investigating the laws of nature in regard to occultism, and the psychical powers latent in man.

* *Khilat* is a royal gift peculiar to Asiatic Courts: its richness and value being proportionate to the munificence of the Sovereign and the rank of the visitor.—Ed.

* In point of fact they comprised an embroidered coat (*choga red*) "*pashminah*," silk-lined, a Kashmiri square shawl (*rumâl*) embroidered to the centre, a turban, an embroidered scarf, and three pieces of Kashmiri fabrics.

3. Deeply convinced as we are of the necessity of being in sympathy with the aims and objects of the Theosophical Society, to establish branches of which, in various parts of India, you and Madame Blavatsky have travelled and done not a little, at the risk of much personal comfort, imbued with the desire of resuscitating and promoting a study of our Aryan philosophies and religion and of convincing the people of the necessity of investigating and following them for their own future good—we are now assured in the belief that your stay amongst us, however short it may be, would be productive of much good among the people, who as yet from want of a systematic study of the philosophy of their own religion, and from various other causes are often led astray, and not unfrequently show a vast amount of indifference towards it and the cause of Theosophy.

4. We now, however, hope that such a state of things will cease to exist, and trust that before long our endeavours to establish here a branch Society through which we desire to create a feeling of brotherhood among the people and to be enabled to follow our time-honored customs *ceteris paribus* shall be crowned with success.

5. In conclusion, we beg that you will accept our welcome, given in the spirit of friendship and brotherly love.

We beg to remain,

Sir,

Your most obedient servants,

K. Rangamannar Iyengar, A. Lankshmandoss, V. Venkateshaya, L. Chendulala, T. Kumarasami Achari, C. Munusami Nayudu, S. Narayana Row, V. Varadarajulu, P. Ramanajulu Naidu, Sheroff Ummaji Row, C. Viswanadham, V. Pardasaradhy, N. Varadarajulu Naidu, D. Sambiah Devara, V. Abbot, Ch. Rangayya Naidu, and Hanumanta Row."

Official Reports.

THE DELEGATE FROM AMERICA.

[The following credentials were handed over to the Recording Secretary of the Parent Theosophical Society by Dr. Franz Hartmann, F. T. S., late of Colorado, U. S. A., who landed in Madras on 4th December last]

FROM THE THEOSOPHICAL SOCIETY OF N. Y., July 30th, 1883.

Greeting to all to whom shall come these presents, know ye, that Dr. Franz Hartmann, F. T. S., is hereby authorized and empowered to represent this Society as its Delegate, at the Anniversary celebration, in India. Witness our hands and the Society's great seal, at New York, U. S., the day and year above written.

(Sd.) ABNER DOUBLEDAY, [MAJ. GEN.]

President pro-tem.

(„) WILLIAM Q. JUDGE,

Recording Secretary.

FROM THE ROCHESTER BRANCH OF THE THEOSOPHICAL SOCIETY.

ROCHESTER, N. Y., August 9th, 1883.

Know all ye to whom these may come :

That the Rochester Branch of the Theosophical Society, have authorized, and by these presents, do authorize and empower

Dr. Franz Hartmann of the United States of America, to represent this Branch at the next Anniversary meeting of the Society which he shall attend at Adyar, or other place in that country.

Witness the hands of the President and the Corresponding Secretary of the said Rochester Branch, at Rochester, N. Y., this 9th day of August 1883.

(Sd.) W. B. SHELLY,
President.

(„) J. H. CABLES,
Cor. Secy.

FROM THE PIONEER THEOSOPHICAL SOCIETY.

Know all men by these presents : That Dr. Franz Hartmann, F. T. S., is hereby authorized and empowered to represent the Pioneer Theosophical Society of Saint Louis as its Delegate, at the next Anniversary celebration of the Theosophical Society in India.

Dated at St. Louis, Missouri, U. S. A., this ninth day of August, 1883.

(Sd.) ELLIOT B. PAGE,
President.

(„) FRANK KRAFT,
Secretary.

THE PIONEER THEOSOPHICAL SOCIETY.

ST. LOUIS, U. S. A.

At a meeting of the Members of the Theosophical Society, held on the 17th of July 1883, at the residence of Mr. Elliot B. Page, No. 2714, Scot Avenue, St. Louis, Mo., U. S. A., the charter granted by the Parent Society in response to the application of the local Theosophists—was unanimously adopted.

The following office-bearers were then elected for the ensuing year :—

President, ELLIOT B. PAGE ; *Secretary and Treasurer*, FRANK KRAFT ; and EDWARD H. GORSE, Member of the General Council.

The above officers were constituted a Committee for the purpose of preparing a code of Bye-Laws and submitting it, for adoption, at the next Meeting of the Branch.

THE LONDON LODGE

OF

THE THEOSOPHICAL SOCIETY.

THE Theosophical Society, of which the London Lodge is a Branch, is permanently established in India, where its objects are (1) to promote the principle of a Universal Brotherhood of Humanity, without distinctions of race or creed ; (2) to encourage the study of Eastern Philosophy, from which the Society believes that important truths are to be learned ; and (3) to investigate the psychic powers latent in man.

The special objects of the London Lodge are :—

(1). The investigation of the nature of existence, with a view to the comprehension and realisation of the higher potentialities of man.

(2). The revival of research connected with occult science and esoteric philosophy.

(3). The examination of religious systems from an unsectarian standpoint, for the purpose of demonstrating the substantial identity subsisting beneath their apparent diversity.

(4). The reconstruction of religion on a scientific and of science on a religious basis ; and the elaboration of a perfect system of thought and rule of life.

RULES.

(1). The officers of the Society shall be a President, two Vice-Presidents, an Honorary Secretary and an Honorary Treasurer. The offices of Secretary and Treasurer may at any time be held by the same person, and the Vice-Presidents are eligible to them.

(2). The Council shall consist of the officers, and of not less than five nor more than seven other Fellows, three to be a quorum for the transaction of all business, save as provided in Rules 7 and 14.

(3). The officers and other members of Council shall be chosen at general meetings of the Society, to be held annually on a day in January, of which the Secretary shall give not less than twenty-one days' notice to the Fellows (other than honorary Fellows), by posting the same to the addresses entered against their names in the list to be kept by him. Any two Fellows can propose officers or other members of Council. Written notice of such nominations must be in the hands of the Secretary fourteen days before the meeting, and he shall then transmit the names of the proposed and proposers to all Fellows entitled to vote, one clear week at least before the meeting. Fellows not attending the meeting may signify their choice by letter to the Secretary which shall be counted as votes. The vote of those present shall be taken openly, unless any two members demand a ballot, in which case the elections shall be by ballot and by the letters of the absent Fellows.

(4). The Council shall have power to fill up vacancies therein, at any time between the general meetings, by a majority of two-thirds, at any of its meetings at which not less than six shall be present.

(5). The election of Fellows shall be by a majority of two-thirds of the Council present at any of its meetings, every candidate being proposed and seconded by Fellows of the Society.

(6). Persons of either sex are eligible to the Society, to the Council, and to any office.

(7). The initiation fee is £ 1, and the annual subscription is 10s. except in the case of honorary Fellows who may be elected by the Council free from all pecuniary liability, and in the case of any ordinary Fellow whom, for special reasons, the Council decide to exempt.

(8). Subscriptions are due on election, and on the first of January in every year, except in the case of Fellows elected during the last three months of any year, whose subscription shall cover the succeeding year.

(9). Honorary Fellows shall be entitled to all privileges of membership except the right of voting and eligibility to offices or to the Council.

(10). Notice, in writing, of resignation of Fellowship must be given to the Secretary before the 31st of December, or liability to the subscription for the succeeding year will be incurred.

(11). Fellows can be expelled by a vote of two-thirds of a Council meeting, at which not less than three of the officers and three other members are present.

(12). Power to transact all business connected with the Society, except the alteration of its constitution or rules, is vested in the Council.

(13). Every alteration of, or addition to, the constitution and rules shall be made either at the Annual General Meeting or at a Special General Meeting of the Society.

(14). Special General Meetings may be called for any purpose by the President or by the two Vice-Presidents, fourteen days' notice being given to the Fellows by the Secretary.

(15). All questions (other than the election of officers and Council) brought before the Annual General Meeting, or a Special General Meeting, shall be determined by a majority of those present.

THE TODABETTA THEOSOPHICAL SOCIETY.

BYE-LAWS.

1. ANY Fellow of the Parent Society or one of its branches may be admitted as a member by the President.

2. Every candidate for admission to the Society must be recommended by two Fellows.

3. The President, the Secretary, and the Assistant Secretary shall be elected for a term of one year, commencing from 1884 by a majority of the Fellows. The President may be re-elected with the sanction of the General Council obtained before the expiration of the year.

4. The President and two Fellows, or the Secretary and two other Fellows or any five Fellows, shall constitute a quorum in all cases.

5. Every member shall pay in advance a monthly subscription of not less than eight annas, towards the expenses of the Society. The Society may exempt a member who is unable to pay.

6. The Secretary shall keep a record of the proceedings of the Society and an account of its funds. He shall also correspond on behalf of the Society.

7. The members shall meet at least once a month on such day and in such place as may be found convenient and notified by the Secretary.

8. A small library, to begin with, of the books recommended by the Parent Theosophical Society shall be formed out of voluntary contributions by the members, while some periodicals, the *Theosophist* among them, shall be sent for out of the monthly subscriptions.

9. Each member shall select and study one of the books thus got out, and at the meeting communicate to others the portion he has studied, answering the question put by them in view to the proper understanding of the subject.

10. An extraordinary meeting may be called by the Secretary with the consent of the President.

11. No resolution shall be passed unless there be a majority of votes for it.

12. The President in case of a tie, shall have a casting vote.

13. Whoever infringes any of these Bye-laws or the Rules of the Parent Society, shall be called upon by the President to explain and defend himself. Should the President-in-Council with the Fellows think that his conduct is blamable, it shall be reported to the Parent Society for such action in the matter as the Founders may deem fit.

14. The above Bye-Laws may be modified, from time to time as occasion arises, with the consent of the majority of the members.

15. A copy of the Bye-Laws or any alterations therein shall be sent to the Parent Society.

(MAJOR GENERAL) H. R. MORGAN, F. T. S.
President.

Approved:—H. S. OLCOTT,
P. T. S.

17-12-83.

ROHILKHUND THEOSOPHICAL SOCIETY.

At a general meeting of the above Branch, held on the 25th November 1883, the following office-bearers were elected:—

President, BABU NIL MADHUB BANERJEE; Vice-President, PANDIT CHEDA LAL; Secretary, BABU PREO NATH BANERJEE; Assistant Secretary, LALLA DHURM NARAYAN; Librarian, RAI PEARL LAL; Treasurer, LALLA BALDEO SAHAY; Councillor, PUNDIT CHUNDRAS SEKHAH; RAJAH Madho Rao Vinayak, Patron of the Society (Branch).

PREO NATH BANERJEE,
Secretary.

SANSKRIT SCHOOLS AT MORADABAD.

A MEETING was held on the 4th instant in which the proposal that both the schools (one is started exclusively by the Theosophists and the other by the citizens) should be amalgamated, was carried out. The school, thus established, will be entirely UNSECTARIAN. The Punjab scheme has been adopted for the guidance of the Pandits. The active management of the school has been placed in the hands of the Theosophists, though some outsiders are selected as the members of the Executive Committee. It is hoped that the step thus taken will end in producing important results, as the citizens have begun to feel that *Union is Strength*.

THE JEYPORE THEOSOPHICAL SOCIETY.

At a meeting of the Jeypore Theosophical Society, held on the 6th December 1883, the President-Founder in the Chair, the following office-bearers were elected for one year:—

Babu Opendra Nath Sen, President.
" Purna Chandra Sen, Secretary and Treasurer.
Lalla Durga Sahaie, Assistant Secretary.

THE JAMALPORE THEOSOPHICAL SOCIETY.

THE first anniversary of the Jamalpore Branch Theosophical Society was held on Sunday, the 18th November last. There were present on the occasion Baboo Parbutty Churn Mookerjee and Pandit Nitya Nanda Misra of the Bhagalpore Branch Society and the *élite* of the native community of this station.

The ceremony commenced at 7 A. M. with a hymn. Baboo Parbutty Churn Mookerjee, President of the Bhagalpore Branch, being requested by the members, presided at the meeting. The Secretary then read his annual report, giving a brief sketch of the rise and progress of this Branch Society, its list of members and a detailed account of its receipts and disbursements during the year under review. The report also dwelt on the importance of the study of Aryan philosophy, science and literature, and clearly stated the object which the Theosophical Society has in view by quoting its three fundamental rules in support thereof.

The President said that this Society has a high and noble mission to fulfil in so far as it seeks to form the nucleus of a universal brotherhood, and aims at the revival of oriental science and literature; and as such, it cannot fail to excite the sympathy of every true Indian who has the Aryan blood still running in his veins. This may be a lofty idea; but its consummation is possible. He also dilated at some length on the subject of concentration of the mind, which, he said, greatly depends on the discipline of the gross or material body, and cited several *stokas* from our *shastras* in support, which he explained in such lucid and appropriate terms as to make them intelligible to all present.

Baboo Tarini Churn Roy, F. T. S., a member of this Branch, then rose, and in a short but eloquent speech exhorted the audience with a view to enlist their sympathy on behalf of the movement. He said that if we wish to know anything about God and the human soul, we must turn the pages of our *shastras* for an explanation, as it can be found nowhere

else. The so-called enlightened West which has made such vast progress in all directions relating to the material prosperity of man is silent on this point, and we must either look back to our Aryan Rishis for a solution of this problem or despair to know. Western culture has made us grossly materialistic and thoroughly unmindful of our religion and science, and Theosophy has opened our eyes. He also dwelt at some length on the scientific basis of the Aryan religions, and illustrated it by examples. This lasted till 10 A. M. Then alms were distributed to the poor from 10 to 11 A. M.

From 11 to 2 P. M. entertainment of guests and rest.

From 2 to 4 P. M. hymns and religious discourse.

From 4-30 to 6 P. M. Pundit Nitya Nanda Misra replied to questions put by an outsider regarding Theosophy and its objects, in an able and satisfactory manner. The gathering was very large on the occasion, and all seemed pleased to hear him. The ceremony then ended:—

The re-election of office-bearers took place the next day. With the unanimous consent of all the members, the old office-bearers have been retained in office:—

Baboo Ram Chunder Chatterjee,	President.
„ Deno Nauth Roy,	Secretary.
„ Raj Coomar Roy,	Asst. do.

In conclusion, I beg to add that this Branch Society, although it has not been able as yet to do much towards furthering the cause of Theosophy, has at least succeeded in drawing public attention to the movement, as has been clearly evidenced by the large gathering that assembled at our anniversary meeting. Theosophy has become the current topic of the day, and is being widely discussed in all circles.

This Society has under contemplation the establishment of a Sanskrit school for children at this station, and endeavours are being made in this direction:

DENO NAUTH ROY,
Secretary.

THE KURNOOL THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society, held at Kurnool (Madras Presidency) on the 12th day of December 1883—the President-Founder in the chair,—it was upon motion unanimously resolved that a branch be formed under the title of “The Kurnool Theosophical Society.”

Upon motion the bye-laws of the Parent Society were temporarily adopted, and M. R. RY. LUKSHMANDAS GARU, V. VENKATASASHIA CHETTY GARU and KOMARASWAMI ACHARI GARU were appointed a committee for framing new Rules for the guidance of the Branch.

The following gentlemen were elected office-bearers for the ensuing year:—

President, M. R. RY. V. VENKATASASHIA CHETTY GARU; Vice-President, S. V. VARADARAJULU NAIDU GARU; Secretary, S. KOMARASWAMY ACHARI FARU; Treasurer, A. LUKSHMANDAS GARU.

THE GOOTY THEOSOPHICAL SOCIETY.

At a meeting of the Theosophical Society, held at Gooty on the 14th day of December 1883, Mr. W. T. BROWN presiding—it was unanimously resolved to form a Branch Society in that town. It was resolved that the Branch be known as “the Gooty Theosophical Society,” and that the following gentlemen be elected office-bearers for the ensuing year:—

President, I. SRENEIVASA ROW GARU; Vice-President, PATTU KESAVA PILLAI AYERGA; Secretary, BANGALORE PAPPU NARASIMHA GARU, B. A.

The Branch Society then adopted the Bye-laws of the Parent Society for the time being, and the members formed themselves into a committee for the purpose of framing bye-laws for the Branch itself. The proceedings then terminated.

W. T. BROWN,
Chairman.

Approved.

Let charter issue,

H. S. OLCOTT,
P. T. S.

OXFORD MISSION SHOTS AT OCCULTISM.

OUT of the clear sky of a correspondent's remarks on the comparative merits of Buddha and Christ, the thunderbolt has been hurled against Occultism by the Indra of the *Epiphany*. The startled Theosophist but meekly enquires how his humble self could be suspected of intrusion in such sublime regions as the arena of discussion of our contemporary's correspondent—“A. B. C.” In the meantime, however, as Great Indra threatens to bring his *Meghâstra* into play, it is necessary to avert the impending downpour by pointing out its unseasonableness. It is but proper that the misconceptions, so unmistakably glaring, should be, if possible, removed. The *Epiphany* thus begins what is meant to be a reply to its correspondent's remarks:—

“I never grumble when Theosophists tell me that in order to experience the power of the invisible worlds vouchsafed to them I must first practice *Yogi*.* It is quite clear to me that there is a power working in them, to be attained only by certain processes. The only questions with me are (1) is the power of a kind worth attaining? (2) what is the nature and source of the power? (3) what is the trustworthiness of its result? To these questions I answer something as follows. 1. The power of supreme wisdom or of working what men call miracles is to my mind worthless compared with the power of love. I must learn to love, to labour for others, to desire their good more than my own, before I can be fit to be trusted with occult powers, which at present would only tempt me to pride, and be ill-used”

The erudite critic is manifestly unaware of the fact that the true *Yogi* does not study Occultism for the purpose of acquiring powers. In his onward spiritual progress toward deliverance from the shackles of *Maya*, the *Siddhis* come to him of themselves. There can be no psychological perfection so long as the *Ego* is in the least affected by the trammels of *Avidya*, and these *Siddhis*, however high they may be, are yet within the domain of illusion. Every student, even a tyro, of occultism knows that the acquisition of *Brahmavidya* is dependent entirely upon the development of a feeling of universal love in the mind of the aspirant. For his final goal, the attainment of *Mukti*, is the very identification of the *Jivatma* with *Paramatma*, the Universal Spirit, which manifests itself in ALL—which can never be accomplished except by one's putting one's-self *en rapport* with Nature through a cultivation of the feeling of unselfish Philanthropy. It will thus become apparent to a mind free from preconception that the *Yoga Siddhis* are only the accessories of *Brahmavidya*, i. e., Esoteric Theosophy, the acquisition of which is guided only by unselfish philanthropy and universal love. The misconception in the above extract is evidently due to the Reverend writer's confounding the path, pursued by a *real Yogi*, with that of ordinary jugglers and sorcerers. While the powers of the former are psychological, those of the latter are physical, pure and simple. If the writer had carefully studied the important articles in the *Theosophist* on this subject and various other publications on Rosicrucianism and Esoteric Theosophy, before hastily penning his remarks, the present controversy would have been saved. He says that he must “labour for others and desire their good” more than his own. The *true Yogi* replies:—“We postulate that the good of others is our own, since we are a part of the integral whole, and therefore it is not logical or wise to think of mere relative good to others.” “When the student has once realised this important fact—and until he has, he is not a fit student—where then is there room left for “pride” from which the Reverend writer shrinks with such pious horror? Self-conquest is the first step on the ladder of *Brahmavidya* leading to *Nirvana* or *Mukti*. If it is thoroughly comprehended that *Avidya* in every shape is to be got rid of, and if the way to achieve that object is found to be as stated in the preceding remarks, the basis on which the Reverend gentleman has raised a structure of fears concerning *Yoga* is necessarily removed, and the whole edifice thus must tumble down. One or two more points may also be noticed, with advantage. He says:—

“The trance consciousness in me may be the gateway to imperfect and distorted visions, the creations of brain in an unnatural tension, and not free from its own preconceptions.”

* The learned Editor of the *Epiphany* probably means *Yoga*. *Yogi* is the person who practises *Yoga*.

Precisely so: this is just what the occultist guards himself against by first passing through the process of unlearning before beginning to learn. He rests neither upon the deductive nor the inductive method solely, but employs both before accepting any fact. More than this: he practically and experimentally demonstrates to himself the truth of the conclusion he arrives at, before taking them as final. Human will is merely the manifestation of the *Divine Will* or rather *Paramatma*. But its action or expression depends upon its associations and the medium through which it has to act. It is all these disturbances or the veils of *Maya*, that the occultist guards himself against in his studies, and it will be admitted that this mode of procedure is a purer source of knowledge than any other where the counteracting influences are allowed their full sway. In conclusion, the Reverend gentleman adds:—

“ His (Buddha's) noblest merit is that he never claimed to be God. If Christ did so claim to be without being so in reality, He must have been one of the world's least souls, its most deluded Prophets. Do you believe this?”

Before answering this query, it is essential to enquire whether Christ's Divinity is to be assumed on blind faith, or is the reason of the reader appealed to above? In the former case, silence is gold, but in the latter, the question becomes serious. In the first place, we defy the Christians to point out to us one sentence, one word, in the *Four Gospels* proving in plain and unambiguous language that Christ ever claimed or declared himself to be God. On the contrary—“Why callest thou me good? There is none good but one, that is, God” (Matt. xix 6)—is a rebuke showing plainly that Christ, far from considering himself God, looked upon any attempt to attribute Divinity to him as blasphemy; no amount of ecclesiastical sophistry can successfully distort the meaning. “I and my Father are one,” is entirely weakened by “I ascend to my Father and your Father, to my God and your God.” Moreover, the present writer very much doubts whether Christ, even if he did claim to be God, could ever have claimed divinity, as generally understood, if he was, as he is represented. What was there more, indeed, in Christ, not possessed by Buddha? Nay, the impartial student, whether Occidental or Oriental, must admit that in moral grandeur and unselfish philanthropy, Buddha is unequalled, at all events not inferior to Jesus. The whole question of divinity must, therefore, rest either upon their personal claims and powers, or those of their later followers, namely their respective clergy. Pride is inconsistent with genuine greatness, and humility is the essential qualification of a true philosopher. In this respect too, Buddha shows his superiority in not claiming divinity which might more appropriately be attributed to him by his unphilosophical followers than to the Galilean Prophet by his. As regards their respective powers, or (so-called) “supernatural” gifts, the question can very well be decided by those possessed by their respective followers at the present day. The readers of *Esoteric Buddhism* and the *Occult World* need, of course, no further dilation on this point.

Before concluding, an instance of the wonderful argumentative powers of the learned writer in the *Epiphany* may as well be noticed. While admitting the philosophical force of the defence of Vedic Pantheism and Idolatry by Babu Ishan Chandra Ghose, he remarks:—

“ . . . It may be very true that a mind capable of grasping only one million out of the thirty-three millions of idol personifications would have a very complex idea of God. But we would ask for an honest and candid answer as to whether the uneducated masses do not rather worship one or a few of these personifications. The Rishis made the analysis: what idol-worshipper, except an educated one like yourself, ever makes the corresponding synthesis?” . . .

The fallacy of this argument is self-evident and needs no comment. The Babu may well retort by asking in his turn how many Christians, even of education and culture, understand the teachings of their religion in that high sense, put upon them by the philosophical few? The perversions and misconceptions that a religion suffers at the hands of its ignorant followers are no argument against the religion itself. The vices and superstitions of the lower order of the Hindus do not injure their philosophical faith any more than the following incident degrades the high moral worth of the teachings of Christ. Only the other day the papers published the account of an English Christian husband having

sold his wife for a quart of beer!! And the parties to the contract, witnesses and all, were so strong in a sense of their innocence, that each and every one acknowledged the fact freely in open court. The excellence of a religion depends upon its intrinsic philosophical value and its moral influence upon its followers. It is only Statistics and History that can show which Faith has acquitted itself most honorably of its task.

D. K. M.

F. T. S.

THEOSOPHY.

“A Native Thinker” writes:—

On the subject which heads this, a few observations from a disinterested spectator may not be unacceptable to the public, especially as much misapprehension has prevailed. It seems now beyond doubt that the Theosophical movement inaugurated in India by Colonel Olcott, assisted by Madame Blavatsky, is a reality. It can no longer be treated as a myth or a chimera. Its popularity and increasing success are visible, and even striking. The movement has a sound and solid, though necessarily a general, principle to support it. The object is to inculcate the fatherhood of God and the brotherhood of man. In this, there is nothing of the nature of a new revelation. What is new is that the object is sought to be gained with an earnestness, with a perseverance, with an intelligence, and with an organization, for superior to any heretofore employed. The credit of this is certainly due to Col. Olcott.

This Theosophical movement is the outcome of circumstances. I mean that it is not a mere accident. Education has made considerable progress, and has created a demand for some such general religion as would commend itself to the vast and heterogeneous population of India without a direct and destructive conflict with the existing beliefs. Theosophy is acceptable to the educated natives on account of its broad national basis. To the vast mass of the people, it is acceptable, because it disavows hostility to prevailing creeds—because it even professes to have been distilled from those very creeds. The theological necessity above mentioned could not be satisfied by the Christian religion which European and American missionaries sought to introduce and diffuse in India in a manner repugnant to the Indian conservative spirit, and highly aggressive towards the indigenous religious systems of immeasurable antiquity. Reasoning and experience have equally shown that India will not accept Christianity in supersession of Hinduism. In these circumstances, the Bramha Samaj made its appearance in Bengal and was eagerly welcomed. For a course of years it spread with rapidity under the guidance of able and earnest men. It is now giving place to Theosophy as expounded and propagated by Colonel Olcott. The Theosophical movement possesses a vitality and an energy superior to that of its predecessor, and commensurate with the knowledge, enthusiasm and perseverance of its founder. It already covers a vast area and embraces the representatives of many creeds. There is much reason to conclude that Theosophy will do good and will do no harm in India. It will serve to promote union and concord, and knowledge and enlightenment, though not to the extent of the sanguine expectations of the good Colonel Olcott. The ends he has in view will take generations to reach.

As matters stand at present, Colonel Olcott is the life and soul of the movement. Whether the movement will long survive him is a fair question. Even in his own time, it may suffer the moment he quits his lofty and cloudy sphere of generalities, and descends to any details, for, it is in regard to details that wide and innumerable differences prevail among the Indian populations. Nevertheless, Col. Olcott is doing good work with good motives. On this account he deserves respect. As for Madame Blavatsky, she appears to be a woman of extraordinary learning, ability and tact. She cordially cooperates with Col. Olcott. But she claims to be in direct communication with “the Mahatmas of the Himalayan Mountains,” and claims to be in possession of “occult powers.” Many native gentlemen of intelligence, too readily I fear, admit this claim: They had better, I think, at least suspend their judgment until they have some conclusive evidence. For instance let her ask the Mahatmas for some efficacious remedy for cholera or snake-bite, obtain it, and use it all over India, and save the immense loss of life which takes place year after year!

The recognition of the powers claimed by the lady in question is not, however, essential to Theosophy as proclaimed by its founder. On the whole, this Theosophical movement is a remarkable phenomenon of our times. It is too much of a reality to be despised. It deserves to be watched with interest. (*Madras Times*, Jan. 3.

OBSERVATION BY COL. OLCOTT.

The “Native Thinker”—whose identity as one of the most, if not the most, eminent among Indian statesmen his alias very thinly veils—having so unreservedly qualified

me as a witness as regards the theosophical movement, I proceed to testify as follows:—

1. I am *not* the sole but the joint Founder of the Theosophical Society.

2. Neither I nor my colleague is entitled to the credit of originating the movement: the impulse came from our Masters, Teachers, and Exemplars, the living Mahatmas of the Himalayan range. Moreover, the fact that we had been brought together, that we were in relations with them, and that we would come from America to India to extend our Society's operations, was declared by them to several living Hindu witnesses, who are accessible now at Jeypore, Benares, and elsewhere.

3. To Madame Blavatsky directly, as the visible agent of the MASTERS, sent to me in America for the purpose, do I owe all my initial instruction in Asiatic Philosophy and science. Her learning is far greater than mine, her zeal has ever warmed my own enthusiasm, and I owe her the greatest debt: I could owe any one in her having shown me the path to wisdom, and brought me to the feet of the Blessed Ones.

4. The movement was for a time dependent largely upon the lives of the Founders, but that stage is passed. We have proclaimed our message, and the joyous tidings of which we were the heralds, have now been received so widely and thankfully, that if we were to withdraw tomorrow, the quiver of this new life would continue to thrill the heart of our generation. For those who stand behind and tower above us will not suffer it to die out.

5. For an answer as to the practicability of reconciling "details" under theosophical influence, I need not point to the spectacle, witnessed by our distinguished critic himself at the late anniversary, when he saw men of many races and creeds sitting and working of good-will.

6. The ends we have in view are immediate and remote; our plans cover the present and the future. We are until now working against not only the positive obstacles raised by hatred and stupidity, but also the very serious one of lack of money. If we were supported by the liberality of our sympathizers as anti-theosophical, and non-philanthropic Societies are by theirs, we would have made the "phenomenon" of our success still more staggering to that great body of superficial students of their kind who, having ever dealt with the selfish and worldly shell of human nature, have not suspected what lies beneath.

7. I thank our critic for not having descended, while defining his crucial test, to the stupid vulgarity of some Lawn Tennis philosophers, who have asked that the Mahatmas should prove their control over the laws of matter by bringing them boots or clothing from London through the *Akasa* ahead of the Parcel Post. Doubtless, it would be a good thing to "save the immense loss of life" which takes place in India yearly from cholera and snake-bite, if—special interferences with the operation of general law are ever desirable. In such case, however, why make two bites of the cherry? Why not vanquish death entirely, and earn the praise of "A Native Thinker" by keeping the successive generations of mankind alive indefinitely, to continue Mr. Darwin's Struggle for Life and prove his theory of the Survival of the Fittest? Let our critic bend the powers of his splendidly practical mind to gain as much experience with the realm of his inner, as he has with the—in comparison—beggarly one of his outer self, and he would come to know that even ten thousand proofs or "tests" do not suffice of themselves to bring conviction. As research into the phenomena of sentient corporeal life has its methods, so equally has Psychic Research its imperative methods. One cannot extract the "Soul" with a corkscrew, nor carve it with a bistoury.

ADYAR, 3rd January 1884.

H. S. OLCOTT.

A splendid photograph has been made of a group comprising eighty-three Delegates attending the eighth Anniversary celebration of the Theosophical Society, together with a view of the portico of the Adyar Head-quarters Mansion. Every portrait is excellent. Copies may be had at Rs. 2-8-0, inclusive of postage and packing. Apply to the Manager of the *Theosophist*.

A GENEROUS GIFT FROM LONDON.

On behalf of the Theosophical Society we have to render our best thanks to the unknown benefactor who has contributed a sum of £50 to the funds of the Society. The handsome donation was accompanied

by the following note:—"A contribution towards 'paying the way' and in grateful acknowledgment of light from the East, from F. T. S., London Lodge, 30th November 1883." The circumstance is not so gratifying to us for the addition made to the Society's funds as for the discovery that the Western mind is showing signs of a new Spiritual awakening. May the day be not distant when the East and the West will be knit together in the bonds of a real Intellectual Brotherhood.

Our Eighth Anniversary.

THE unprecedented success with which the eighth Anniversary of the Theosophical Society was celebrated on the 27th December 1883, and the following days, most clearly shows that the Mission of our great Association is far from being chimerical. At the early part of the last month Dr. F. Hartmann of Colorado, U. S. A., landed in Madras and was received at the Head-Quarters as the delegate of three American Branch Societies. Mr. Brown of the London Lodge T. S. had arrived from England some two months previously. There is no other philanthropic Society in any part of the world which can point to so much self-devotion on the part of its members as to lead them to travel over vast stretches of seas and continents to give their fellow-workers in so unpopular a cause the grip of true brotherhood. Although the 27th ultimo was announced as the day of the celebration, Indian delegates from all parts of the Peninsula began to drop in as early as the 23rd. In a few days the Theosophical Home became so full that every nook and corner of the main building and several out-houses were occupied, and tents had to be pitched on the compound for the accommodation of our welcome guests and the large gathering of delegates and Fellows, gave to the place the character of an epitome of India, by their variety of dress, manner, speech and religion. There is no other Society in the world capable of bringing together on such fraternal footing men of so many faiths and nationalities; and who shall say the cause is not worthy of such devotion?

At 9½ o'clock on the morning of the 27th ultimo, nearly 500 members and delegates, decorated with their appropriate badges of pretty blue ribbon with the word "Delegate" or the letters "F. T. S.," printed thereon in golden lace, assembled before the grand pavilion, erected in front of the Head-quarters, and then with a solemnity befitting their cause proceeded to the *pandal* (pavilion) erected for the occasion. Although the pavilion was constructed in the greatest hurry, after the Syndicate of the Madras University, to their great shame, had refused us the use of the Senate House Hall, it was a vast and magnificent structure, tastefully adorned with flags and festoons, and matted with rich carpets. The pavilion contained accommodation for about two thousand persons. The *dais* upon which were placed the presidential chairs was overhung with a rich canopy, an exquisite specimen of native workmanship, and supported by four massive silver posts. As we close the present account with a paragraph from the *Madras Times*, describing the evening *fête*, we shall say no more of it. The programme of the three days' festival ran as follows:—

" THE THEOSOPHICAL SOCIETY,
EIGHTH ANNIVERSARY.
PROGRAMME,
Thursday, 27th December 1883.
AT THE PARENT SOCIETY'S HEAD-QUARTERS.

ADYAR—(MADRAS.)

From 9-30 A. M. to 10 A. M.

- (1)—Distribution of badges to Delegates and Members.
- (2)—Band playing.
- (3)—Assembling of Delegates and Members.
- (4)—Procession to the Pavilion.

" 10 A. M. to 10-30 A. M.

- (1)—Addresses of welcome to the Delegates by the officers of the Parent Theos. Socy and the Madras Branch.

" 10-30 A. M. to 11 A. M.:—

- The appointment of Committees and distribution of work.
- " 11 A. M. to 1 P. M. Consultation by the Committees on the subjects before them.
- " 1 P. M. to 2 P. M. Refreshments.
- " 2 P. M. to 4 P. M. Discussion on the proposals submitted by the Committees.
- " 5 P. M. to 8-30 P. M. Public reception, with addresses by Delegates, Illuminations, Music, &c., &c.

Friday 28th December 1883.

- From 9-30 A. M. to 10 A. M. Music by the band.
" 10 A. M. to 1 P. M. Unfinished and new business.

From 4-30 p. m. to 5-30 p. m. Assembling of the Delegates and Members at Patcheappa's Hall for the Public Meeting,
 ,, 5-30 p. m. to 7-30 p. m. Public Meeting:—Address by Col. Olcott and presentation of the American, English, French, and other Delegates.

Saturday, 29th December 1883,

From 9-30 a. m. to 10 a. m. Music.

,, 10 a. m. to 2 p. m. Further discussions on the subjects selected. Adjournment of the Convention.

NOTE—The subjects for discussion will be the following:—

(1) The desirability of imparting to future Conventions of Delegates and Theosophists on the occasion of Anniversaries of the Parent Society, as far as possible, the character of a literary and scientific Congress.

(2) The necessity of instituting an Aryan League of Honour as proposed by the President-Founder; Report of Head-quarters Fund Committee; and the reading of the names of the Subscribers.

(3) Appointment of Trustees for the Adyar property, and the framing of Rules for the due administration of the Trust.

(4) On the adoption of necessary measures for raising a permanent fund for the support of the Theosophical Association.

(5) Discussion on the proposal of the London Lodge to call Branch Societies by the names of "Lodges."

(6) Discussion on the necessity of appointing inspectors for periodical examination and supervision of the work of the Branches.

(7) Revision of Rules and Bye-Laws.

By order of the President-Founder,

DAMODAR K. MAVALANKAR,

Joint Recording Secretary.

25th December 1883.

PRESIDENTIAL SPEECH.

At 10 a. m. the President-Founder in welcoming the Fellows and Delegates present spoke as follows:—

I welcome you, gentlemen delegates, in the name of the Parent Theosophical Society, which looks upon your respective Branches with a father's solicitude and care to the new home, our home, where under the same roof-tree we, though of diverse faith and nationality, may live in peace and harmony like children of the same father and mother. It is a matter of rejoicing, gentlemen, that the Society has found a home at last and has no longer to wander about, a stranger, unhoused and uncared for. The soul-counseling spectacle of Brotherhood and Unity, now presented to us, is perfectly unique in its character and could not have owed its parentage to anything but Theosophy, the Universal solvent of hearts. Tempests of hatred may blow with all their fury, and waves of bitterness raise their foamy crests. Theosophy has found a safe harbour, and the power of wave and wind can naught avail against her security. The movement is now too strong to be stopped: it must run out its career and exhaust its momentum. Ideas penetrate the carcasses in which error reincarnates itself as a rifle bullet does the body of an ambuscading assassin. The antagonisms and antipathies of mankind all lie upon the surface of being; the inner man of each of us is kin to all humanity. The surface stream may run muddy, but the water that trickles through the gravel bed beneath the clay is limpid. The surface stream brawls and mingles its tide with the offal of life's selfish industries, but the vapor of the clouds which afterwards drains from the glaciers of the mountain peak, to sink out of sight until it reappears and refreshes the valley, is crystal-pure. This is the secret of Theosophy. This the key to its success. Just in proportion as Theosophists keep this in view, will they enjoy peace and happiness, and spread them around.

Our Society is young as yet: it has all before it. It has gained its foothold and done much. But in comparison with what there is to do, it is nothing. But never despair. Lasting reforms grow slowly. We have no compulsion here. We are winning men by persuasion: drawing them out of their baser selves to a higher ideal of life and conduct. It is a slow process, because the odds are tremendously against us.

We are met, gentlemen and brothers, for a very lofty purpose: it behoves us to rise to the dignity of the occasion. No political question will trouble our harmony, no sectarian differences breed disunion of counsel, no worldly objects appeal to that base spirit of selfishness which is the bane of mankind. From homes thousands of miles apart, we have gathered together as seekers after spiritual truth, as lovers of mankind. The word has come to us that in the ancient days our forefathers had solved the mystery of human existence and the riddles of natural phenomena. We have been convinced that they had evolved out of their highly refined moral perceptions a code of ethics that leaves nothing to desire. These facts have been long forgotten. For lack of them human society has been making to itself false creeds and low ideals. Man has gone so far down the scale that our best moralists plead the argument of utility as the best provocative to clean living and good thinking. Things

could have never come to this, if there had survived an experimental metaphysics with the full realisation of the limitless potentialities that ennoble human nature. We are groping on the level of a physical humanity, a sort of higher automatic existence, a single span of life, bounded at one end by the cradle; at the other by the funeral pyre or the grave. Hindu, Buddhistic, and Parsi philosophy alike protest against so imperfect a conception. Ours is the task to show its scientific and moral fallacy, and to point out the safe and sure paths to perfect knowledge which our progenitors discovered, and upon which we are entering with firm purpose, even if with faltering feet.

You came here, for the most part, as strangers, gentlemen; you will leave as so many brothers. But the object of this Convocation will not have been attained if these friendships which you are cementing do not lead to concerted action, all over India, for the promotion of the objects which our Society has in view. You have made yourselves, in point of fact, the volunteer champions of the moral and spiritual interests of your Motherland. Her hopes are in you, her honour is in your keeping. If the glory of the Aryan name shall once more fill the earth, to your labors will be due the triumphant result. The names of the Founders of Asiatic religions have grown tarnished with the lapse of the centuries, and the dust of neglect obscures the pages of their immortal works. Superstition is rampant, and ignorance has filled the world with grotesque distortions of religious truth. Many—nay, I might say most—branches of science are, by the confession of their best exponents, full of gaps, of half glimpses of first principles, of misconceptions of natural law. The human body is a mystery to our doctors, almost as puzzling as the human mind. So there is a wide enough field awaiting the seed of Aryan thought if you are ready to sow it. You may answer me that this has already been done to a considerable extent. You may point to the intellectual quiver that is running throughout India and the Western world, as ample proof that Theosophy is already a powerful factor in the social problem of our day. True, we can see these signs. Theosophy is in every man's mouth and has crept into thousands of hearts. To many it has come like a beam of golden sunlight, a rift in the black cloud of doubt. It has been a blessed comforter to many, who were in despair for the present, and in perplexity as to the future. Blessings, a thousand blessings, upon those Masters who saw our necessities and helped us to enter the safe path! The woes of humanity are myriad, but Theosophy giving Wisdom reduces their sting to the minimum; and such as it cannot remove it teaches us to bear with courage and hope. If an ideal of human perfectibility, and of the truest manhood was ever held up to view, it has been by Theosophy, the wisdom of the ages, the priceless heirloom left us by the Pitris. Heart to heart and hand in hand, come, brothers of many nations, tongues and faiths, let us pledge the best efforts of our lives to the cause of Universal Brotherhood, and of the propagation of truth, whencsoever we may be able to derive it. For,

"The Truth is perilous never to the True.

Nor knowledge to the Wise: but to the fool,

And to the false, error and truth alike."

[Bailey's *Festus*, p. 41.]

NEW BRANCHES FOUNDED IN 1883.

In no other way can the progress of our Society be so clearly shown as by a simple, numeration of the statistics of our new branch organisations. At the time of the celebration of our Seventh Anniversary, on the 7th of December 1882, at Bombay, there were in existence but thirty-nine Branches in Asia. All of these had been formed since the arrival in India of the Founders, on the 17th of February 1879. But, whether as the result of last year's Convention or not I cannot say—the greatest interest was soon manifested in our cause throughout India, and invitations to visit distant places and form Branches came crowding in at Head-quarters, and my time has been continuously occupied since then in answering the calls. On the 17th of last December, the Head-quarters staff left Bombay for Madras; on the 19th we all safely reached our new and beautiful home at Adyar, and took up our residence in it. On the 17th of January I took steamer for Calcutta where, on the 20th, I began a tour which led me 2,000 miles of a journey through Bengal and Behar within 92 days. On the 27th of June I sailed from Madras for Colombo, whither I had been urgently called by the leading Sinhalese Buddhists to advise them about the recent religious riots. I stopped there a fortnight and then crossed over to Tuticorin, where a South Indian tour arranged for me began. By the 23rd of September I was back again at the Head-quarters, after having visited almost, if not quite, every important station in Southern India, and spent some three weeks at Ootacamund, in the Nilgiris, to have the relations between the Madras Government and our Society properly defined. After four days of rest at home, I began my third and last tour of the year—a tour of over 7,000 miles, taking me to the extreme northern limits of British India, and enabling me to found new Branches in Northern Madras, the Nizam's, Hyderabad, the North-Western Provinces, the Punjab, and Rajputana. Thus I have made since the last Session of this Convention in December last, journeys in the aggregate to the extent of 16,500 miles on Society's business, and by the gracious favor of our Masters, the

Mahatmas, not only I but the brother-Theosophists who have kindly accompanied me, lending me their invaluable services, have enjoyed throughout excellent health, and met with not a single accident.

The fruits of all this work are to be seen in the number of Branches, inscribed in our Register. Since the last Anniversary there have been organized the following

NEW BRANCHES OF THE THEOSOPHICAL SOCIETY:—	
In India	46
„ France... ..	2
„ U. S. of America	2
„ Queensland (Australasia)	1
„ Russia... ..	1

Total New Branches formed in 1883... 52

We have now in India 77 Branches, in Ceylon 8, or 85 in all as against 39 in December 1882—an increase of 120½ per cent. I have also been fortunate enough to raise subscriptions at Tinnevely and Ombaconam for the purchase of libraries for the sole use and benefit of Hindu school-boys and undergraduates.

While the thanks of the Parent Society and General Council are due to our brothers and well-wishers at all the stations I have visited during the year for their exertions to make my tours successful and to arouse an interest in Theosophical ideas, I have personally to express my grateful recognition to the gentlemen who have shared the fatigues of my journeys and aided me in the capacity of Private Secretaries. Messrs Coopposwamy Iyer and Soondaram Iyer of the Madura Branch, Babu Nivaran Chandra Mukerji of the Calcutta Branch, and Mr. L. V. V. Naidu, Honorary Secretary of the Head-quarters Fund Committee and Fellow of the Madras Branch, have severally laid me under deep personal obligations in this manner; and very warm thanks are also due to Babu Norendronath Sen, of Calcutta, M. K. Ry, S. Ramaswami, of Tinnevely, L. V. V. Naidu, of Madras, Babu Avinash Chandra Bannerji, of Allahabad, and Pandit Gopinath of Lahore, for special services in the arrangement of tours and management of correspondence. But when I glance back in memory to the thousand and one acts of brotherly kindness, shown me by our friends throughout the four quarters of this dear land of Bharat Varsha, my heart is so full of thankfulness that I do not find words to give it expression. If there was ever a man who has felt the kindly beating of the Aryan heart, surely it is I; and why, then, should it be expected that I could ever despair of “forming the nucleus for a Brotherhood of Humanity” which is what our Theosophical Society aspires to? And now, dear brothers of many races, religions, and complexions, behold us gathered together from the very ends of the earth into our common home, to pledge once more our allegiance to the sacred cause of humanity, and to the MASTERS who whispered into our willing ears that noble watch-word!

SANSKRIT AND OTHER SCHOOLS.

I am happy to say that the past year has furnished many practical proofs of the interest which the members of our Society take in the revival of Sanskrit learning and the education generally of the natives. There are now in existence the following schools which we have founded—mainly since the last anniversary:—

At and near Guntur, 3 schools for boys and two for girls.

At Bhagalpur, 1 Anglo-vernacular school for boys (the Tej Narain City School), with above 300 scholars.

At Calcutta, 1 Religious (Sunday) school for boys, where the Bhagvad Gita is expounded.

At Naldauga, 1 Anglo-Sanskrit and 1 Sunday school.

At Moradabad, 1 Sanskrit school, established by our local Branch, and 1 (new one) by public subscription after my recent lecture there, which is now to be amalgamated with the older one;

At Madras, 4 Sanskrit schools established by our local Branch, and two receiving aid from the latter. Also 1 religious school.

At Nellore, 2 schools.

At Gorakpur, 6 night schools for imparting elementary instruction in Hindi reading, writing and arithmetic, to persons who are actually earning their livelihood by manual labour. There are above 250 persons in these schools. Besides these there is 1 Sunday school for instruction in the Hindu religion, with about 50 scholars.

At Gooty, 1 Sanskrit school recently established and in a flourishing state.

At Srivilliputtur, 1 elementary Hindu school.

In addition to these there are to be at once begun schools for Sanskrit and English at Jubbulpur, where about Rs. 1,700 was subscribed after my lecture; at Allahabad, where Rs. 2,700 was subscribed at my lecture, and Rs. 2,500 more pledged on the next day; at Ghazipur, where a self-imposed cowrie tax upon each box of sugar and package of goods passing through the bazaar was voted by the merchants, for the upkeep of a Sanskrit school. The revenue from this source is estimated at Rs. 50 per month, and additional sums are counted upon.

At Lucknow, where our Branch has already raised a popular subscription of Rs. 7,000 and expects to make it more than one lakh, and thus found not merely a school but a Sanskrit college.

So here we have a total in India alone of 27 schools in actual operation, and 3 schools and 1 college for Sanskrit teaching to be opened.

THEOSOPHICAL WORKS PUBLISHED.

The year has also been fruitful in useful books and pamphlets upon subjects cognate to Theosophy. Among them are—

1. An excellent Sanskrit Primer, by Pandit Nitya Nanda Misra, F. T. S., of Bhagalpur;

2. 3. An Elementary and a more advanced Primer for Sanskrit, Telugu and Tamil students, by Dewan Bahadur R. Raghunath Row, F. T. S., President of our Madras Branch.

4. Hints on Esoteric Theosophy, No. 2, by A. O. Hume, Esq., F. T. S.

5. Paradoxes of the Highest Science; a *resumé* of unpublished writings of Eliphas Levi, the great French Occultist.

6. The Occult World, 3rd Edition, by A. P. Sinnett, Esq., Vice-President of the Parent Theosophical Society.

7. Esoteric Buddhism, 2 Editions, by the same Author.

8. Thoughts on the Metaphysics of Theosophy, by a fellow of Tinnevely.

9. A Collection of Lectures, by the President Founder, edited by M. A. Theyagarajier, Assistant Secretary of the Madras Branch.

10. A French Translation of my Buddhist Catechism, by M. D. A. C—F. T. S., of the Paris Branch.

11. Theosophy, a highly praised pamphlet, by M. P. Sreenivas Row, Vice-President of the Madras Branch.

12. La Quadruple Constitution, by the Dowager Countess of Caithness and Duchess of Pomar, President of the Paris Société Théosophique d'Orient et d'Occident, one of our new Branches.

13. A Tamil translation of the 1st Upanishad, by M. Theyagarajier, F. T. S.

14. At Poona a Marathi Edition of the *Theosophist* is being issued monthly. And to crown all, the entire contents of Madame Blavatsky's *Isis Unveiled* have been translated into French, and the MSS. are now on their way hither for revision by the Author.

The above facts will show how rapidly a new literature of Theosophy is growing both in Asia and Europe, and how things are tending towards a collaboration of our students in these several quarters of the globe for occult research. The taste for this, as for every other branch of knowledge, grows with the supply furnished, and we see every promise of an enormous development of ancient ideas upon the subjects of Philosophy, Science and Religion.

MESMERIC CURES.

Many of you will recollect that I began last year in Southern Ceylon to give some practical illustrations of the curative power of vital magnetism, by restoring to health about sixty persons afflicted with partial or complete paralysis. The rumour of these cures preceded me to Bengal, and I was so strongly pressed to afford similar examples in that country, that I finally, with the permission of my blessed Guru, yielded. I was fortunate enough to effect many very striking cures, and, first and last, gave relief to a greater or less extent to above 2,000 patients during that tour. In Southern India, I treated in one way or another about 5,000 more; and at stations between Madras and Bombay perhaps another 1,000. But such an enormous drain upon my vitality could not be kept up indefinitely, and so upon reaching Bombay a peremptory order came from the revered Mahatmas to discontinue healing, and reserve my strength for my legitimate presidential duties. The relief was most timely, for it was only when I had actually stopped the work that I could realise how near I had come to complete exhaustion of my vital power. Even now, after a rest of some weeks, I have not fully recovered my normal nervous tone. I have mentioned these facts for two reasons. 1st, to enforce upon your minds the fact that the power of a healthy person to heal the sick of a wide range of diseases by the impartation of his vital aura has been absolutely proved by a large number of examples; and 2nd, that it is most unwise to overdo the thing. There is a just limit within which one benevolently inclined can safely exercise the healing power, and that differs greatly with different individuals. One may without injury to himself treat ten or a dozen parties of a morning, while another ought not to venture upon more than half or fourth of that number. The morning is the best time to choose, and the sensitiveness of each patient to the mesmeric current should be invariably tested by the simple and scientific method which I have shown you all when visiting your several stations. I am glad to see before me a number of brothers among the delegates whom I have cured of various afflictions, and who will doubtless be quite ready to give you the particulars of their respective cases. Among others, Babu Laddi Mohan Ghose of our Bhagalpur Branch, can certify to the restoration of sight to one of his eyes after he had been blind from childhood.

FINANCIAL.

Our Society has, for the first time since its organisation, received enough from various sources to defray its ordinary and extraordinary expenses. In fact, but for the very heavy cost of removing the Head-quarters' installation in the new premises, erection of new chambers, repairs, purchase of furniture, &c., the

Treasurer's account would have shown a handsome surplus. This fact is most gratifying, and we may all hope that before long our pecuniary condition will be as satisfactory as could be desired. You will have laid before you the Report of the Head-quarters' Fund Committee and certain suggestions by the Poona and other Branches as to the future up-keep of the organization. The Founders feel that they should leave all these matters to be settled by the Convention according to its best judgment, and content themselves with the promise to co-operate in carrying out any and every wise plan that may be agreed upon by their colleagues. For my own part, as the party most interested, I would wish that a limit should be fixed to the expenditure to be incurred by local Societies for the entertainment of visiting officers from Head-quarters. I fully appreciate the desire of our brothers to testify their affection by lavish hospitalities, but at the same time I think it would be better to keep the same within such moderate limits as to prevent the visit from becoming at all burdensome to young Branches, not yet supplied with the necessary theosophical libraries. With these few words, I leave the matter to be disposed of by the appropriate committee.

FUTURE WORK.

The Theosophical Society has two parallel and distinct lines of work laid out before it. I wish this to be very clearly understood, so that all unjust suspicions and misconceptions may be avoided, alike by friend and foe. These are—(1) The reformation and re-habilitation of pure Buddhism in Ceylon and other Buddhistic countries, where it has become degraded by admixture with superstitions of various kinds; and (2) The revival of the Aryan and other non-Buddhistic philosophies, religions and sciences throughout India, and the vindication of their merits. These fields of labour do not clash with each other, and both are alike important to the world's moral and spiritual well-being. The Founders of the Society were long ago taught the essential identity of basis under all these ancient faiths. Accepting, as they do, the fact that all rest upon the archaic secret doctrine, of *Brahma jñanam* it seems to the Founders equally important that all should be studied, and expounded by the common key which that esoteric doctrine provides. If, then, we are seen at one time doing our best to help Hindus to understand the Hindu Shastras, at another the Parsis to catch the glorious hidden light of Zoroastrianism, and anon the Buddhists of the Southern and Northern Schools to confound their differences and mutually compare ideas, it must not be inferred that our own belief is but an intellectual phantasmagoria. Far from it; we have very distinct and pronounced convictions upon religious subjects. But our Masters have ever taught us that man never did and never will think alike, and that this diversity is but the necessary corollary of the universal harmony of nature—a symphony composed of apparent discords. The corner-stone of our Society is, as you all know, Tolerance and Reciprocity of Good-will. So attuned is the human mind to this sense of essential religious harmony, that you can find the more spiritual thinkers of even the most bigoted exoteric crudal groups agreeing upon a common esoteric basis. There is an esoteric Christianity under the bigotry of its externalism which is almost identical with our own Eastern *Gupta Vidya*. And some of our warmest friends in Europe and America are such, because they hope we and they can agree to bring out this truth before the world. Then again, as to Mohammedanism. There is a bitter hatred between the orthodox followers of Islam and the orthodox Hindus of all our sects. Yet what can come nearer to our highest Indian philosophy than the Mohammedanism of the Sufis—of which class we now have a number of the most intelligent in our Society? These Sufis say that there are four stages of spiritual development, corresponding with the Hindu Dhyana:

1. *Shriyat*, or Ceremonial worship, dogmas, and civil observances.
2. *Tarikat*, simpler ceremonials, with a preponderance of spiritual training. This includes secret teaching as to methods of practice, given by the *Murshid* (Guru) to the *Murid* (Chela.)
3. *Hakikat*, attainment of true knowledge of the Divine Being (Allah) who seems to correspond with Jehovah, Brahma, &c. &c. in attributes.
4. *Marafat*. The merging of self into the Divine Principle.

When that splendid Arabian philosopher of the XIth Century, Averroes, had evolved out of crude Mahammedanism, the quintessence of his philosophical Islamism—as Draper calls it—and had penetrated the thought of Europe, the fanatical and ignorant masses of his co-religionists were allowed to spit in his face and beat him with their shoes, while, by a brutal decree, he was forced to sit in the mosque to receive these indignities. The same spirit wars at this moment in the breast of every rabid sectarian of whatsoever creed; and from them Theosophy expects no mercy, nor asks any favors. Perhaps the day will never dawn when the world will be more tolerant, yet I am sure that none of us who call ourselves Theosophists and aspire to be worthy of the name, would on that account relax a single effort to try to hasten its coming. We may never realise a noble ideal, yet it is always profitable to make the attempt. The world is never the worse for the proclamation of a truth, but always the sufferer by its suppression.

THE ARYAN LEAGUE OF HONOUR.

In the progress of my work I have been, of course, compelled to keep, if possible, the future outcome always in view. We are building for all time and not for a day, and unless we are content to have theosophy written by the future historian in the list of social ephemera, we must lay our foundations deep and strong. Our successors in Society work are now in the cradles or sitting on school-benches. To their hands must we commit the perpetuation of reforms by us inaugurated. The question of the hour with us is to arrest the tendency to Aryan denationalization; to save the tottering temple of ancestral wisdom from a fall; theirs will be that of rebuilding and restoring it to its pristine perfection. On the 7th of June 1882, during the first visit to Madras of the Founders of our Society, I gave a special lecture to University graduates. I then showed to them that in the Indian graduates and matriculates was slowly differentiating itself what was practically a new caste—a sociological evolution almost identical with that which in the early morning of Aryan civilization developed the Brahman caste, is now accreting a social group which may very well be the dominant social and moral force of the future. Among the potential agencies that can be employed by the well-wishers of India to mould the aspirations and furnish the motives of this group, none can be compared with Theosophy. We are all aware that it is the dream of the Founders of our Indian Missionary colleges, schools and societies that the social destinies of our country shall be controlled by them. But without laying myself open to the charge of prejudice. I feel that the experience of the past makes it but too plain that this dream can never be realised. No one can doubt that a powerful influence has been and may be exercised by the Christians upon our educated youth; nor that this influence is most unfortunate in its effect upon the Asiatic mind. Its tendency is to subvert all religious belief rather than to make the student accept Christianity. Passing out of the reach of ancestral religious influence at a tender age, the youth is brought into contact with religious ideas, for which he has no sympathy, and with one-sided free-thinking companions and books which soon make him irreligious. It is clear, therefore, unless I sadly mistake the signs of the times, that the future graduate caste, whatever it may be, will not be Christian. Now, we Theosophists, pretend to a thorough devotion to Indian moral and spiritual interests, and our chief desire is to bring about the resuscitation of the ancient Aryan Wisdom and Virtues. We may do this in part by reforming our own conduct according to the ancient model, but the full fruition of our hopes lies in the womb of the future; in the Madras Address to graduates, referred to, I ardently besought them to promote Sanskrit learning; to make themselves familiar with its contents, at least at second hand; to learn at least theoretically the secret doctrines of the Hindu Shastras; to agree upon a higher standard in their *corps* which a new public opinion among them should compel every graduate to live up to; and to form a Graduates' Union in each Presidency, with such of their illustrious colleagues as Sir T. Madhava Row and others at their head. The two years and a half which have come and gone since that Address was delivered, have seen me travelling in every part of India within the extreme limits of the Peninsula. And now, after having come into personal contact with almost all our educated men, I have reached the conclusion that our purpose can never be fully accomplished without the concurrence and co-operation of Indian youth. In this conviction, I, in the month of November, addressed a circular to our Branches, asking for suggestions as to the best way of forming what I am inclined to call the "Aryan League of Honour." The time has been too short to elicit anything like a general expression of opinion, but some minutes have been handed in which are under consideration. Without venturing upon an exact scheme, I may state my views generally as follow:—

(a) The League to be composed of school boys and undergraduates between the age of 10 and 21.

(b) Membership should be confined to youths, whose ancestral religions have the same foundation of esoteric philosophy, viz., Hindus, Parsis, Buddhists, and Jains.

(c) Upon attaining the maximum age of 21, a member's active relation with the Society shall terminate.

(d) The League should be organised independently of the Theosophical Society, but nevertheless be under its fatherly care and protection. Our local Branches to be, as it were, appellate and advisory bodies, to which the boys may have the right to appeal for advice in case of necessity.

(e) Each member should have the right to wear a distinctive badge—a medal, ring, pin, or *Keyura* (armlet)—upon complying with certain very rigid conditions as to morality, &c. This medal to be worn after a strict preliminary probation of six months, to be forfeited upon a breach of either of rules of conduct, and to be redeemable after a subsequent additional probation. No espionage whatever to be practised, but every boy to be put on his own honour to decide as to his fitness or unfitness to wear the badge; but with the distinct understanding that if any misconduct not voluntarily confessed shall be brought home to him, his badge shall be forfeited, he shall be expelled from the League, and for ever disqualified from readmission.

(f). That no attempt should be made to compel boys to hold stated meetings of their several Lodges, or to make any organization likely to be burdensome to themselves or to be supervising Branches of our Society: the object being only to create a healthy moral tone among the rising generation, and a deep sense of obligation to be worthy of the ancestry from which they spring.

The virtues which adorned the character of the mighty dead of Aryavarta are exhaustively enumerated in *Srimad Bhagvat* (Skanda vii, ch. XI. v. 9 & 10). They are, truth, generosity, harmlessness, command over passions, charity, study, honesty, equanimity, a spirit of enquiry, love, piety, kindness, courage, sympathy, straightforwardness, and others.

It is to be expected that the rising generation of India should try to live up to the high ideal of moral greatness here delineated, and must always guard themselves against the ten cardinal sins mentioned and deprecated alike by Lord Buddha and Bhagavan Manu. Purity of life will always follow a sleepless watch against the sins of body, mind and speech. The sins of body, say the Shastras, are:—

- | | |
|------------|--|
| | (1) Unchastity, |
| | (2) Theft, |
| | (3) Taking life; |
| Of mind, | (4) Disbelief in a future life, |
| | (5) Harboursing thoughts of injuring others, |
| | (6) Grieving at the prosperity of others; |
| Of Speech, | (7) Lying, |
| | (8) Slander, |
| | (9) Abuse, |
| | (10) Empty talk. |

There are pessimists in plenty who will declare that such a League as this is impracticable. In view of the prevalent loose notions of truthfulness, they will smile at the idea of expecting school-boys to come forward, declare their breast too polluted to wear the Aryan Medal, and give it to their officers to be held in trust until they can win it back. With such gloomy natures, I do not sympathize. I have, and have always had, a perfect conviction of the inherent nobleness of human nature. Boys, I love and have the utmost confidence in. Let 10 boys pledge to me their word of honor in support of some high and noble cause, and I should expect at least 8 of them to keep it loyally. Why, our own Theosophical Society is based upon our mutual pledge of the simple Word of Honour; and although our membership has increased to thousands, and embraces almost every nationality, those who have actually broken their pledge of secrecy may be counted upon the fingers of a single hand. What, then, if men, all more or less tainted with the bad influences of Society, and who were never put under so noble a self-restraint as this League of Honor contemplates, can keep their pledges, why should not the dear boys, who are still "unspotted of the world" and in the state to receive the best as readily as the worst influences—he trusted. At any rate, I do trust them, and have the greatest hopes of the future through their enthusiastic and loyal co-operation. During my recent tours I have by special request lectured to the boys of nearly all the Colleges and Universities, and I can assure you that not one of us feels so strong a love for the cause of Aryan moral regeneration as has been shown by them. Seeing this, the idea of this Boys' League gradually developed itself in my mind. I then began broaching the subject to the parties interested in the several Presidencies, and am in a position to say that the League can be formed with very little trouble simultaneously in all parts of India. What I aim at is to make the medal or Keyura which indicates membership in the League of Honor as highly prized and valiantly struggled for as the Victoria Cross of Great Britain, the Iron Cross of Prussia, and the Cross of St. George of Russia, are by the soldiers and sailors of those great empires. Breed up a boy to base ideals, and you make him a human scourge; give him a worthy one, and the heroic character evolves out of the slime of physical grossness, as the spotless lotus in yonder tank has under the stimulus of sunlight drawn the vital essences which make its beauty and its fragrance out of the muddy bottom. So, trust the lads; make them feel that the honor of Aryavart, the reformation of religion, the revival of the ancestral wisdom, is a duty they must perform, and, my word for it, you will not be disappointed. When we have passed behind the veil, they will carry on our work, emulate and better our example, and crown the edifice of the house whose foundation stones we are now laying.

NECROLOGY OF THE YEAR.

In a widespread association like ours, whose membership includes persons of various ages, nationalities and possessional occupations, the inroads of death are always noticeable. It has been our misfortune to lose during the past twelve months various colleagues of marked merit in the Theosophical sense,

and some whose loss is felt by a wider circle than ours. The reported deaths of Theosophists are in number nine: D. M. Bennett, of New York, the fearless and indefatigable Editor of the *Truthseeker*; G. Narasimhulu Chetty, a higher official in H. H. the Nizam's service; Jogendronath Basu Sarbadhikary, the touching story of whose death, recently told in the *Theosophist*, shows that it might better be termed a translation or spiritual rebirth; C. T. Winfred, of Trichinopoly; Peary Chand Mittra, of Calcutta, gentlest of spirits, purest of minds, our dear brother; P. Teroomal Rao, Sub-Judge of Tinnevely, whose eyes had been but too recently opened to the glimmer of the divine light, and who would have been, I am sure, as devoted and unselfish a helper as his brother, of Madras; Gregoris Edwewere, a member and officer of the the Galle branch, whose equal in untiring zeal, in sweet tolerance of disposition, in perfect loyalty to the cause and affectionate regard for myself, I can hardly name; Emanis DeSilva Gunasekera, of Ceylon; and Baldeo Prasad, an officer of the Educational Department of the N. W. P., whose integrity and efficiency had just been rewarded by deserved promotion, and whose interest in our Society had never flagged since we first met him at Meerut in the year 1879. When the roll of our early colleagues in the Indian field comes to be compiled by the historian of this movement, let these names be written among these whose memories deserve to be preserved.

DEWAN BAHADOOR R. RAGOONATH ROW, President of the Madras Theosophical Society, then rose, and having addressed a few words of welcome to the Delegates assembled, on behalf of his Branch, delivered the following address:—

MR. PRESIDENT, DELEGATES AND GENTLEMEN,—I rise to address you a few words on behalf of the Madras Branch which I have the honour to represent. Since the celebration of the last anniversary of the Parent Society, the Theosophical Society has made considerable progress in this Presidency. The number of new Branches established in various parts of this Presidency, the books and pamphlets published to explain the aims and objects of our Association and to promote its cause, the schools opened for reviving the study of Sanskrit literature and philosophy, and the interest evinced by the public in our work, unmistakably show that the Society has acquired no small amount of additional strength and vigour. And even those who do not sympathize with us, are obliged to admit the power and influence which our Association is gradually acquiring in the native community. However Utopian the idea of a Universal Brotherhood may be in the opinion of some people, the Society is doing all that it can, and decidedly more than any other institution has as yet done, or attempted to do in this country, to strengthen the ties of friendship and intellectual sympathy between the intelligent sections of the various races of this country and induce them to work together on a common platform to accomplish the mighty work undertaken by it. This very assembly, which I am now addressing, consisting of delegates who came here from places at an enormous distance from the Head-quarters of the Society for the purpose of exchanging thoughts with their brethren and co-operating with each other for achieving a common object and promoting a common cause, proves the truth of my assertion.

But, gentlemen, a Universal Brotherhood of Humanity can only be practically realised in this country to some appreciable extent at least, when the other two objects of the Society are gained. It is absolutely necessary that a vigorous effort should be made in every part of India for reviving the study of ancient Aryan literature and philosophy and recovering the grand truths regarding the mysteries of nature and the "psychical powers latent in man," disclosed therein. Divergent creeds, customs and usages are very often traced to a common source, and are professedly derived from a common authority in this country. That common source is Sanskrit science, philosophy and literature, and the ancient Rishis of India constitute that common authority. It may appear strange that such marked differences in religious opinions, ceremonies and usages should have been brought into existence by different teachers relying upon the same books and upon the same authority. But when the real key to our ancient religion and philosophical mysteries, which is only to be found in the "psychical powers latent in man" is lost sight of, later interpreters of the writings of our Rishis have failed to realize the intellectual and spiritual stand-point of their authors, and have, in consequence, constructed to the best of their ability various dogmatical systems of religious faith, each of which claims a monopoly of the philosophical truths, revealed by the ancient Mahatmas. And until the original

sources of our true religion are thoroughly investigated with such help as is derived from psychological science of the ancient Aryan mysteries and the practical knowledge of living Adepts, it will not be possible to test scientifically the claims of these various religious systems, and recover in all its purity, simplicity and scientific completeness the ancient wisdom-religion, professed and preached by the Aryan Rishis. In order to accomplish this object, it is highly essential, as I have already stated, that every possible effort should be made to revive the study of Sanskrit literature and science. The foundation of a few primary Sanskrit schools for children will not serve the purpose above indicated. And, moreover, practical experience has shown the utter uselessness of getting the Vedas by heart, or cramming for a certain number of years works on grammar or logic. It is hardly necessary for me to point out to you how very insufficient is the knowledge of Sanskrit acquired in English colleges and schools for the object above mentioned. For national progress and for the improvement and systematic exposition of our religion and science, we require a class of Pandits who have added to the purely literary acquirements of the best of our modern Pandits, an accurate scientific knowledge of the subjects investigated by our ancient Rishis, a good knowledge of modern science, an aptitude for scientific investigation and an unprejudiced mind. Such are the teachers that are needed for the purpose we have in view, and for assisting the Theosophical Society in its work.

It is not my purpose here, gentlemen, to lay before you, any definite plan for securing the aforesaid object, and it is impossible for me to do anything more than make a few suggestions for your consideration within the limited time allotted to this address. Before any decided advance can be made on the existing system of imparting instruction in Sanskrit literature and science, the most important works on the various branches of modern science may be translated into Sanskrit, and the sciences already existing in that language in a form, more or less developed, must be improved by the help of modern scientific discoveries, instead of being altogether superseded or replaced by systems of foreign growth. And it is my humble opinion that a beginning should be made in this direction as soon as possible.

It is also necessary that the Society should, as far as practicable, collect funds and organize printing establishments at a few prominent centres in this country for the publication of important Sanskrit works on philosophy, science and religion. And the members of the Theosophical Society and others who have some sympathy for the proposed object, should be invited as soon as possible to suggest such schemes of imparting Sanskrit education as are calculated to secure the desired result. Before concluding this short address, I cannot help inviting your attention to a very important subject in this connection. One of the greatest philosophical writers of England, John Stuart Mill, enumerated in his essay on Bentham and Coleridge, three important conditions required for the formation of a nation, viz., (1) the absence of great physical barriers between the different parts of the country, inhabited by the people comprising the nation in question and the presence of well-defined geographical boundaries separating the said country from its neighbours; (2) similarity of political and social institutions throughout the length and breadth of the country; and (3) a common language. In the case of our country, the first condition is supplied by nature, and the requisites for the second condition are being rapidly brought in to existence by the political power which reigns in the country. I sincerely hope that, through the agency of our Association, the last and the most important condition of national unity and strength will be brought into existence.

Telegrams were read from various Branches expressing congratulation and good wishes—some of which are given below:—

From Allahabad:—"Some fellows here are distributing blankets to the needy in honor of Anniversary celebration."

From Avinas Chandra Banerji, F. T. S., Allahabad:—"I am sorry I am unable to attend the Anniversary. My best wishes for its success."

From a Chela to Colonel H. S. Olcott:—"Congratulations to Brothers, Theosophists and Chelas. Humble *pranam* to most venerated Gurudeva."

From J. Ghosal, F. T. S., Calcutta:—"On this auspicious day my congratulations to you all, and humble *pranam* to most venerated Gurudeva."

From Saligram (Gorakhpur), to Thakur Ganesh Singh, Dy. Collector, Gorakhpur, care of Secretary, Theosophical Society:—"I congratulate the Founders and Brothers, assembled, on behalf of our Branch and myself on the occasion of the Anniversary."

From K. M. Shroff, Vice-President, Bombay Theosophical Society:—"Absence unavoidable. Bombay Branch offers sincere congratulations to the Congress."

From Govindprosad, (Aligarh, N. W. P., President A. B.) Theosophical Society:—"In the absence of delegate we hereby congratulate Brothers present. May Parabrahm bless the day."

From Srischandra Basu, F. T. S., Calcutta, "Salutations to Mahatmas. Congratulations to Brothers. Success to Anniversary."

From N. B. Nakhre, (Panchmarhi):—"Circumstances prevent my presence; though absent in body, yet present in spirit. Pachmarhi brothers send greeting to the delegates assembled."

From G. H. Crichton, F. T. S., (Bombay), "Anniversary congratulations; Philindianism great as ever. Theosophical greetings."

From Mrs. Gebhardt (F. T. S.) Elberfeld, Germany, *via* Turkey, to Colonel Olcott, Adyar:—"Our best wishes and congratulations."

Etc. Etc. Etc., all in the same brotherly spirit.

After the President-Founder had appointed various committees for the consideration of the several propositions before the Convention, the meeting was adjourned.

At 5 p. m. took place the Public Reception, during which many addresses were delivered.

Dr. F. Hartmann, Delegate of the American Societies, having been introduced to the audience, read the following paper:—

MR. PRESIDENT, BRETHREN OF THE THEOSOPHICAL SOCIETY, LADIES AND GENTLEMEN,—Having been delegated by some of the Theosophical Societies of the United States of America to represent them at this our Eighth Anniversary, I feel it my duty to say a few words and to present their congratulations and sympathies to you, and especially to our esteemed President and Founders, Colonel Olcott and Mme. Blavatsky.

The Theosophists of the United States see with astonishment and admiration (not to say envy) the rapid progress which you have been making, and if they have not progressed as fast as you, it is because there is no Colonel Olcott to lead them. They have to look to the East, to this far-off land of India, for light and the long-lost word.

This is a fact too little taken into account by some who have been writing upon the spread of Theosophy. Imagine only what would have been the numerical strength of the Theosophical Society in India and Ceylon, if the two Founders had passed out of Asia into Europe within a year or two after their first appearance at Bombay in the year 1879, and left the movement to take care of itself? Imagine this, I say, and no longer wonder that, while nearly one-hundred Branches of the Parent Society have sprung up in this your sacred country, only a handful of stars have been added to our bright galaxy in America, the birth-place and cradle of this wonderful movement of our times. If Colonel Olcott had expounded Theosophy and Aryan Philosophy throughout his native country as vigorously and persuasively as he has in his new motherland—as he likes to call India—we would undoubtedly now be able to count at least two or three hundred American Branch Societies, and the public mind would have enthusiastically accepted the Aryan esoteric ideas, so incomparably grand and inspiring are they. And the spread of these ideas would have been doubtless greatly hastened by the wide and national reputation for sincerity and honesty of purpose which Colonel H. S. Olcott gained by his services to the country during the late civil war, as an officer of the War Department.

I am glad to be asked to give our Indian friends this personal assurance of the honorable esteem in which our venerable President-Founder is held by his countrymen, and it is with no little indignation that I have read from time to time the calumnious aspersions upon his private character and that of his equally respected colleague, Mme. Blavatsky, which interested parties have put in circulation. But still the Theosophists of America are neither dead nor asleep. Our regular Societies in New York, St. Louis, Rochester and Chicago are in a flourishing condition, counting among their members men of great talent and high social standing; new Societies are in the process of formation, and isolated Theosophists can be found all over the country, in cities as well as among the rural districts of the west, the plantations of the south, and in the solitary cabin of the miner.

Three months ago, I left my home amongst the snowy peaks of the Rocky Mountains in Colorado, some 15,000 miles from here; crossed the blue waters of the Pacific Ocean, and I am now standing in your midst, as a living representation of the fact that Theosophy is not dying out in America.

No, the work has just begun. The tree planted eight years ago in New York, has spread its roots all over the American continent. New trees are springing up everywhere, and only require sufficient sunshine and rain, and the hand of an experienced gardener to keep them from growing in the wrong direction. America is a land of rapid progress. Where yesterday you beheld only a wilderness, there tomorrow you will see a city appearing as if by magic, provided with steam engines, electric lights, telephones, printing presses and all modern improvements. Thousands of railroads are stretching their iron arms over immense tracts of territory, and a journey which formerly occupied many months of toil, can now be made in a few hours in flying palace cars. Waste tracts of land are rapidly settling up by thousands of emigrants from Europe, escaping from poverty to comparative affluence. We have free schools, free lands, free elections, free thought and a free government. There is no distinction on account of race, or color or religions. America is not a Christian country. Our Government fortunately does not intermeddle in any manner whatever with religious matters, and to this our progress is principally due. As yet we have neither Pope nor King, and it is to be hoped that we never will have either. The prevailing tone of thought in America is agnosticism, or an assumed indifference to things which are considered unknowable. But this indifference is only apparent. The intense enthusiasm, which the free-thought lectures of Robert B. Ingersoll have awakened all over the country, prove that the material cares of this world do not make men indifferent to spiritual progress. No, we are only indifferent to the unprofitable and useless wranglings of a hundred different sects, who are fighting each other, and whose contradictory doctrines do not interest us. Instead of mere assumptions and arrogant dogmatisms, we want facts. Let it once be known that some of these supposed unknowable things can be known, and there will be thousands eager to learn. The proof of this lies in the rapid spread of Spiritualism, so far the only system in America, which, instead of theological assertions, furnishes men with solid, although often wrongly-explained, facts, upon which the Spiritualist can build his little paradise, until the light of Theosophy awakens him to the appreciation of the grand and majestic truth, which is open before him.

If the ancient esoteric philosophy were properly promulgated in America, thousands would fly to its banner; because, as I understand it, it exacts no blind credulity from this thoroughly practical age, is ready to submit its pretensions to severe scrutiny, and is in accord with the latest discoveries of science. Already these discoveries touch upon occult ground. The new and interesting work of Professor Wms. A. Hammond on Insanity, in which he speaks of the relation of mind and instinct to the brain and spinal cord, contains opinions, in many respects identical with those printed seven years ago in *Isis Unveiled*; he says that "three hundred years from now, those who came after us may be ashamed of their ancestors for doubting that a man can be in two places remote from each other at the same time,"—even the mere fact of his expressing such a prophetic (?) sentence is a sign of the times. Of course, if I should tell him, that I have indisputable proof that a person can be consciously in one place, while his physical body lies slumbering in another, a hundred miles away, I would certainly incur the displeasure of the Professor, and he would

classify me as a lunatic, affected with intellectual monomania, with exultation, because in spite of his learning, he knows nothing yet of the secret science.

We must not judge these scientists too severely. I know from personal experience how painful it is to have your acquired scientific convictions slapped in the face by occult facts, to have the basis upon which your opinions rest shaken by a mental earthquake, and to see all your dear little authorities tumbling down into the dust, at the magic touch of a Mahatma.

Let modern scientists once grasp the idea of the seven-fold constitution of man; let them comprehend that this physical body with all its perplexing nerve-centres is nothing but a temporary condensation of matter, a necessary shell for the development of the higher principles of man, which in their turn are only matter in a higher state of evolution; and they will find that their scientific bibles are full of superstitions and need to be revised, and their infallible dogmas require modification. They find that the existence of the soul is as much amenable to proof and experiment as the existence of electricity or magnetism or any other so-called force, whose existence has been ridiculed in the not far distant past.

It seems to me, that if Scientists, Theologians and Spiritualists would direct their attention to Theosophy and Occultism, and carefully read the Theosophical Journal, they might save an immense amount of useless labor and tons of waste paper, and they would not need to puzzle their brains over questions which have been satisfactorily answered thousands of years ago.

The *Scientists* would find that the existence of elementals, elementaries and spirits is as necessary in the chain of evolution of matter from the mineral kingdom, through the vegetable, animal and human kingdoms up to the spiritual kingdom, as the missing link for which they are seeking is necessary to complete the chain of the evolution of man. They would find that man is not a mere automatic machine, whose existence is dependent on the possession of a physical body; they would find this speck of mud, which we call the planet-earth, has been inhabited and *civilized* in such remote ages, that the number of their years must be counted by hundreds of thousands, and that there are yet an infinite number of things in the universe, of whose existence they know absolutely nothing.

The *Theologians* would learn that the God to which they pray they carry around within themselves; that it is in their own power to grant their own prayers; that their fighting and wrangling about the merits of their different theological systems is profitless; because the common foundation of all religions, which is the only true religion, is in all systems one and the same, and that their so-called holy books are often full of errors; that they do not need inspiration from without, if they will only listen to the divine voice within themselves; and that no man can be saved by vicarious atonement or in any other way, unless he makes an effort to save himself. Furthermore, it would help them to understand the symbolical and allegorical language in which their books are written, and which as yet not one in a thousand from the Pope down to the youngest Missionary seems to understand.

The *Spiritualists* would learn that their material conceptions of the spiritual universe are entirely too little to explain the sublime grandeur upon which the cosmic constructive energy has evolved the universe; they would learn that their "angel guides" and "celestial visitants" are not always the innocent creatures which they suppose them to be, and that they may be seriously injured by them, or injure them in their turn. They may learn that many of the incongruities of messages and tomfooleries are only the innocent effusions of their own minds; they may learn that a continuance of their family relations in the *post-mortem* condition would lead to interminable quarrels and difficulties, and that they may have to take up the thread of life again where they left it, after shuffling off this mortal coil, and return to a world they despise.

As to what the so-called *Materialists* could learn, I will say nothing. They can learn nothing under any circumstances, because they are blind; and, besides, there are at present very few outspoken materialists in America—outside the lunatic asylums.

So far even the meaning of the word Theosophy is a puzzle to them. Let me, therefore, tell them, that "Theosophy" or divine wisdom is the intuitional perception of the truth. It proves that every man is a "son of God," or a part of the divine essence, out of which the universe is formed, and that

he possesses extraordinary powers, which can be developed by a course of proper physical and mental training.

A Theosophist is one who has learned to subdue his passions and to keep his desires within due bounds, who is a perfect master of himself and acts up to his highest intuitions, especially in accordance with the principles of justice and truth. He has purified himself and his spirit, and being free from the attractions of matter, is able to soar to higher spheres and perceive verities, which are yet a mystery to the ordinary run of mankind. As he advances, he grows stronger, until he becomes a god himself.

So far the blind have been leading the blind, and vice and social corruption have followed; but let it once be understood that after the dissolution of the physical body, there is a far higher existence, which we may obtain by will and determination, and that in the beautiful language of Edwin Arnold,—

“Before beginning and without an end,
As space eternal and as surety sure,
Is fixed a power divine which moves to good,
Only 'ts laws endure.”

If this idea is grasped and realized, then man becomes a responsible being, and his will becomes free. It will then appear foolish and unprofitable to do wrong; there will be no more inducement to be selfish; war and bloodshed will cease; and the angel of peace step in their place. The devil will be killed; his professional combatants will find their occupation gone; harmony will prevail; and we all will take our refuge in the law of good, whose concrete embodiment is to be found in the esoteric philosophy, evolved and perfected by the old Aryan Rishis and Munis.

Mr. T. W. Brown of the London Lodge Theosophical Society, read the following address, sent by its President:—

From MRS. A. KINGSFORD, M. D., President of the British London Lodge (Branch) Theosophical Society.

TO THE PRESIDENT OF THE THEOSOPHICAL SOCIETY.

DEAR SIR AND BROTHER,—It gives me great pleasure to address you officially, for the first time, as President of the British Theosophical Society. This letter must do duty as a delegate from our Lodge to your Anniversary Meeting of December, it being impracticable to send you any one of our brethren as a representative.

I venture, therefore, to ask that you will permit me, as chief of your British Fellows, to lay first before you, in your official capacity, and subsequently before the readers of the *Theosophist*, a brief *resumé* of what I believe to be the right aims and method of our work in future, and the wisest policy possible to our Society.

I have read with interest, and hail with joy, the evidences published in the October number of your Journal, (pages 10 and 11 of Supplement) of a *rapprochement* between the Theosophical Society of India and a Christian Mission established in that country.

To me personally, it has always been a matter of regret that in attacking the orthodox presentation of Christianity, your Society has hitherto been hardly careful to guard itself against the imputation of antagonism to the essential mysteries of that religion.

In my inaugural address, delivered at the *soiree*, held by the London Lodge last July,—an account of which is given in p. 4 of the Supplement to the October *Theosophist*,—I endeavoured to put before our Fellows and our guests what I hold to be the true attitude of Theosophy towards all the great popular creeds of past and present; and I was gratified to have read, quite unexpectedly, in the course of Mr. Sinnett's subsequent discourse, a letter from one of the Indian adepts, in which my own view was emphatically endorsed and ratified. The writer said:—

“Once delivered from the dead weight of dogmatic interpretations and anthropomorphic conceptions, the fundamental doctrines of all religions will be found to be identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different means for one and the same highway to final bliss. Mystical Christianity, that is to say, that Christianity which teaches *self-redemption* through one's own seventh principle,—the liberated Paramatma or Aurgocides, called by the one, Christ, by the other, Buddha, and equivalent to regeneration or re-birth in spirit—will be just the same truth as the Nirvana of Buddhism.”

These are wise and far-seeing words, and ought to sound for us the key-note of our policy and aims, especially in regard to the work of the Society in Christian lands like

England and France. It is not by wholly setting aside and rejecting names and symbols, hallowed by familiar use among our people from their birth as a nation, that we shall create for ourselves the largest sphere of usefulness. It is not so much the revelation of a new religious system that is needed here, as a true interpretation of the religion now existing.

In the country in which your labours are conducted, you are undoubtedly right in adopting as your platform the exposition of that form and system of doctrine which is indigenous to the race and soil of India. The terms you employ, the names of the various deities, principles and conditions, etc., to which continual allusion is made, whether in the pages of the *Theosophist* or in your own oral addresses, are familiar to the mass of your Oriental readers and hearers. But in this quarter of the world, they are meaningless and unintelligible save to a few—a *very* few—students of Asiatic literature. Most of us, in reading such expositions, skip the terms and names unfamiliar to us, and lose, of course, utterly, the force of their interpretation. Not knowing their exoteric acceptance, it is impossible for us to appreciate the demonstration of their esoteric value. And if this be the case with Fellows of the Society, it is easy to judge of the insuperable difficulties which such reading must present to those who are altogether strangers to our system and design. It is too much to ask English-speaking people, with but little leisure, to devote the necessary time, toil and trouble to the study of a foreign language and theology, as a preliminary to the explanation of problems which are related to that theology, and which do not immediately involve or concern their own, so far as they can see. Much more, the mysteries of existence which underlie all religious structures, ought to be expounded in familiar terms, as well to Occidental as to Eastern enquirers, without need of recourse to foreign epithets or reference to processes which, to the Western mind, must necessarily be so obscure and difficult of comprehension as to repel it from the serious consideration such matters demand.

Orthodox Christianity, both in Catholic and in Protestant countries, is languishing on account of a radical defect in its method,—to wit, the exoteric and historical sense in which, exclusively, its dogmas are taught and enforced. It should be the task of Theosophy in these countries, to convert the materialistic and, therefore, idolatrous interpretation of the ancestral faith and doctrine into a spiritual one,—to lift the plane of the Christian creed from the exoteric to the esoteric level, and thus, without touching a stone or displacing a beam of the holy city, to carry it all up intact from earth to heaven. Such a transmutation, such a translation as this, would at once silence the objections and accusations now legitimately and reasonably brought by thinkers, scholars and scientists against ecclesiastical teaching. For it would lift Religion into its only proper sphere; it would enfranchise the concerns and interests of the soul from the bondage of the Letter and the Form, of Time and of Criticism, and thus from the harassing and always ineffectual endeavour to keep pace with the flux and reflux of material speculation and scientific discovery.

Nor is the task, thus proposed, by any means a hard one. It needs but to be demonstrated, first, that the dogmas and central figures of Christianity are identical with those of all other past and present religious systems,—a demonstration already largely before the world; next, that these dogmas being manifestly untrue and untenable in a material sense, and these figures clearly unhistorical, their true plane is to be sought not where hitherto it has been the endeavour of the Church to find them—in the sepulchre of tradition, among the dry bones of the past, but rather in the living and immutable Heaven to which we, who truly desire to find ‘the Lord,’ must in heart and mind ascend.

“Why seek ye the Living among the dead?
He is not here, He is risen.”

Lastly, it should be demonstrated that these events and personages, hitherto wrongly supposed to be purely historical, accurately represent the processes and principles concerned in *interior development*, and respond perfectly to the definite and eternal needs of the human ego. That thus the Initiate has no quarrel with the true Christian religion or with its symbolism, but only with the current orthodox interpretation of that religion and symbolism. For he knows that it is in the noumenal and not in the phenomenal world, on the spiritual, not on the material plane that he must look for the whole process of the Fall, the Exile, the Immaculate Conception, the Incarnation, the Passion, the Crucifixion, the Resurrection, the Ascension, and the Coming of the

Holy Spirit. And any mode of interpretation which implies other than this, is not celestial but terrene, and due to that intrusion of earthly elements into things divine, that conversion of the inner into the outer, that materialisation of the spiritual, which constitutes idolatry.

For, such of us as know and live the inner life, are saved, not by any Cross on Calvary eighteen hundred years ago, not by any physical blood-shedding, not by any vicarious passion of tears and scourge and spear; not by the Christ-Jesus, the God within us, the Immanuel of the heart, born and working mighty works, and offering oblation in our own lives, in our own persons, redeeming us from the world and making us sons of God, and heirs of everlasting life.*

It is because I earnestly desire to rescue the divine and lovely teachings of Christianity from the abyss of anthropomorphism, idolatry and contempt, that I have deprecated with fervour the apparent endorsement given by the *Theosophist* to the coarse and ignorant ribaldry with which these teachings are befouled by such writers as the authors of certain Antichristian literature. These men are materialists of the grossest type, and their indecent onslaughts on Christian faith and doctrine are wholly devoid of intelligence and learning. They are ignorant of the very alphabet of the sacred tongue in which are written the mysteries they presume to criticise and vilify. It is no love for orthodoxy nor desire to spare it that calls forth from me this protest. Bigotry and religious exclusivism are intolerable to me; such movements and demonstrations as that afforded by the Salvation Army, are to me the very type of the abomination that maketh desolate. But it is inconsistent with the whole end and aim of Theosophy—the science of the Divine—that it should lend its countenance to the desecration of Divine things, and to the dissemination of shallow witticisms and flippant suggestions bordering on the obscene. Many of the men who perpetrate these attacks on the Christian mysteries, are upholders of the worst crudities of materialism; the special organ of their school advocates vivisection and ‘Malthusianism,’ and pleads the lowest utilities and the most sensual enjoyments as a sufficient vindication of practices alike repugnant to justice, to morality and to the highest interests of the race. Surely our Society would wish its fair fame cleared of the suspicion of approving such views of Man’s destiny and place in Nature as these teachings imply.

Confident as I am that the idea, I have thus ventured to put forward, of the attitude which our Society ought to take in respect of Christian doctrine, will meet with the approbation of those highest in authority among you, I venture to add a few words on a kindred subject affecting the direction to be taken, in this country above all, in regard to what I may fairly call the Theosophical creed. That creed should be essentially *spiritual*, and all its articles should relate to interior conditions, principles and processes. It should be based upon experimental knowledge, not on authority, and its central figures should be attributes, qualities and sacraments, (mysteries)—not persons nor events, however great or remarkable. For persons and events belong to Time and to the phenomenal, while principles and processes are eternal and noumenal. The historical method has been the bane of the Churches. Let Theosophy and Theosophists remember that history and individual entities must be ever regarded by them as constituting the accidental and not the essential element in a system which aims at repairing the errors of the theologians by reconstituting the mysteries on a scientific and intelligent basis.

Suffer me, in conclusion, to expound for your readers’ meditation a certain passage in the Christian Evangel which has hitherto been supposed to bear a meaning purely circumstantial, but which, in the light of the interpretative method, appears to carry a signification closely related to the work which I trust to see inaugurated, under the auspices of a truly Catholic Theosophy:—

“And it came to pass that as the multitudes pressed upon him to hear the Word of God, he stood by the lake of Genesareth.

And saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets.

And going into one of the ships, that was Simon’s, he desired him to draw back a little from the land. And sitting, he taught the multitudes out of the ship.

Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught.

And Simon answering, said to him: Master, we have laboured all the night, and have taken nothing: but at thy Word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking.

Which, when Simon Peter saw, he fell down at Jesus’ knees, saying: Depart from me, for I am a sinful man, O Lord.

For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken.

And so were also James and John, the sons of Zebedee, who were Simon’s partners.

And Jesus saith to Simon: Fear not: from henceforth thou shalt catch men.”—St. Luke, ch. v. (*Douay Version*).

In this parable, the Christ standing by the water-side is the Logos, the Word of God, and the lake by which he stands is the Psychic element, the soul of the Macrocosm and Microcosm. (Genesareth,—the garden of God.) Beside these spiritual waters there are two ships, but they are empty; their owners have gone out of them and are washing their nets. These empty ships are the two ancient Parent Churches of East and West, the Asiatic and the Pagan. At the time of the re-birth of the mysteries under the Christian dispensation, both these Churches were barren and vacated, the life and vital power which once thundered from their Sinais and Olympuses were dead and gone out of them, the glory of their ancient oracles and hierarchies was no more, the nets with which they once had caught the *Gnosis* and spiritual graces needed cleansing and renovation; the vivifying spirits or angels which had animated these two Churches had forsaken their shrines.

And the Christ, the Word, entered into one of them, which was Peter’s, and desired him to thrust out a *little* from the land. The ship into which the Christian Logos thus entered at its outset was undoubtedly the Pagan Church which had its head-quarters at Rome. It can be proved from monumental evidence and from the writings of the Fathers—(see, *inter alia*, *Monumental Christianity*, by Presbyter Lundy,) that the new faith, whose epiphany must have been at Alexandria, adopted from its earliest age the symbols, the rites and the ceremonials of the expiring Pagan system, incorporating them into its own mysteries, endowing them with new vitality, and thus perpetuating and preserving them almost intact to our own times.

Peter is the universally accepted representative of the Genius of Rome. Peter’s Ship is the Roman Church of this day, even as the ship of Janus was in pre-Christian times the appropriate symbol of Pagan Rome. Peter is the opener and shutter of the gates of the Church, even as Janus was of the portals of heaven. It is, therefore, into this Pagan Church of Rome that the Logos enters, and prays its genius to thrust out a little from the land. Now in sacred allegory, the ‘land’ or earth is always a figure for the bodily element, as opposed to water, or the soul. It represents matter, and material plane and affinities.

We see then that the Word, or ‘Christ’ demanded in this first age of the Christian dispensation the partial spiritualisation of the existing Church,—demanded the basis of doctrine and dogma to be shifted from the mere dry earthly bottom of materialism and hero-worship on which it had become stranded, to the more appropriate element of ethical religion, the province of soul,—not yet however far removed from the shallows of literalism and dogma. This done, the word abides on the renovated Church and, for a time, teaches the people from its midst.

Then comes the age which is now upon us, the age in which the Logos ceases to speak in the Christian Church; and the injunction is given to the Angel of the Church;—Launch out into the deep and let down your net for a draught. Quit the very shores and coasts of materialism, give up the accessories at human tradition which, in this era of science, are both apt to offend, and so to narrow your horizon as to prevent you from reaping your due harvest of truth; abandon all appeals to mere historical exegesis, and launch out into the deep of a purely spiritual and metaphysical element. Recognise this, and this alone henceforward, as the true and proper sphere of the Church.

* See *The Perfect Way*, p. 117, ‘The Atonement.’

And the Apostle of the Church answers, "Master, all through the dark ages, the mediæval times in which superstition and sacerdotalism reigned supreme and unquestioned,—the night of Christendom,—we toiled in vain; the Church acquired no real light, she gained no solid truth or living knowledge. But now, at last, at thy word, she shall launch out into the Deep of Thought, and let down her net for a draught."

And a mighty success is prophesied to follow this change in the method and system of religious doctrine. The net of the Church encloses a vast multitude of mystic truth and knowledge,—more even than a single Church is competent to deal with; their number and importance are such that the Apostles or Hierarchs of the Christian Church find themselves well nigh overwhelmed by the wealth of the treasury they have laid open. They call in the aid of the ancient oriental Church, with its Angels, to bear an equal hand in the labours of spiritualisation, the diffusion of truth, the propaganda of the divine *Guosis* and the triumphs of esoteric Religion. Henceforth the toilers in the two Churches of East and West are partners; the Vedas and the Tripetika find their interpretation in the same language, and by the same method as the Christian Evangel, Krishna, Buddha and Christ are united, and a true Brotherhood—a true *Eirenicon* is preached to men.

From that day forth, 'the Church Catholic and Christian need have no fear, for she shall indeed, catch men.'

And so, suffer me to remain,

Fraternally yours,

A Toiler in the Ship of Peter,

and

President of the British Theosophical Society.

LONDON LODGE, }
October 31st, 1883. }

MAJOR-GENERAL H. R. MORGAN, President of the Todabetta Theosophical Society, Ootacamund, then kindly undertook to read the address of one of our Paris Societies:—

FROM THE COUNTESS MARIE CAITHNESS,

Pres. of the Société Theosophique d'Orient et d'Occident;

TO H. P. BLAVATSKY,

Corr. Secretary of the Parent Theosophical Society.

51, RUE DE L'UNIVERSITE,

PARIS, 19th November 1883.

DEAR MADAME AND SISTER,

In view of the coming conference of the Theosophical Society at Madras, I desire to place before its leaders some thoughts which have been forcibly impressed on my mind regarding the position and action of our Society in this part of the world; and which, I find are shared by my friends and colleagues, Mrs. Kingsford and Mr. Maitland, the President and Vice-President of the London Lodge Theosophical Society.

In all the joint ideas and views of these our Brethren in England I fully concur, knowing, as I have done from the first, the nature and source of their Mission, and it is because I know that their work will be carried to completion, whether alone or in conjunction with the Theosophical Society, and that it is essentially one with that of the Theosophical Society. Especially as formulated in the revised rules of the London Lodge, that I desire to combine the aims and forces of both movements, their special one in which I take a personal interest, and that of the Theosophical Society.

With union both may succeed. With antagonism *one* must fail. The acceptance of the idea in my mind, will at least prevent the rise of what might become an *opposition* to the Theosophical Society, and that a formidable one.

Indeed, it is essential to the success of the Theosophical movement in a part of the world, already pre-occupied with, and committed to Christian ideas, that the platform adopted be harmonious to those ideas. Your own experience in India will have shown you the impossibility of effacing traditional and indigenous ideas, and replacing them by new and foreign ones.

The attempt to replace Hinduism by Christianity there has failed. Similarly, an attempt to replace Christianity by Buddhism here must fail also.

For the Theosophical Society to succeed here, therefore, it must recognise the Christian forms of Theosophy, and encourage the study of these, as well as those of the Orient—and to this end, all appearance of rivalry and antagonism must be carefully excluded from the Society's publications and programmes generally.

In order for Theosophy to succeed in France its members must be free both to seek for truth in all questions, and to submit it to the test of intelligent criticism. We cannot accept anything on "authority."

Already has one good result of your work been to rehabilitate Buddhism in the esteem of the Western world. This is because you have shown that beneath the apparently material forms, there lies a sacred system of thought. The application of the same method of analysis and interpretation to Christian forms will have the same result in regard to Christianity. When like you in the East we shall get rid of all incrustations and perversions, and so shall be in a position to compare and prove the substantial identity of the two systems, a course more than any other calculated to procreate a firm bond of Brotherhood.

By thus acting we should reap the success denied to the "Missionaries." For we should be working on a method infinitely surpassing theirs, in charity, in intelligence and in knowledge.

If only you can acquiesce in, and act on these suggestions, which after all are in strict accordance with, and conformity to, your Programme, you would enable us to present our Society to the world as bent not on destroying any particular form of religion, but as interpreting all religions, I believe we may anticipate results of incalculable magnitude. If, on the contrary, we remain fixed to a narrow and exclusive programme, we shall not only fail ourselves, but minister to the success of others.

I have the honour to remain, Dear Madame,

Sincerely yours,

MARIE CAITHNESS,

Duchesse de Pomar.

After which Major General Morgan delivered, on behalf of himself and his Branch at Ootacamund, the following address:—

As the Delegate of the Todabetta Theosophical Society, it is my pleasing duty to congratulate the Founders of the Parent Society on the great accession to their numbers they have lately received, and our Branch trusts that there is a magnificent future in store for the Society. The motto of the Society being, "There is no Religion higher than Truth," I would earnestly commend it to the attention of all Theosophists and to those inquiring regarding Theosophy. I have watched for a number of years the spread of Truth in India, and I regret to say, so far as I can learn, it is infinitesimal. Annual addresses have been delivered by the leading members of society both at the Senate House and Patcheappah's Hall, and these, though voluminous, do not dwell upon Truth,—which should be the beginning, middle and end of every exhortation—and the motto of our Society, fully bears me out in this.

MR. SOUNDRA POULE, Delegate from, and President of the Pondicherry Branch, delivered in French an address which will be translated and given in the separate pamphlet of the Annual Report. This gentleman was covered with gold medals of honour, and held in his hand the golden cane, given to him and his family by the French Government for various services rendered by them to the State. The biography of this, our Brother, is given in the October No. 1883.

PUNDIT PRAN NATH, Delegate and President of the Satya Marga Lucknow Theosophical Society, next read the following address:—

MR. CHAIRMAN AND GENTLEMEN,—We, the Members of the Lucknow Satya Marga Theosophical Society, have sent Pundit Pran Nath—our President—to represent us at the celebration of the Eighth Anniversary of the Parent Society. It is the custom on all such occasions for each Branch to say what it has effected during the year, what it is occupied with at present, and what it hopes to do in the future. This

Mr. H. C. Niblett, Delegate and President of the Prayag Psychic Theosophical Society, addressed as follows:—

MR. PRESIDENT AND BRETHREN,—I consider it the highest honor to represent the Prayag Psychic Theosophical Society as its delegate, an honor the more pleasurable in that it fully shows the brotherly feeling of the Hindus towards the foreigners now residing in their midst—a brotherly feeling which, I am sorry to say, is not shown by Christians towards one another. With this little addition I shall now read the address with which I have been entrusted:—

This Branch Society was originally formed on the 6th November 1881 under the designation of the Prayag Theosophical Society, but this designation was changed into the name, under which it now goes, on the 8th of November 1882.

This Branch Society was opened with only eight Fellows, and now in this short period of two years it has vastly augmented in number. Since its establishment it has been twice visited by the President-Founder, and once by our respected Madame Blavatsky.

At the last anniversary meeting it was said that this Branch 'have been trying mesmeric healing experiment with success beyond our expectation,' but during the last year greater success has attended mesmeric cures. An old gentleman who had the paralysis of the left hand has been wonderfully benefited, so that where he could not use that hand he has now the free use of it. Many other cases have been cured by mesmerism, and, among these, many cases of fever have given way, simply by tying round the neck of the patient mesmerised charms, given by one of our Fellows.

At the last visit of the President-Founder ample explanation and instruction in regard to mesmeric cures were given. A special Sub-committee has now been formed, where the greater part of our Fellows are practically learning the science, and the Branch hopes that in time the Fellows will become a real blessing to our city. Some of our more experienced Fellows in mesmerism have taken up chronic cases of fits, rheumatism, dyspepsia with painful fits, deafness and other diseases of a like nature. Some of these have been cured; others are in a fair way towards cure. Mesmerised oil and water have also done some good, and in a case of asthma, mesmerised water used for 14 days has done a deal of good, and it is expected and hoped that in another fortnight's time it will effect a perfect cure.

Some of the Fellows who have been successful with mesmeric cures are on the eve of opening a Mesmeric Hospital as soon as a convenient and central place is obtained. An institution of this kind is much needed.

A subscription list was opened at the last visit of our President-Founder for the establishment of a Sanskrit school. A large subscription was obtained the same evening, and the amount is daily being augmented. It is hoped that the required amount will be soon made up.

The President of this Branch had been engaged some time in translating for publication, in a book form, an abstract of the Occult Teachings, as given out by the Parent Society in the different publications. The translation is now complete. It is in the vernacular of the N. W. Provinces—the Urdu language.

The President of this Branch has also prepared a pamphlet in Hindi characters for free distribution among the Magh Mela brothers, which Mela will take place about the middle of January next. This pamphlet contains a short address calling upon the readers to study their religious philosophy, not to read their religious works according to the literal meaning of the words, but to search for their hidden or spiritual meaning, for in them will be found the true source of life, and also telling them that the statement of interested priests that the Mahatmas do not exist in this Kaliyuga is not true—that the Mahatmas do exist—that it is only the bad Karma of the people that keeps them away across the Himavat; and that our President-Founder and Madame Blavatsky are working under the orders of the Mahatmas for the good of the nation, and of all mankind. It is to be hoped that this small publication, which will be carried to all parts of India, will do a great deal of good.

The general public of Allahabad are now coming to know that the Society is not sectarian, but that it is based upon the platform of Universal Brotherhood, and the false rumour that the Theosophical Society was an apostatizing body preaching a strange doctrine, is fast losing ground. The last lecture, delivered by our President-Founder, has been the means of opening the eyes of truth-loving people, and if they but learn how to bring their intuitive powers into play, the regeneration of India will be complete, and the old happy Aryan days will once more be seen flourishing in this land.

Brethren, it is with extreme pleasure and heart-felt gratitudo that we look back to that period when the Founders first landed in India. May they long reside with us and see the fruit of their unselfish devotion to our cause!

As it is impossible to publish in the *Supplement* the speeches, delivered by all the delegates, we give but three more. The complete account of the Anniversary will be found in a separate pamphlet—*Manager*.

The Ceylon Delegate of the Colombo Theosophical Society, Mr. William de Abrew, F. T. S., was next in order. He spoke as follows:—

MR. CHAIRMAN, BROTHERS OF THE THEOSOPHICAL SOCIETY, LADIES AND GENTLEMEN,—Within the short space of time allowed to a speaker, it is not practicable to talk very long. Moreover, it is needless for me to expatiate upon the beauties of Theosophy, as it has been often done by abler persons. I shall, therefore, confine myself to the work of the Theosophical Society in Ceylon, which island I have the honor to represent along with my three colleagues on this most auspicious occasion.

The readers of the *Theosophist* are aware that the respected Founders came to our island in the year 1880, accompanied by a delegation of Hindu and Parsi Theosophists from Bombay. Notwithstanding the opposition which a philanthropic body must pass through at the hands of dogmatism, bigotry, uncharitableness and ignorant superstition, the Founders met with a success unparalleled in our small island. By degrees the misunderstanding about them in the minds of some of our people who look upon every foreigner—not quite unreasonably—with suspicion, faded away. And now every Buddhist, of whatever sect, has so much confidence in the Founders of our Society, that when justice was not properly done to them in the recent riots at Colombo, of which every one of you who reads newspapers is aware—at such a critical time the eyes of all Ceylon were turned to Colonel Olcott as the only person who could have their grievances redressed. We, therefore, at once telegraphed to him for assistance, and he kindly came over immediately. His labor in our behalf at such a trying time has been immensely beneficial to us.

His greatest service to our country is the raising by him of a National Fund for the revival of our religion and the education of our children in the ancestral Faith. We have already been able to start several schools, a weekly vernacular paper, and several publications for the benefit of those of our co-religionists, who, without the proper means of knowing the truths about their Faith, are led away from it.

Colonel Olcott's Buddhist Catechism, of which almost every one of you, I presume, is aware, has done an immense service to our cause. It has created an interest in our religion not only in our island, but almost all over the world. Its English edition and translation into the French are proofs of the admiration it has excited in the Western world in our Lord's teachings. It has also been the means of healing sectarian differences among ourselves, and we cannot sufficiently thank the author for this most important work.

And we are proud to say our efforts have been crowned with success beyond our expectations. Another good we have derived is, that having been led to a deeper study of our religion through the instrumentality of the Theosophical Society, we have learnt the most important fact that all sectarian differences are but matters of detail, and in many cases a mere war of words. There has thus been a friendly and brotherly feeling among the various sects; and who will dispute the fact that union is strength? Not only this: we have discovered that in essentials the doctrine taught by our world-over-honored Lord Buddha is identical with what the Illuminated Sages have been expounding to our brothers in this country. Forgetting, therefore, the disputes between our fathers and those of our Indian brethren, we have been inspired with a sincere admiration and love for our common ancestors, the ancient Aryans. The practical proof of this will be found in the fact of a committee of our Colombo Buddhist Branch coming here and planting a coconut tree in a Hindu Temple in this Presidency—a fact so grossly misrepresented by some narrow-minded bigots and fanatics, and in our standing on this platform in the company of Hindus of all sects and extending to them the right hand of fellowship. We have now only to take advantage of this opportunity to publicly express our appreciation of the kind treatment and brotherly hospitality we have received in this country at the hands of our brother-Theosophists from Tuticorin to Madras.

Then came the Parsee delegate of the Bombay Branch, Mr. Sorabji Davar, who read the following address on behalf of his Branch:—

It is now nearly five years since Theosophy first appeared in the city of Bombay. The difficulties and obstacles the Society had to fight its way through seemed insurmountable, and the prospect gloomy. After all the reverses that have been suffered, it is a source of the greatest joy to witness her triumph which this occasion of the 8th Anniversary fully testifies.

So long as the Head-quarters were in Bombay, the Bombay Branch had only a nominal personality. It was dependent on the generous protection of the Parent Society. But the time came, as it comes in everything mundane, when the responsibilities of a mature manhood had to be undertaken. Since the departure of the Founders our Branch has obtained its own local habitation where our meetings are regularly held. Recently we have purchased a number of books which form the nucleus of a Library. One of our members has recently published Dr. Ballantyne's translation of the Yoga Sutras of Patanjali, with Commentaries. The work has gone abroad, and the ideas it embodies are sure to attract sympathetic souls, waiting for more light on Theosophical subjects. There is a work in Marathi by Dhaneshwar, called "Ambrüt Anbhava" which, to translate freely, means the "Taste of Ambrosia," containing in aphorisms the Advaita Philosophy in all its purity, free from the strange incongruities which disfigure some recent treatises on Vedantism. This work is very difficult to understand, partly on account of the abstruse character of the subject treated, and partly on account of its being written in archaic Marathi. It has recently been commented on and edited with notes in Marathi by a competent authority who has fully seized the spirit in which Dhaneshwar has written the work. Arrangements are being made with its talented author for its publication. The work will be

of the greatest service to those engaged in the study of Adwaitic Philosophy. As regards practical work there is not much to say. But it must be stated that some of the members who have understood the aims and objects of the Parent Society, are trying to shape their life according to the high standard, placed before them by Theosophy; and although bound hand and foot by the inexorable law of "Karma," they fail to advance now, yet they look hopefully forward to a brighter future. At present one of our members is engaged in practising curative mesmerism with considerable success. We again have this consolation that Bombay has given to Theosophy two members, who, by their unselfish devotion to the cause, have attracted universal attention. The psychological development of one of them recorded in the last No. of the *Theosophist* is a source of the greatest encouragement to us all in the unselfish luxury of doing good.

All the ridicule and misrepresentations which the press of Western India indulged in, are being replaced by a more guarded tone towards Theosophy. People have begun to inquire about Theosophy, and show it a spirit of tolerance. There is a Marathi magazine published every month at Poona, containing translations of some of the selected articles from the *Theosophist*. This periodical is doing a great service in familiarising the people of Western India with Theosophical lore and securing their sympathy. In the biography, recently published under the patronage of the Dakshina Prizé Committee in Marathi of Eknath, one of the galaxy of saints, philosophers and poets of Western India, while discussing the credibility to be attached to the so-called miracles, performed by the saint, the authors make mention of our Founders and the *Theosophist*. He asks if Col. Olcott and Mmo. Blavatsky by purely scientific means perform some spiritual phenomena, why the so-called miracles performed by the great saint could not be believed in?

These facts show that the Theosophical movement is not ignored in Western India, but that it occupies the attention of discerning persons. There is, therefore, every encouragement for us to work hard in the cause of truth.

The last and most stirring address by a Delegate was that delivered by Babu Norendra Nath Sen, the President of the Calcutta T. S., and the eminent Editor of the *Indian Mirror*. He was received with every possible mark of appreciation by his brother-Delegates, and the Madras native public in attendance. He spoke as follows with his usual vigor and impressiveness:—

FRIENDS AND BROTHERS OF MADRAS,—I have come from Calcutta to offer you my friendly and fraternal greetings on the occasion of this eighth Anniversary of the Theosophical Society. You, my countrymen of Madras, form an important branch of the great Indian family; and I come from the other side of India, historic Bengal, as a brother from the East, to extend the right-hand of fellowship to my brothers of the South, assembled here to-night to celebrate this jubilee of Universal Brotherhood; and I hope to find a warm response and to be greeted as an Indian, as one of you, and not simply as a Bengali. My brothers, I hate to see ourselves called Bengalis; and yourselves, Madrassesees. I hope the day is not distant when we all, the people of this country, will be welded into a homogeneous whole, and forget to call ourselves by any other name than Indians or Aryans. Let us drown all our sectional prejudices, and look upon each other, as, in fact, we are, and as is intended by our Great Maker—as units of the ONE LIFE pervading this universe, and as members of one great family. Our first duty should be to form a Universal Brotherhood among ourselves, and, unless we do so, it is of no use expecting to form a Universal Brotherhood with the other branches of the human race. Let us in our own small family in this home of the ancient civilization of the world, set an example, so that we may attract other nations to our fold. Let us try our best to realise in ourselves in every shape and form the character of the Aryans of old. The number of religions in the world, my brothers, is endless. The first object of every religion should be to bind together men of all races and of all classes by ties of Universal Brotherhood. If any religion fails to fulfil this cardinal principle, it is wholly useless. But Theosophy makes Universal Brotherhood its first object. And whether it be a religion or not, it is the best religion that can be preached to the world. Let each of us, Theosophists, then by his own conduct in life, show that Universal Brotherhood is not a myth, but a reality, and, thus, go on adding to our numbers considerably from year to year. Example teaches better than precept; and the days of preaching, my friends, are passed. We have had enough of preaching. The day of action has arrived; let us now practise what we have hitherto

preached. Gentlemen, it so happens, that, while we are celebrating this annual commemoration of our Society, the Christians are celebrating their great religious festival. They consider this to be the peculiar season for the cultivation of peace and good-will among mankind. It is rather a strange coincidence that we should, at exactly the same time, be preaching and, I hope, also practising, the principle of Universal Brotherhood. We, are not Christians—we are regarded as heathens. We are traduced as a debased race. We are calumniated, I am sorry to say, in unmeasured terms. But let us be traduced and calumniated as much as possible. We have found a haven in Theosophy. We had hitherto been wayward strangers in our own home. But, thanks to the High Powers, the voice of Theosophy, which contains the germs of our ancient religion, philosophy and science, has at last made itself heard through foreign tongues in our dear land of *Aryavarta*, and called us back from our wayward course. Let us now act up strictly to the teachings of Theosophy, and by our own personal lives give the lie to all the calumnies that may be heaped upon us, as a nation; and though we may not be Christians, let us yield the palm to none in love of Humanity and in fear of God. That should be the great aim of life among us all. The tongue of calumny will then be effectually silenced and, in spite of ourselves, we shall raise ourselves in the estimation of the whole world, if we shame even the Christians themselves by our own practical lives and examples. Our duties and responsibilities as the descendants of the great Aryans, as the inheritors of a great name, and the possessors of glorious traditions are vast and manifold. We are a fallen nation; it is now our turn to retrieve our ancient reputation and, if possible, try even to excel the glory of our great ancestors. When we consider the degradation of our mother-land, we are overpowered by our sense of responsibility. We, Indians, must not consider our duties in life fulfilled, if we only faithfully perform all that we owe in our personal relations in the world. Every native of India is a guardian of his country's interests; the more so, every educated native. He is in his own person the representative, as well as the guide of his less educated and his uneducated countrymen. The responsibilities of education cannot be over-estimated. We are all answerable for our own deeds. If an educated native be wanting in his duty to his country, he proves unfaithful to the sacred trust, impliedly vested in him by his education.

And when his world's career is over, he will be answerable for this, as well as for all other failures in life. Our time is too valuable to be lost in frivolous amusements; for every moment wasted we shall be called to a strict account. Life in all cases is a continued struggle. But it is the more so in our case, as we have to rebuild the ancient fabric of our national greatness. When we get a glimpse into the future of human existence, it will be found that our struggle does not end here below, but that it begins anew in another world, and that there is almost an endless succession of lives till *Nirvana* is attained. So we must not allow ourselves to be idle for a moment and to complain of want of rest. As we go on working for the good of our country, we shall find ineffable pleasure in the work that we do. The dignity of labor is always great, but it is particularly so, when labor is directed to the furtherance of the cause of one's fallen country. Brothers and fellow-workers of Madras, last year I had the pleasure of addressing a Bombay audience, and expatiated on the good that Theosophy is likely to do to India. This year I have the pleasure of appearing, before you, as a laborer in the same vineyard. Bombay is too commercial; but still for all that she in her own way is contributing to the progress of India. If Bombay is commercial, Madras, I should think, is spiritual and, Bengal, as some people say, is intellectual. Madras is proverbially the land of conservatism. Theosophy has found its proper home among you, and should find a more congenial soil here than anywhere else. While in Bengal the teachings of Theosophy may

sound new to many Europeanised Hindus; to you, people of Madras, they are nothing new. Western education has not done the same work of destruction among your ancient usages and traditions, as in other parts of India. I think you and the Cingalese still approach more nearly the ancient Aryans than any other race in India.

It is a pleasure to be in your midst; for you remind me, however remotely, of the marked characteristics of our common ancestors. As, therefore, one of your humble brothers, I greet you with as much warmth as my feeble tongue can express. At all events, it is a pleasure, even for a time, to come away from Calcutta, amid the jarring elements that are now dividing society in our city, to cultivate brotherly feeling among you. Gentlemen, since the celebration of the last Anniversary at Bombay, Theosophy has made a deeper impression upon me than ever. I consider it a great piece of good fortune that I have had the opportunity of learning its esoteric doctrines. I have found a new world opened to me. In fact, I have suddenly discovered a mine of gold in my desultory researches in life. I feel a happier and stronger man. *I now know what I am*, and what I am likely to be, if I only try to be what I should be. I regret that this new light did not dawn upon me at an earlier stage of my earthly career. It pains me to think that so much time of my life has been wasted. I hope only that by the blessings of the High Powers ruling the destinies of this world, I may yet acquire a larger knowledge of the mysteries of nature and be enabled to attain that standard of excellence, of which, I am grieved to say, I feel very far short. Every event in life possesses a deep significance and interest for me now, and I feel peculiar joy in watching and analysing the events of the world, as controlled by the higher Providence. My belief in the existence of the great Himalayan Brothers has been even more strengthened this year than in the last; and however an incredulous and unthinking public may disbelieve their existence, considering all the events that are transpiring around us and watching the signs of the times and their gradual development, I feel almost a presentiment that the day is not far distant, when the existence of the Brothers will make itself more perceptibly felt and the world will be astounded and stand aghast at its own scepticism and unbelief! But I believe it is in our power to accelerate the approach of that day, if we only show ourselves worthy of their favors. We are now at the dawn of a new era; and the approaching light will gradually disperse the gloom of ignorance and unbelief in which we have hitherto been enveloped. The great theory of evolution will apply to time; and it will always be an interesting study from this time forward to watch the gradual development of events which promise to bring us to that happy day, on which all the races, peopling this world, will form one Universal Brotherhood, and we shall revel in peace in the simplicity of old. I look upon Theosophy as a priceless gift to the children of India, vouchsafed in the mercy of those Great Beings, who are the custodians of a knowledge of the deepest secrets of nature. We should feel deeply thankful to them for the more than fatherly interest they have displayed towards us by spontaneously affording us a chance of sharing that knowledge with them. This fact in itself ought to be sufficiently hopeful and encouraging to induce us to meet their efforts to give us an insight into that knowledge in a corresponding spirit, and to show ourselves deserving of what they have already done, and are prepared to do for us. It rests with us alone to reach the goal, which they have pointed out to us. Remember that we are likely to lose an inestimable prize, if by our neglect we prove ourselves in the least undeserving of their efforts to promote our weal. When we know that the Theosophical Society is under their special protection and care, we cannot but be led to redouble our energies to work for the furtherance of its

great cause. The light of the West was derived from the East, and the extinct light in the East is being rekindled to diffuse itself far and wide again. History always repeats itself, and we shall have a repetition of it in our own native land. We are now only receiving our first lesson in that repeated history, and many a page has yet to unfold itself. With patience and perseverance you will reap your reward in time. The world in its learned ignorance may laugh at the Theosophists now, but we pity it in the present, and a day will come when we shall be able to remind the world that "he laughs best who laughs last." We can afford to be laughed at, but we cannot certainly afford to allow the world to wilfully shut its eyes to the truths of Theosophy and to refrain from enquiring into them.

The circumstances of India have come exactly to that stage in which Theosophy more than anything else is needed to elevate us as a nation, and to make our foreign rulers interested in our country, more for its moral and intellectual treasures than for its material wealth, and to persuade them not to scorn us but to cherish a more kindly feeling for us. To me the future of India is an open book. Take courage, my friends. Always act, as Theosophists should act. Cast away base selfishness in your efforts to serve your country. Be honest and truthful, as the old Aryans were, not in word only, but in deed also. Fear no man; for we are all equal. Always speak out, especially when the interests of the country are concerned. If you want to win your own respect and the respect of others, be not hypocrites, toadies or time-servers. We can only correct ourselves and correct others, and remove all the abuses and evils in this world by having the courage of our convictions in speaking the truth. We badly want some men of true metal among us—men, whom no difficulties will daunt, who will not sacrifice truth on any account, whom no worldly inducements, however high or dazzling, will lead astray from the straight path of duty. And then, and then only, we can expect to be a great nation, but not before.

If all other addresses had been applauded, this one was the most vociferously so. After this several letters were read, of which two are given below, one of the Rev. Sumangala, Buddhist High Priest, the other from our respected friend and Brother, Iyaloo Naidoo, of Hyderabad:—

From REV. SUMANGALA, Buddhist High Priest at Colombo;
To COL. H. S. OLCOTT, President T. S.

DEAR SIR AND BROTHER,—I have much pleasure to inform you that Dr. Hartman paid me a visit on his way to Madras as a delegate representing the American Societies at your Parent Society's Annual Meeting, which is to be held on the 27-28th Inst., and I am doubly happy to see that Theosophy so far from being at an end in America, as falsely reported in some local papers, is growing daily stronger, and that its members take so much trouble in coming over to India on its work. I would have been also glad to be present at your meeting, but old age and my much impaired health do not permit me to leave the Island. I, therefore, have much pleasure in introducing brother W. de Abrew and C. P. Gunawardana, our able and much beloved Secretary, of the Colombo Society, as delegates to represent the Buddhist members in Ceylon to the Annual Meeting. They carry with them my best wishes and fraternal greetings to all good Theosophists who meet on that auspicious occasion.

As to the Colombo branch, it is not altogether what it ought to be, and considering the responsibilities which lie on it, should carry on the work more boldly, more vigorously and with a stronger hand, since it is surrounded by powerful and implacable enemies—it is very weak indeed. The cause of this backward state may be traced in the want of a competent leader to take care and to work it properly. We admit that you, Sir, of course, are quite unable to devote the whole of your time to this work in the Island; for it is certain that India with its crores of inhabitants will deeply feel the loss of your beneficial acts and philanthropic work. Still, if you are in a position to spend more time in Ceylon for the benefit of the Buddhists, who look to you as the only fit person to bring on the revival of their religion to its ancient glory, they would no doubt prefer your presence to that of any body else.

But, as the case stands now, we shall be relieved of much anxiety if you could make arrangements to send some competent person to remain here, at least for some time, even until the great work you have begun in raising the Buddhist National Fund could be brought to a successful issue and the Society placed on a sound footing.

There is every indication of success in this matter, if the work is properly carried on. So far as I can gather from the local press, the policy, of our new Governor in regard to the education question, seems to me quite a different one from that of his predecessor. So I could see that you would find much good and substantial work in that direction before long, if you could only impress on their minds the usefulness and the immense good that could be done to Buddhists if they would see to the question in its proper light, specially at the present time.

The only reason in bringing those facts at this time to your notice, is that I see delay or procrastination is dangerous in this instance as in many others. Last year, within three months you were able to raise some 6,000 Rs. in the Southern Province for the Fund, and in the year before last you collected some 4,000 Rs. in the Western Province within a very limited time; but this year nothing has been done, as you had no time to devote to it. So you can judge that the Buddhists are willing to give you a larger measure of help and sympathy if you only come among them.

Therefore, it seems to me that had you been able to engage in this work without any interruption during the last three years, I am certain Rs. 30,000 could have been collected without much difficulty, and a practical effect would have been given to so beneficent a work. You will agree with me that immediate steps ought to be taken in carrying on this much neglected and most important work. I have full confidence that with your continual and earnest efforts the improvement of education among Buddhists will be a *fait accompli*.

HYDERABAD, CHUDDERGHAT,
24th December 1883.

DEAR AND RESPECTED SISTER AND BROTHER,—My desire to be present at the ceremony of the Anniversary which is to take place on the 27th Instant cannot, I am very sorry, be accomplished owing to domestic difficulties, some of which you are, I suppose, aware of. This Anniversary is a very important one and an historical event, as it is the first to be held at Madras, the capital of the Southern country, where the existence of Mahatmas and Siddhas is known to man, woman and child, and where psychical phenomena are performed by some Adepts through their chelas daily in one part or the other. Delegates from different parts of the world will attend the grand meeting, and some of them are no doubt approved chelas of our Holy and Illustrious Masters. The mere act of my paying them my respects will be a happy occurrence in my life.

Some of the venerable brothers and Adepts will bless the meeting with their presence in spirit if not in physical body, so my desire has been great to be present at the occasion; but unfortunately family affairs prevent my leaving Hyderabad at the present juncture.

But although I may not be with you at the Anniversary in body, yet I beg to assure you that my spirit will be there to thank you both gratefully and sincerely for the *great* and *earnest* work you have at such *great sacrifice* undertaken for the spiritual welfare of Aryavarta.

May I ask you to cause this letter to be read to the delegates, and to tender them my heartfelt thanks for the real devotion and admiration they evince for Theosophy or Universal Brotherhood bound together to develop Psychical powers latent in man.

Yours fraternally and obediently,

P. IYALOO NAIDU, F. T. S.,
Vice-President Madras Branch and a
Councillor of the Parent Theos. Society.

To

MADAME H. P. BLAVATSKY and
COL. H. S. OLCOTT,
Founders of Theosophical Society.

We copy from some independent and hitherto not very friendly testimony—the Madras papers.

THE THEOSOPHICAL ANNIVERSARY.

The eighth anniversary of the founding of the Theosophical Society was celebrated, on Thursday evening, by the members of the local branch and the Indian and foreign delegates, under the presidency of Colonel Olcott and Madame Blavatsky. The occasion seems to have been one of more than ordinary interest, as addresses were to be delivered not only by delegates from London, America, France and Germany, but by about seventy others, including those from Calcutta, Bombay, Lucknow, Ceylon and even Pondicherry. Calcutta was represented by Mr. Norendra Nath Sen, the talented Editor of the *Indian Mirror*, whose address was the *piece-de-resistance* of the evening. The gathering, which included a good many notabilities, was in a spacious and magnificent *shamiana* erected before Colonel Olcott's residence. A thousand chairs, we are told, were provided (all of which were occupied) besides benches,

and standing room; and so crowded was the place that it is estimated that not less than a thousand and six hundred persons were present. Among the more noticeable were Rajah Sir T. Madava Rao, K. C. S. I. Rajah G. N. Gajapathi Rao, Dewan Bahadur Ragooath Rao, Mr. Seshagiri Rao, Mr. Sreenivasa Rao, Mr. Multiraviny Chetty Garu, Mr. C. V. Cunniah Chetty, Major General and Mrs. Morgan and the majority of the Vakils of the High Court. The carpeted *daïs* on which the presidential chairs were placed, was surrounded by a canopy supported by massive silver posts, the canopy itself being an exquisite work of art, of cloth of gold. Beside the *daïs* was suspended the banner of the Theosophical Society, upon which were the letters T. S. and the motto of the Society in Marhatti. The *shamiana* was brilliantly illumined by shades and chandeliers, Madame Blavatsky wore the glittering badge of the Society, consisting of the double triangle in precious metal. The meeting seemed very enthusiastic, and the speakers were frequently interrupted by vociferous cheering. There were about seventy delegates present, all of whom were prepared to speak; but as so many speeches would most probably have lengthened out the meeting till day-light, only the most prominent of the delegates delivered addresses, the President announcing that all the addresses would be published, in their entirety, in the Society's journal, the *Theosophist*. After the meeting, a grand reception was held in the spacious verandah and hall of the Theosophists' residence, which was brilliantly illumined and furnished. A band was in attendance to enliven the occasion, and the gathering dispersed, to the strains of the National Anthem, at about half past 8 o'clock.—(*Madras Times*).

On December 28th, the Convention devoted the morning to business and adjourned at 1 P. M. at 5, the Delegates met at Patcheappa's Hall. Dewan Bahadur R. Ragnath Row, in charge of the arrangements, had caused the building to be decorated inside and out with flags and evergreens around. In the Hall were suspended 85 shields, inscribed with the name and date of formation of each of our Indian and Ceylon Branches. A brilliant illumination was made by a range of handsome lustres kindly lent by our Vice-President C. V. Cunniah Chetty Garoo; and on the platform outside the building were a great quantity of lights, among them many electric lamps. The columns supporting the portals were wreathed with coloured streams and greenery; the stair-case was lined with potted plants and over the arch doorway leading from the street was a transparency with red and gold inscribed

"TRUTH, THEOSOPIY, UNIVERSAL BROTHERHOOD."

A band of native musicians playing upon European instruments discoursed native and foreign airs. We have always been accustomed to crowds at our several meetings at the Hall, but the building and its approaches were never so blocked up as on this occasion. Even the roofs of the adjacent buildings were black with spectators. When the hour for commencement arrived, the President-Founder preceded by the standard-bearer carrying the splendid Banner of the Parent Society, had great difficulty in forcing his way into the building. The entrance of the Banner was greeted with deafening applause. And this enthusiasm was the key-note to the whole affair. First came the delegates, of whom only one half had time to say a few words,—and they were applauded with enthusiasm,—most of all those from America, Europe, Ceylon and French East-Indies. Of the Indian orators Babu Norendra Nath Sen received the greatest ovation. As we were ourselves too actively occupied to make any notes, we are glad to be able to copy the Report of the *Madras Mail*, which—thanks to some miraculous change of temper—seems to have tried to make amends for its recent surry-treatment of Theosophy. It is as follows:—

THE THEOSOPHICAL SOCIETY.

MEETING OF THE MADRAS BRANCH.

Colonel Olcott, Madame Blavatsky, and other leaders of the Theosophical movement are now in Madras. Last night Patcheappa's Hall was crowded to hear a number of delegates from various parts of India, Ceylon, one from England, and one from America report as to the work of the branches of the Society. Among those present on the Theosophical side of the platform, were Rajah the Hon. Gajapathi Row, the Rajah of Pittapur, Major General Morgan, C. V. Cunniah Chetty, Babu Norendra Nath Sen (editor of the *Indian Mirror*, a daily Calcutta paper), Mr. Ezekiel (a member of the Sassoon family), Mr. Niblett (of Allahabad), Mr. Jugga Row (Nellore), Rewal Shree Hoopsingji Harrisingji (cousin of the Thakore of Bhowngger), M. R. Ry Soobra manya Iyer (Madura), Mr. de Abrew and three others from Ceylon. On the side of the platform devoted to non-Theosophists were Rajah Sir T. Madava Row, Mr. Willie Grant, Mr. Ananda Charu, Mr. Alexan der, and others.

The President-Founder, Colonel Olcott, called upon some of the delegates to briefly address the meeting when their names were mentioned by the Secretary. A large number responded, among whom were the following:—

Dr. Franz Hartmann, representing the Theosophical Societies of America.

Mr. W. T. Brown, B. L. of the London Theosophical Society, said that "the glorious truths of ancient science are being appreciated in the West; and that the spirit of brotherly love is having its due appre-

ciation also." It was extraordinary that those in the West could now look through their holy scriptures and the Orientals could look into the Eastern sacred books and both find the same glorious truths. Instead of coming and asking the Hindus to leave their caste, their manners and customs, and their family circle, the Theosophists simply asked them to search their own scriptures, and live up to the grand principles found therein. He greeted the Eastern Theosophists with the very best wishes of those of the West, and remarked that there was a most glorious future before them. Major-General Morgan, of Ootacamund, representing the three Paris Societies as well as the Duchess de Pomar (President of the Occidental and Oriental Society), said that the Societies he represented studied the Aryan religion and literature, and were in accord with the Parant Society now assembled. Mr. Ezekiel, from Poona, made a few remarks as to the co-operation of Jews with the Theosophists. Mr. Wind'Abrew, of Colombo, alluded to the wonderful progress of Theosophy. Mr. Soondrum Poulle of Pondicherry, greeted the Theosophists present on behalf of their brothers in the French East Indies. Mr. Norendra Nath Sen, of Calcutta, met with an ovation. He said that Theosophy was making considerable progress in the Bengal Presidency. Branches were springing up as fast as those of the Brahma Somaj did some years ago. The Bengal Branch had the largest number of Theosophists, excepting the Sinhalese branch. A Pundit from Lucknow remarked that he felt quite happy and "at home" among so many Theosophists in Madras. Another Pundit and Mr. Niblett of Allahabad, having spoken, Mr. Jugga Row, of Nellore, said one good result of the working of the Theosophical Society had been the formation of Sanskrit schools.

The Secretary of the Madras branch then welcomed the delegates, on behalf of the local Theosophists. A Bombay delegate spoke of the improvement in the moral character of Theosophists in the western city. The Caynpore delegate said the Society was working wonders in that part of the country, uniting the people in bonds of friendship and brotherhood.

Colonel Olcott (Chairman) claimed to have fulfilled the promises he and his colleague had given when the Society was first started. He asked whether the Society had not been true to the spiritual and moral welfare of India. He refuted the idea that the founders of the Society had done their work with a personal, selfish object in view. What they were now trying to do was to revive the study of Sanskrit, so that it might be made familiar throughout the length and breadth of the land. The influence of the Society had made many persons get together, and found Sanskrit schools and colleges, and he hoped that at the close of their labours, which would be the close of their lives, India would be dotted all over with Sanskrit colleges and schools, and the old blessed mother-tongue spoken as it should be (applause). The old records were written in the most perfect of all languages, Sanskrit. The object of the Society was not to fill the country full of poor bogging pundits; they wanted to raise a class of men well up in the physical science of the day. They wanted the means of comparison. They had reason to believe that what was necessary for every age was to take advantage of that which their fore-fathers had discovered, and add to it all which had been discovered in latter days. There was a one-sided development going on now. People said that a greater knowledge of agriculture was necessary. Mr. Sabapathy Mudaliyar had told him that he had used European ploughs and doubled his crops thereby. India did want better agriculture, but they could not live on ploughs and seed corn for ever. They had something spiritualistic within, and must attend to that. They were all in want of something more than physical needs which would clothe and support and warm the body. The oblivion of that fact was due to the negligence of Sanskrit. All those cunning men who had learnt to make cheap cloth and railways and telephones were under the delusion that they were the apex of human development, and that after them would come the deluge. The Aryan fathers might not have had fine Pullman cars and railways, but they had what was more, a perfect philosophy, and without that we are all at sea in making our plans for life. No one could guide us unless he had attained to the knowledge himself so as to fit him to speak with authority on the subject of the survival of the man after the death of the body; they would not find a psychology worthy of the name. The physiologists did not even know the function of one of the most important organs in the body, the spleen. They supposed it to be so and so. They did not know the reason of the convulsion in the brain, and many other things. There was a large amount of conjecture still in what was called the science of physiology. If they had not got a perfect physiology, how could they have a perfect system of medicine? Nothing could be done until they had cleared away the idea that after this life man is to be obliterated. One of the cardinal principles of Theosophy was to vindicate the importance of the study of the ancient of Aryan philosophy and science. They had simply to prove by an abundance of citations that there did exist in man those rare peculiar psychological powers, and they could prove it. That was the beauty of the ancient Aryan system, that the physiology was drawn from observed facts. We of modern days had not had time yet to evolve a thoroughly spiritualistic system of philosophy; it would take ages. The evolution of language required thousands of years. It took that time to evolve Sanskrit, and with it the philos. phy contained in it. Western people had not arrived at the time when they could present a perfect philosophy. What the Society was trying to do here in India, was to impress upon minds of the Indian youth the fact that if they would only take the trouble to read the national records they would find that Mill, Bain, Spencer and others had evolved nothing which was not to be found in the Hindu Shastras, and nothing half so good as what could be found there (Applause). The speaker then referred to the rapid growth of the Society, notwithstanding that they had met with many difficulties. He urged his hearers to purge themselves of their weaknesses and vices and be examples to the youth around them.

The meeting then terminated. A band of native musicians was stationed on the upper verandah.

Fair as this report is, it conveys but an imperfect idea of the temper of the audience, which was evidently in the mood to applaud every good point in the various speeches. This was especially the case, as regards Col. Olcott's extempore address, his popularity with the Madras public having been again proved by round after round of applause and a roar of laughter at each of his hits at the fertile efforts of our enemies to put down the theosophical movement. The presence of Dr. F. Hartmann, the representative of our American branches, who had made a journey of 15,000 miles from his home in Colorado to attend the anniversary, and the earnestness of Mr. W. T. Brown, B. L., the chosen Delegate of the London Lodge Theosophical Society, made a profound impression.

There being no room at the Adyar head-quarters large enough for the sittings of the convention, a *pandit*, or temporary structure (technically called a *wigwan* in America) 100 x 50 feet in size, lined inside throughout with white cloth and decorated with a great number of flags and pennons, chandeliers and globes, had been erected under the superintendence of our excellent brother Judge P. Sreenivas Row, Vice-President of the Madras Branch. Over a raised *dais* carpeted with costly Persian rugs, was erected the gorgeous canopy of embroidered cloth of gold supported by pillars of solid silver, mentioned in the *Madras Times*. Under this the late sovereign Prince of Arcot was accustomed to sit on occasions of state. Here were placed the chairs of the two Founders. Each evening after nightfall the grounds were brilliantly illuminated, and the main approach to the house was lined on both sides with gay flags alternating with cressets and torch lights fixed in bamboo staves. At the principal gate stood two huge colored elephants over bamboo frames, with their trunks elevated as if giving the salute to the arriving guests. The Society's flag streamed from its staff upon the roof of the main bungalow, and that of the President Founder in front of his quarters. The appearance of the place when the towers and buildings when covered with an Indian crown in their picturesque costumes, and the illumination made it almost as light as day, was really a most enlivening scene. The whole Anniversary, in fact, from beginning to close was a grand success without an incident to mar its completeness. The whole day of the 29th was devoted to Theosophical business, and a brief session of a couple of hours on Sunday, the 30th ultimo, sufficed to dispose of all the unfinished work; at 3-27 P. M. the annual convocation of the General Council was brought to a close, and the body adjourned *sub die*. The little speech of the President-Founder, bidding farewell to the Delegates and invoking upon them the blessing of the Mahatmas, whose philanthropic work they were assisting to carry forward, was delivered with visible emotion and brought sympathetic tears to many an eye. Immediately after the adjournment a large photographic picture was taken of the members of the Convention—a group of 83 persons in all—in which the crimson and gold banner of the Society had a conspicuous place. Taking it all in all, the Convention of 1883 was a most impressive practical proof of the potential unity of men of every race, colour, and creed upon a common platform of UNIVERSAL BROTHERHOOD.

M. A. (OXON) writes in *Light* :—

Society journals reflect, in a certain way, the floating opinion of what in London passes for fashionable life. It is so far interesting, therefore, to find the *World* concerning itself with what it calls "The New Religion." "Æstheticism is becoming obsolete, and the new gospel of Buddhism is rapidly supplementing it in drawing rooms and boudoirs." "The modern Lenconœ," it seems "reads 'Isis Unveiled,' and fervently accepts the new revelation according to Mr. Sinnett and Madame Blavatsky. . . . Few male worshippers are associated with her in the new religion, and these few are of the weak-kneed race. . . . The new religion is essentially feminine. . . . The air is heavy with aspiration (sic), ghostly forms sweep round the threshold, and the astral body of Madame Blavatsky stands within before the vision of the sacred Lotus." And so forth. The stuff is poor enough, and the writer is ignorant of what he (or is it she?) deals with. The fact is that some very powerful and robust intellects have been and are influenced by this new religion. The dealing at all with the subject in a society journal is the only point worth noting, unless I accept the admission that "literature and conversation

witness on all sides to a decay in the general conviction of immortality." This note of the age is beginning to strike even observers so superficially flippant as the writer in the *World*. What he calls "the preposterous imposture," which he fails to understand or appreciate, is not the only answer to this craving for new spiritual food.

OBITUARY.

Another of my earnest fellow-workers has been stricken down by death. I am extremely grieved to hear of the death of our Brother Gregoris Ediriwera, Secretary of the Galle Theosophical Society, Ceylon, at the early age of 31 years. His death has produced a gap which will not be very easily filled. The particulars of this melancholy occurrence will appear from the following letter:—

H. S. OLCOTT.

GALLE, 10th December 1883.

MY DEAR SIR AND BROTHER,

One of the greatest calamities that ever could have befallen our Society took place on the 3rd instant, in the death of Mr. Gregoris Ediriwera, the indefatigable Secretary of this Branch. He was attacked with dysentery about ten days previous to his death, and was under native treatment for seven days; and when the case was hopeless, his relatives resorted to English practice, when it was too late. He was sensible up to the last moment, and about twelve hours before his death he requested his wife and children not to disturb him but allow him the short time he was to live to contemplate about the various acts of benevolence and charity he had done during the 31 years he was in the world, and to enjoy the hope of future bliss. He declined the brandy and water prescribed by the Doctor, as he said he should have his presence of mind when dying.

His place in our Society is not filled up as yet, and I am sure we can never get his like in Ceylon to succeed him.

I remain, dear sir,

Yours obediently,

G. C. A. JAYASKERA,

To COL. H. S. OLCOTT,
Adyar, Madras.

President, Galle Theosophical Society.

It has been our sad fate this year to chronicle the passing away of our earnest and devoted fellow-workers month after month. This time it is our dear friend and brother Pandit Baldeo Prasad Sankhdhar, for sometime Secretary to our Meerut Branch, who departed this life on the 14th December last at Lalitpur, N. W. P. It is our melancholy task to pay the last tribute to him, who was one of the most indefatigable labourers in the field of Theosophy and one of its staunchest advocates, a personal, and a devoted friend. He leaves a large family to mourn his untimely end. We all know Death is not a respecter of persons and—

Seeing that Death, a necessary end,

Will come when it will come,

—we have all of us to prepare, sooner or later, to fall into her fatal embrace. Yet though "great proprietor of all" she be, when implacable Death carries away men so full of life at its prime and so necessary to their families, one has a right indeed to murmur against her blind and brutal decrees. It is such daily and hourly events that strengthen the hands of the materialist and widen the gulf between the philosophical Pantheist and the profoundly unphilosophical believer in a conscious intelligent Providence, caring for its creatures. Were it all that, such idiotic blows could escape censure from only the credulous victim of that sophism of ages which teaches that its decrees and mysteries are inscrutable and must not be questioned.

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(I.) No anonymous documents will be accepted for insertion, even though they may be signed "A Theosophist."

(II.) Any contributor not desiring his name to be made public, should give the necessary intimation to the Editor when forwarding his contribution.

(III.) Contributors are requested to forward their articles in the early part of the month, so as to allow the Editor plenty of time for correction and disposal in the pages of the THEOSOPHIST.

(IV.) All correspondence to be written on one side of the paper only, leaving clear spaces between lines and a wide margin.

Proper names and foreign words should be written with the greatest care.

Adverting to articles and correspondence destined for the pages of the THEOSOPHIST, we would call the attention of intending contributors to the following instructions:—

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

The Manager calls particular Notice to the fact that all Money-orders must now be sent payable at ADYAR (not Madras), P. O. India.

Great inconvenience is caused by making them payable to Col. Olcott or Mme. Blavatsky, neither of whom has to do with financial matters, and both of whom are often for months absent from Head-quarters.

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AGENTS: London, Eng., Messrs. Trübner and Company, 57 and 59, Ludgate Hill; Bernard Quaritch, 15 Piccadilly, W.; Paris, France, P. G. Leynaric, 5, Rue Neuve des Petits Champs; New York, Fowler and Wells, 753, Broadway; Boston, Mass, Colby and Rich, 9, Montgomery Place; Chicago, Ill. J. C. Bandy, La Salle St. American subscribers may also order their papers through W. Q. Judge, Esq., Box 8, P. O. Brooklyn, New York; Melbourne, Australia W. H. Terry, Pub. *Harbinger of Light*; St. Thomas; West Indies, C. E. Taylor; Calcutta, India: Thacker Spink and Company, Booksellers, Babu Norendro Nath Sen, *Indian Mirror* Office, 24 Mott's Lane, Dhurrumtollah Street; Madras, Messrs. Johnson and Co., 26 Popham's Broadway, Venkata Varadarajulu Naidu, Rayapetta, High Road; Bangalore, W. A. Leonard, *Bangalore Spectator* Office, 10, South Parade; Colombo, Ceylon: Greg. Ederiwera, Galle, John Robert de Silva, Surveyor General's Office; Kandy, Don Timothy Karunaratne; Shanghai, China: Kelly and Walsh.

Printed at the *Scottish Press* by GRAVES, COOKSON AND Co., and published by the THEOSOPHICAL SOCIETY at ADYAR, (MADRAS) INDIA.

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