

THE THEOSOPHIST

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

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THE THEOSOPHIST.

BOMBAY, JANUARY 1ST, 1881.

सत्यान् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

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

A GOOD INDIAN PRINCE.

In contrast with the lives and habits of many Indian Rajahs, the example set by the wise ruler of Travancore is worthy of all praise. A youth passed in study, in the acquisition of practical knowledge of affairs, in chaste living, in travel to observe his own and other States—these were his preparatives for the high duties of sovereignty, upon which, at the death of the late regretted Maharajah, he has just entered. He has been compared by the Editor of a recent lecture of his upon "Our Industrial Status," which lies before us, to that mighty Romanof, Peter the Great, who laid the foundation of modern Russian Empire. The comparison is not strained as regards the zeal of the two princes for the welfare of their respective countries. And, indeed, Rama Varma of Travancore showed no less bold defiance of etiquette than Peter, in his crossing the boundaries of his own province to go elsewhere and gain practical knowledge by personal experience for the future good of his people. With all the allurements of an Oriental court, and the bad example of other Rajahs as precedents to draw him into the coarse pleasures of Zenana life, this new sovereign is nevertheless a man of unblemished morality, an ardent student, and a conscientious, accomplished and painstaking statesman. If his fellow-princes would but imitate his virtues in even a small degree, brighter days would dawn for this poor India, and the people once more taste the happiness of which they have been so long deprived. In the pamphlet under notice, his Editor gives us this correct portrait of this remarkable young prince.

"A most accomplished English scholar. Highly affable and intelligent, easily accessible to all educated men, his moral character can bear the closest scrutiny. He has resisted all the temptations of Indian royalty and is not a victim to vile parasites, but the sincere friend of all deserving men, and of the cause of enlightenment.

"The best that can be said of him is that he has the good of his country at heart. There are many of his position similarly inclined in this country, but while their intentions are confined within their bosom His Highness of Travancore puts his exertions into practical shape for the public good. He found an invincible opposition in India among the well-to-do classes to take to such professions as agriculture, so in order to give an impetus to the industry he started himself as an agriculturist; and buying a tract of land or an imperfect plantation of the late General Cubben in partnership with Rajah Sir Madava Rao, has made a model coffee plantation, not with any motive to aggrandise his own wealth, but only as an incentive for the Travancoreans to follow him as agriculturists."

The Editor may well say "we live in an age of wonders and progress" when we see "an Indian Maharajah of the first order busying himself with agriculture, and what is more, taking a personal interest and working in earnest to lead others to follow him."

The lecture of His Highness is replete with common sense, and quite free from exaggerations of speech and ideas. It shows a close familiarity with the industrial and agricultural resources of his State, and points out an easy way to develop them with public and private advantage. Travancore is one of the most fertile provinces of India. The population numbers about twelve lakhs (12,000,000), and as yet—thanks to the preservation of the primeval forests—has been free from drouths. The Prince says that "it will be difficult to name another land which,

within so narrow limits, combines so many, so varied, and so precious natural blessings." Those agricultural products which represent the maximum of value within the minimum of bulk, such as cotton, sugar, indigo, tea, nutmegs, coffee, cloves, tobacco, cardamoms, cinnamon, and that royal tree of trees, the cocoa-palm, are indigenous, or may be cultivated with the greatest ease. All that lacks is enterprise, energy and practical education. And these, if we may judge from a perusal of Prince Rama Varma's lecture, are more than likely to be stimulated and brought into action under his wise rule and as the result of his courageous and patriotic example. Now that he has become the ruler of Travancore, nothing will be easier than for him to import for the free use of his subjects superior seeds and grains, and bulls and stallions of valuable strains of blood. A little money judiciously and honestly laid out in this way will add incalculably to the wealth of the State. It will not be difficult for him to arrange a plan upon an economical basis for the improvement of the agriculture of that garden spot of India whose destinies are under his control. He deserves and will have the warmest sympathy and good wishes of every friend of India. It is hazarding nothing to prognosticate that, if his life should happily be spared, he will make Travancore, not only one of the wealthiest and most orderly among Indian States, but also one of the most renowned for learning.

OCCULT PHENOMENA.

A correspondent of the *Pioneer*, "A," writing from Simla says:—

"As many jokes have been cut in the papers lately about the recent brooch incident, it seems desirable to show the public that believers in Madame Blavatsky's theories and powers have a good deal more than that to go upon. Writers of light-hearted criticism on the 'folly' of the persons who attested that incident, would have shown considerable self-confidence in any case, under the circumstances, but this letter may perhaps help to account for what seems no doubt to even your more cautious readers so strange, the fact that several men of cultivated understanding have been induced to build (what seems) a new and startling faith on (what seems) a small foundation.

"*Firstly*.—Let the reader understand that phenomena of the kind with which I am dealing have nothing to do with spiritualism. A generation slow to take in new ideas will persist in talking as if occultism and spiritualism were one and the same. They are not only different in reality, but antagonistic. The theory of Theosophists.—I say 'theory' in deference to the frame of mind in which most of your readers will approach this letter, though I might as well talk of the theory that Simla is a place situated on the skirts of the Himalayas,—the theory of the Theosophists is that a development of their higher faculties has enabled certain persons to comprehend and practise a science that has been secretly handed down from Adept to Adept during a long course of ages. This science embodies various discoveries concerning the laws of matter and force, especially those of animal magnetism, and the Human Will as trained, not by clumsy self-mortification, but by a perfectly refined moral and intellectual discipline. If Adepts are scarce, that may be held as explained sufficiently for practical purposes by remembering that an Adept must be a man who, for a long course of years, has been absolutely chaste, absolutely abstemious, totally cleansed of all selfish aims and ambitions in life, and caring so little for the world that he is willing, by prolonged exile from it, to purify himself by degrees from all the 'bad magnetism' which contact with the common herd engenders.

"Now the Adepts, though not mixing with the World more than they can help—and by means of their own they can do what they have to do, while almost entirely

withdrawn from the World,—are deeply interested in the World, as regards the humanity that inhabits it. It would take too long to explain even the little, relatively to what might apparently be learned in time, that I have been able to learn so far about them; but having said this much I have cleared the way for an explanation as to the position in which Madame Blavatsky stands—one which is constantly misconstrued to her disadvantage. Madame Blavatsky has climbed some of the rough steps which lead to Adeptship, but constantly assures us that she is not an Adept herself. From her childhood, however, she has been clairvoyant, and what spiritualists call 'mediumistic.' In other words, she has natural peculiarities which have facilitated the development in her of the faculties required for the lower grades of Adeptship. The faculties, as I say, have been cultivated up to a certain point, and the result is that Madame Blavatsky is now *en rapport* with the Adepts, in a way which no person not gifted in a remarkable way and possessing considerable occult training, could be *en rapport*. This preliminary explanation is, of course, mere assertion. For brevity's sake I had to give it in a straightforward way unsupported by evidence. I come now to this part of my story. Madame Blavatsky certainly has the power of making any solid object she likes,—any piece of furniture or any window pane,—emit the sounds which are known as 'spirit-raps' at will. I have seen her do this in a hundred different ways, and most of her friends have seen it too. The force employed is sometimes strong, sometimes weak. I have never known it fail altogether, but when it is strong, I have repeatedly seen Madame Blavatsky stand or sit quite clear of the table at which she might be trying the experiment, and,—no one else being anywhere nearly in contact with it,—by merely making mesmeric passes at it, cause it, at each motion of her hand, to emit sounds as if knocked with a knuckle. Many respectable people here would be quite ready to swear, or give their words of honour, that they have heard this in the way I describe. Now, in course of time, any sane person studying these phenomena, must grow absolutely certain that they are produced by the agency of a force which ordinary science does not understand. I have heard them under so many different conditions that there is no conceivable theory of imposture, which could be otherwise than absurd as applied to them. Next we come to another manifestation. At will,—though as in the case of the raps, the power varies,—Madame Blavatsky can cause bell-sounds to ring out of the air where there is no tangible body of any kind to produce them. I should add explicitly that I have heard the bell-sounds scores of times in all sorts of different ways and places, in rooms and in the open air, when no one else but myself has been by, and when parties of people have been present. There are plenty of other witnesses to them besides myself.

"If any rational person will seriously think of the matter, he will see that having obtained, as I have described, absolute certainty, that Madame Blavatsky produces many superordinary effects by the exercise of peculiar forces and powers, one approaches the consideration of incidents like the brooch phenomenon in a frame of mind which would be impossible otherwise. It is not claimed that the more startling feats are accomplished by Madame Blavatsky's agency alone. They are said to be the work of superior Adepts with whom she is in occult communication. But, either way, a scientific observation of which Madame Blavatsky is the visible agent, leads us from comparatively small beginnings like the raps and bells to the disintegration of matter and psychological telegraphy with persons at a distance. I may now describe some recent incidents which fortify the position of believers in the brooch incident.

"About ten days or a fortnight ago my wife accompanied our Theosophists one afternoon to the top of Prospect Hill. When there, Madame Blavatsky asked her in a joking way, what was her heart's desire. She said at random and on the spur of the moment, "to get a note from one of the 'Brothers.'" 'The Brothers,' I should explain, are the superior Adepts. Madame Blavatsky took

from her pocket a piece of blank pink paper that had been torn off a note she had received that day. Folding this up into a small compass, she took it to the edge of the hill, held it up for a moment or two between her hands, and returned saying that it had gone. She presently, after communicating mentally, by her own occult methods, with the distant 'Brother,' said he asked where my wife would have the letter. After some conversation it was decided that she should search for the note in a particular tree. Getting up a little way into this she looked all about for a time and could not find any note, but presently turning back her face to a branch right before her at which she had looked a few moments before, she perceived a pink three-cornered note stuck on the stalk of a leaf where no such note had previously been. The leaf, that must have belonged to the stalk, must have been freshly torn off, because the stalk, was still green and moist,—not withered as it would naturally have become if its leaf had been removed for any length of time. The note was found to contain these few words:—'I have been asked to have a note here for you. What can I do for you?' signed by some Thibetan characters. Neither Madame Blavatsky nor Colonel Olcott had approached the tree during my wife's search for the note. The pink paper on which it was written appeared to be the same that my wife had seen, blank, in Madame Blavatsky's hand shortly before.

"A few days after this Madame Blavatsky accompanied a few friends one morning on a little picnic in the direction of the waterfalls. There were originally to have been six persons present, including myself, but a seventh joined the party just as it was starting. When a place had been chosen in the wood near the upper waterfall for the breakfast, the things brought, were spread out on the ground. It turned out that there were only six cups and saucers for seven people. Through some joking about this deficiency, or through some one professing to be very thirsty, and to think the cups would be too small,—I cannot feel sure how the idea arose, but it does not matter,—one of the party laughingly asked Madame Blavatsky to create another cup. There was no serious idea in the proposal at first, but when Madame Blavatsky said it would be very difficult, but that, if we liked, she would try, the notion was taken up in earnest. Madame Blavatsky as usual held mental conversations with 'the Brothers,' and then wandered a little about in the immediate neighbourhood of where we were sitting, and asked one of the gentlemen with us to bring a knife. She marked a spot on the ground and asked him to dig with the knife. The place so chosen was the edge of a little slope covered with thick weeds and grass and shrubby undergrowth. The gentleman with the knife tore up these, in the first instance, with some difficulty, as their roots were tough and closely interlaced. Cutting, then, into the matted roots and earth with the knife and pulling away the *debris* with his hands, he came at last on the edge of something white, which turned out, as it was completely excavated, to be the required cup. The saucer was also found after a little more digging. The cup and saucer both corresponded exactly, as regards their pattern, with those that had been brought to the picnic, and constituted a seventh cup and saucer when brought back to the place where we were to have breakfast. At first all the party appeared to be entirely satisfied with the *bona fides* of this phenomenon, and were greatly struck by it, but in the course of the morning some one conceived that it was not scientifically perfect, because it was theoretically possible that by means of some excavation below the place where the cup and saucer were exhumed, they might have been thrust up into the place where we found them, by ordinary means. Every one knew that the surface of the ground where we dug had certainly not been disturbed, nor were any signs of excavation discoverable anywhere in the neighbourhood, but it was contended that the earth we had ourselves thrown about in digging for the cup might have obliterated the traces of these. I mention the objection raised not because it is otherwise than preposterous as a hypothesis, but because three of the persons who were at the picnic

have since considered that the flaw described spoilt the phenomenon as a test phenomenon. In any case, it is not worth while to discuss the matter further, because I come now to another experience, besides the perfection of which as a test experiment, the two above described cannot but appear unimportant (though in reality to a student of occult mysteries the cup phenomenon is by far the greater). It had come to pass that I had been permitted to enter into some direct correspondence with one of the Brothers. Of the letters I have received, I will only say that they are unequivocally written by a man of great culture, thought, and brightness of intelligence, that only here and there do they show the faintest traces of unfamiliarity with English idioms, though the writer, I have reason to know, is a native of this country, and that I cannot exaggerate my sense of the privilege of having thus formed the gifted Brother's acquaintance. We were bound on another picnic to the top of Prospect Hill. Just before starting, I received a short note from my correspondent. It told me that something would be given to my wife on the hill as a sign from him. While we were having our lunch, Madame Blavatsky said the Brother directed her to ask what was the most unlikely place we could think of in which we would like to find a note from him, and the object which he proposed to send us. After a little talk on the subject, I and my wife selected the inside of her jampan cushion, against which she was then leaning. This is a strong cushion of velvet and worsted work that we have had some years. We were shortly told that the cushion would do. My wife was directed to put it under her rug for a little while. This she did inside her jampan for perhaps half a minute, and then we were directed to cut the cushion open. This we found a task of some difficulty as the edges were all very tightly sewn, but a pen-knife conquered them in a little while. I should add that while I was ripping at the cushion Madame Blavatsky said there was no hurry, that the letter was only then being written, and was not quite finished. When we got the velvet and worsted work cover cut open, we found the inner cushion containing the feathers sewn up in a case of its own. This in turn had to be cut open, and then, buried in the feathers, my wife found a note addressed to me and a brooch—an old familiar brooch which she had had for many years, and which, she tells me, she remembers having picked up off her dressing-table that morning while getting ready to go out, though she afterwards put it down again, and chose another instead. The note to me ran as follows:—'My dear Brother,—This brooch, No. 2, is placed in this very strange place, simply to show to you how very easily a real phenomenon is produced, and how still easier it is to suspect its genuineness. Make of it what you like, even to classing me with confederates. The difficulty you spoke of last night with respect to the interchange of our letters I will try to remove...An address will be sent to you which you can always use; unless, indeed, you really would prefer corresponding through pillows. Please to remark that the present is not dated from a 'Lodge,' but from a Kashmir Valley.' The allusions in this note have reference to various remarks I made in the course of conversation during dinner the preceding evening.

"Madame Blavatsky, you will observe, claims no more in connection with this phenomenon than having been the occult messenger between ourselves and the Brother in Kashmir who, you will observe, appears to have written the letter in Kashmir within a few moments of the time at which we found it inside our cushion. That persons having these extraordinary powers could produce even more sensational effects if they chose, you will naturally argue. Why then play tricks which, however conclusive for the one or two people who may define their conditions, can hardly be so regarded by others, while the public generally will be apt to suppose the persons who relate them liars or lunatics, rather than believe that anything can take place in Nature except with the permission and approval of the Royal Society. Well, I think I perceive some of the reasons why they refrain, but these would take too long to tell. Still longer would it take to answer

by serious argument the nonsense which the publication of the brooch incident No. 1 has evoked all over India. Let the jokers enjoy themselves. They *think* we, the occult minority, are wrong: we *know* they are, and joking breaks no bones, though perhaps it is going a little too far, and trespassing beyond the limits of good form, when the question whether Madame Blavatsky and Colonel Olcott are cheats and impostors is openly discussed. They are people, at all events, who have sacrificed for these works all that the world generally holds dear, having possessed these good things originally in ample measure in lands that would seem to most of us happier lands than this. They have come to labour here for the rest of their lives at a task which they have set before themselves as a duty, the spread of the ideas which they receive from the Brothers about the 'Universal Brotherhood,' and the development of their society. If Madame Blavatsky fails to convince this or that person that she has learned anything more than the general run of people know, there are ways in which men of good feeling may express their ineredulity,—and other ways which, in their eagerness to get as much fun as possible out of Mrs. Hume's brooch, too many writers in the Indian Press have preferred."

* * The above narrative is transferred to these pages not to provoke the idle curiosity of the reader, but as a bit of collateral proof that certain branches of natural law may be more thoroughly learned in India than in Europe. The exhibition of these *Siddhis*, or powers, was made at Simla solely to convince persons educated after the Western methods that the occult forces of Nature are far better understood by Asiatic proficients than by even the most eminent authorities of modern Physical Science. This object, it will be seen, was gained. While, therefore, it has been most disagreeable for Madame Blavatsky to see her motives and personal character so grossly traduced as they have been by the ignorant, yet in provoking a wide interest in, and discussion of, Occult Science, there has been at least some adequate compensation. If she has suffered, the cause of truth has unquestionably been the gainer.

[Continued from the November number.]

A TREATISE ON THE YOGA PHILOSOPHY.

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

There are eight varieties of Kumbhaka which Yogis practise with a view to study the nature of the soul. They are as follows: Sūryabhedh, Ujjayī, S'itkārī, Sītālī, Bhāstrīkā, Bhrāmārī, Mūrchebhā, and Kevala Kumbhaka. There are two processes which are essentially necessary for the practice of the above Kumbhakas. These are the Khecharī mudrā and the Mūlabandha.

Khecharī mudrā is the act of lengthening the tongue by incising the fraenum linguae and by constant exercise. A Yogi cuts the fraenum linguae, rubs the tongue with his hands, and milks it. When the tongue gets lengthened by the division of the fraenum linguae and by the milking process, and reaches the gullet, the Yogi is enabled to shut the rima glottidis by pressing back the epiglottis with the point of the retroverted tongue.

A large and long tongue is indispensably necessary to human hybernation. The turtle, salamander, and guana, which hybernate, have remarkably long and large tongues. A Yogi, by artificial means, lengthens his tongue, turns back the point of it into the gullet, presses the epiglottis, which shuts the rima glottidis, and confines the inspired air within the system.

In practising this mudrā, a Yogi fills the lungs and intestines with the inspired air, shuts up all the apertures of body with the waxed cotton balls, assumes the Padmāsana, and then shuts the rima glottidis by means of the epiglottis pressed upon by the point of the tongue wedged into the gullet.

By the practice of this mudrā, a Yogi is supposed to be able to overcome death. He becomes a poet or a prophet

at will. He becomes a pure soul, and can penetrate the secrets of the past, the present, and the future. Without it he can never be *absorbed into God*. By the practice of this mudrā he becomes insensible, to heat and cold, to pleasure and pain, and holds communion with the "Supreme, Incorruptible, Invisible, Eternal, Inexhaustible, Inconceivable, Omniscient, Omnipresent, and Omnipotent Being," which by the learned is termed the Parama Purusha or Great Spirit.

Comment.—As the science and study of Yogi Philosophy pertains to Buddhist, Lamaic and other religions supposed to be atheistical, *i. e.*, rejecting belief in a personal deity, and as a Vedantin would by no means use such an expression, we must understand the term "absorption into God" in the sense of union with the *Universal Soul*, or *Parama Purusha*—the Primal or One Spirit.

This mudrā removes hunger, thirst, and sleep. The blood of a Yogi who practises this mudrā for the period of 24 years, becomes converted into chyle. The saliva that is sucked or deglutated during the continuance of this mudrā, is termed *Amrita*.

Mūlabandha is a process by the practice of which an old man becomes a youth. It is thus practised. Place the left foot under and the right foot in front of you and breathe the same air over and over again. Or, sit in the posture termed the padmāsana. The Yogi then extends his lower extremities, inspires through the right nostril, rests his chin on his breast, places his forehead on his knees, holds his great toes with his hands, and suspends the breath. When fatigued, he expires through the left nostril, and commences a similar process through the left nostril, and, lastly, through the right nostril. This constitutes the *Pas'chimasthana* of the Yogi.

Comment.—This posture will hardly have the desired effect unless its philosophy is well understood and it is practised from youth. The appearance of old age, when the skin has wrinkled and the tissues have relaxed, can be restored but temporarily and with the help of *Maya*. The *Mūlabandha* is simply a process to throw oneself in sleep (thus gaining the regular hours of sleep).

The *Sūryabhedh Kumbhaka* consists in inspiring through the right nostril, suspending the breath, and then expiring through the left nostril. In this kumbhaka, inspiration is made through the right nostril. Suspension of the breath is effected by resting the chin on the breast (*jalandara bandha*); and expiration is performed through the left nostril, upon which the hairs of the body become erect. The posture employed in this kumbhaka is the padmāsana or sukhāsana. By the repetition of this kumbhaka, cephalalgia is relieved, corryza cured, and the worms found in the frontal sinuses are expelled.

Ujjayī Kumbhaka.—By the exercise of this Kumbhaka, a Yogi enhances his personal beauty. It is thus practised. Assume the posture called Sukhāsana, render the two nostrils free by the first Kumbhaka, inspire through both nostrils, fill the stomach and throat with the inspired air, suspend the breath, and then expire slowly through the left nostril. He that practises this Kumbhaka gets rid of pulmonary, cardiac, and dropsical, diseases. By this Kumbhaka a Yogi cures all diseases dependent upon deficient inhalation of oxygen.

Comment.—And if any one feels inclined to sneer at the novel remedy employed by the Yogis to cure "corryza," "worms" and other diseases—which is only a certain mode of inhalation,—his attention is invited to the fact that these *illiterate* and *superstitious* ascetics seem to have only anticipated the discoveries of modern science. One of the latest is reported in the last number of the *New York Medical Record* (Sept. 1880), under the title of "A new and curious Plan for deadening Pain." The experiments were made by Dr. Bonwill, a well-known physician of Philadelphia, in 1872, and has been since successfully applied as an anæsthetic. We quote it from the *Dubuque Daily Telegraph*.

"In 1875, Dr. A. Hewson made a favourable report of his experience with it to the International Medical Congress, and at a recent meeting of the Philadelphia County Medical Society several papers were read on the subject, and much discussion followed.

In using the method, the operator merely requests the patient to breathe rapidly, making about 100 respirations per minute, ending in rapid puffing expirations. At the end of from two to five minutes an entire or partial absence of pain results for half a minute or more, and during that time teeth may be drawn or incisions made. The patient may be in any position, but that recommended is lying on the side, and it is generally best to throw a handkerchief over the face to prevent distraction of the patient's attention. When the rapid breathing is first begun the patient may feel some exhilaration; following this comes a sensation of fulness in the head or dizziness. The face is at first flushed, and afterwards pale or even bluish, the heart beats rather feebly and fast, but the sense of touch is not affected, nor is consciousness lost. The effect is produced more readily in females than in males, and in middle-aged more easily than in the old; children can hardly be made to breathe properly. It is denied that there is any possible danger. Several minor operations, other than frequent dental ones, have been successfully made by this method, and it is claimed that in dentistry, surgery, and obstetrics, it may supplant the common anaesthetics. Dr. Hewson's explanation is that rapid breathing diminishes the oxygenation of the blood, and that the resultant excess of carbonic acid temporarily poisons the nerve centers. Dr. Bonwill gives several explanations, one being the specific effect of carbonic acid, another the diversion of will-force produced by rapid voluntary muscular action, and, third, the damming up of the blood in the brain, due to the excessive amount of air passing into the lungs. The *Record* is not satisfied with the theories, but considers it well proved that pain may be deadened by the method, which it commends to the profession for the exact experimental determination of its precise value."

And if it be well proved that about 100 respirations per minute ending in rapid puffing expirations can successfully deaden pain, then why should not a varied mode of inhaling oxygen be productive of other and still more extraordinary results, yet unknown to science but awaiting her future discoveries?

Sitkara Kumbhaka.—It is thus practised. Expire through both nostrils, after yawning, (which is a deep and prolonged inspiration,) inspire through the mouth with the two rows of teeth in contact, producing the sound of c. c., suspend the breath, and then expire through the nostrils. This practice increases the beauty and vigour of the body; it removes hunger and thirst, indolence and sleep; and augments the irritability of the system. By this Kumbhaka a Yogi becomes a cold-blooded and an independent being.

Sitali Kumbhaka.—It is thus practised. Apply the tip of the tongue to the soft palate, inspire by the combined exertion of the tongue and soft palate, suspend the breath, and expire slowly through both nostrils, after relaxing the whole system. By the uninterrupted practice of this Kumbhaka for the period of one month, a Yogi is said to acquire great tenacity of life, and power of repairing the effects of injury. He becomes proof against all sorts of inflammation and fever. Like crabs, lobsters, serpents, lizards, salamanders, toads, frogs, and turtles, which exhibit none of the phenomena of inflammation, a Yogi becomes a cold-blooded creature, and is exempted from fevers, splenitis, and several organic diseases. He is endowed with the property of casting his skin, and of enduring the privation of air, water, and food. By becoming a cold-blooded creature he can the better endure to spend his time in solitude and devotion.

A Yogi who lives entirely upon milk, ghí, and cold water, is competent to practise this Kumbhaka, which promotes a love of study and retirement, and renders the system susceptible of self-trance, a condition in which he is said to be susceptible to peculiar spiritual impressions. By three years' practice of this Kumbhaka, a Yogi is said to hold communion with the Supreme Soul.

It is believed that the serpents cast their skins by the practice of this Kumbhaka. The fact of the cool surface of the skin of a serpent may be attributed to this peculiar mode of respiration. As the serpent has a long narrow tongue, it can easily practise this Kumbhaka by turning its tongue back into the fauces, and inspiring through the nostrils.

The *Sitali Kumbhaka* may be regarded as an admirable imitation of the respiration of a serpent, which, of all animals, is the most remarkable for abstinence, and which can endure the privation of food, drinks, and air, for the longest period,

Bhastriká Kumbhaka.—This is the fifth Kumbhaka. It promotes appetite, opens the three superior valves of the intestinal canal, and cures all pulmonary and hepatic diseases. It is an excellent substitute for exercise. The *Bhastriká Kumbhaka* is thus practised. Place the left foot upon the right thigh, and the right foot upon the left thigh, straighten the neck and back, make the palms of the hands rest upon the knees, shut the mouth, and expire forcibly through both nostrils. Next, inspire and expire quickly until you are fatigued. Then inspire through the right nostril, fill the abdomen with the inspired air, suspend the breath, and fix the sight on the tip of the nose. Then expire through the left nostril, and next inspire through the left nostril; suspend the breath, and expire through the right nostril. It is by this variety of respiration that the chameleon assumes the apparent conditions of plumpness and leanness. This animal becomes plump by inflating its lungs and intestinal canal with the inspired air, and then becomes lean by a single expiration from those organs. The long-continued hissing sound which serpents produce to alarm their prey, is effected by the expulsion through their nostrils of a great volume of air taken into the lungs and the intestinal canal by long continued inspiration. It is by taking more air into the system than is employed in oxygenating the blood, that most of the reptiles are enabled to lighten their bodies, and to swim over lakes and rivers, or perform bounding motions on the dry land. The act of taking in more air than is subservient to respiration, is the characteristic feature of all hibernating animals; and the ancient Hindu philosophers, observing this fact in nature, discovered this variety of respiration. An Indian Yogi becomes plump by inflating his intestinal canal with the inspired air, and then lean by expiring the inspired air. He becomes light by introducing a large quantity of the inspired air into his system, and he becomes specifically heavier by compressing the inspired air within the system. Such is the explanation of two of the "perfections" of the Yogi. When a Yogi fills the whole intestinal canal with the inspired air by the practice of this kumbhaka, he is said to acquire the property of casting his skin, and of altering his specific gravity at pleasure.

Bhrámarí Kumbhaka.—It consists in respiring rapidly with a view to augment the animal heat by quickening the circulation, in the first instance, and thereby to lower the animal heat by profuse perspiration, and when the temperature of the body is reduced indirectly by the rapid and violent respiratory movement, then by suspending the breath. A Yogi, seated in one of the tranquil postures, begins to respire through his two nostrils, at first very gradually. In a short time he renders his respirations more and more frequent, until he is bathed in perspiration. He next inspires through both nostrils, and suspends the breath, and then expires slowly.

Murchchá Kumbhaka.—This induces fainting. It is thus practised. Sit in the posture of *siddhásana*, inspire in such a way as to produce the sound of raining, suspend the breath, resting the chin on the breast until you expect fainting, and then expire. Should fainting occur you are certain that the kumbhaka is successfully practised. A Yogi is directed by the *Gheranda Sanhitá* to inspire in such a way as to produce the sound of raining, to rest his chin on the chest, to suspend the breath, to stop the ears with the fingers, to listen to the sounds of the right ear with the left ear, and to expire (when he ceases to hear any sound,) through the nostrils.

Kevala Kumbhaka.—This is the eighth or last kumbhaka. It cures all diseases, purges from all sins, promotes longevity, removes darkness of mind, enlightens the moral nature, and awakens the soul. It induces what is called *Samádhi*. This kumbhaka can only be practised by a Yogi who lives for a long time in a subterranean retreat constructed according to the directions laid down in the *Yoga Sástra*, who subsists entirely upon milk, and who is well experienced in the knowledge and practice of the fore-

going kumbhakas and of the Khecharī mudrā. The Yogī makes 24 incisions in the fraenum linguæ, each incision being performed on every eighth day. After each incision he milks the tongue for seven days with astringent, oily, and saline substances, twice a day. During six whole months he lives entirely upon milk, and practises the suspension of breath in his subterranean retreat, gradually diminishing the amount of his food. At the approach of winter, when he finds that he can stop the breathing by swallowing the tongue, he lives for about a week on ghī and milk, abstains from all sorts of food for a day or two, fills the stomach and intestines with the inspired air, sits in the posture of siddhāsana, takes a deep inspiration, fills the lungs with the inspired air, shuts the rima glottidis with the glottis pressed backward by the point of the tongue swallowed into the fauces, and thus suspends the breath, with his eyes fixed upon the space between the eyebrows.

"A pupa of *sphina ligustri*, which, in the month of August, immediately after its transformation, weighed 71.1 grains, in the month of April following weighed 67.4 grains; having thus lost only 3.7 grains in the period of nearly 8 months of entire abstinence. The whole of this expenditure had passed off by the cutaneous and respiratory surface. But when the changes in the internal structures are nearly completed, and the perfect insect is soon to be developed, the respiration of the pupa is greatly increased, and gaseous expenditure of the body is augmented in the rates of the volume of its respiration, which is greater, the nearer the period of development. Thus, in the same insect the diminution of weight, which was so trifling during eight months' quiescence and abstinence, amounted, in the succeeding 51 days, to nearly half the original weight of the pupa, since the perfect insect, immediately after its appearance on the 24th of May weighed only thirty-six grains."

How the Panjābī fakīr, by suspending his breath, lived 40 days without food and drinks, is a question which has puzzled a great many learned men of Europe.

Comment.—But Dr. Tanner's successful experiment of fasting 40 days that has been just completed, verifies the Panjābī phenomenon which otherwise would be disbelieved altogether by scientists.

If we compare the habits of the hybernating animals with those of the Yogīs, we find that they are identically the same; and consequently it is no wonder that we hear of a Yogī's abstaining from food for a month or two.

According to S'uka Deva, who is a high authority on the subject of human hybernation, a man is considered adept in Prānāyāma when he can suspend his respiratory movements for the period of five minutes and twenty-four seconds. A *dandin* states that Prānāyāma consists in the inaudible pronunciation of *Om* one thousand times. According to the Kāsī Khanda, Prānāyāma consists in the suspension of breath for the period of fifty seconds.

In order to preserve himself from the corruption of the world, to court the delights of solitude and study, and to dedicate his mind to nothing temporal, a Yogī has recourse to Mitāhārā and Prānāyāma.

I have already given a full account of Prānāyāma. I shall now describe Mitāhārā.

The aliments of man are either primary or secondary. Of the first class are wheat, barley, and rice. These are the staple or substantive aliments, in contradistinction to others which are called secondary. The secondary or adjective articles of diet are chiefly milk, sugar, ghī, honey, mung, and five culinary vegetables. The primary articles of diet are mixed with secondary ones, and constitute the food of man. A Yogī is directed to take 1728 grains of any of the above primary aliments, along with necessary quantities of the secondary ones. A hermit or *vānaprastha* should take 3456 grains of rice, or wheat, or barley, along with the necessary quantities of usual hybernal secondary aliments, while a worldly man must take double the allowance of aliments prescribed to the hermit.

Milk is the only aliment that can be taken by itself, it combining the properties of both classes of aliments. A Yogī should consume as much milk as contains 975 grains of carbon, while a hermit takes as much of that nourishing fluid as contains 1950 grains of carbon; and, lastly, a worldly man must consume a quantity of that nutriment containing 3900 grains of carbon.

The worldly man, in India, from the above statement, is taught to consume, daily, 8 ounces and 1 dram of carbon, with a view to maintain his health. The hermit consumes 4 ounces and 30 grains of carbon; and, lastly, the cold-blooded and hybernal philosopher, who is insensible to the stings and motions of sense, is directed to consume two ounces and fifteen grains (Troy weight) of carbon in his hybernal aliments.

Pratyāhāra.—This is the fifth stage or division of Yoga. It is the suspension of the senses. Dr. Wilson defines Pratyāhāra to be control of the senses. A Yogī who lives upon a dish of rice prepared with butter, sugar, and milk, and acquires the properties of gentleness, knowledge, and resignation, practises the suspension of the respiratory movements; and when he suspends the breath for 10 minutes his senses become suspended.

The organs of sense are susceptible of external impressions. The eyes are acted upon by colour, which is of seven sorts, white, blue, yellow, red, green, orange, and variegated. The tongue appreciates savour, which is of six sorts, sweet, acid, saline, bitter, astringent, and pungent. The organ of smell cognises two sorts of odour, fragrance and stench. The organ of hearing takes cognizance of sounds, which, according to the Yogīs, are of ten kinds. And the organ of touch perceives the feelings of hardness, softness, roughness, slipperiness, heat, cold, &c. &c. The organs of sense are called the organs of intellect (*Buddhīndriya*).

A Yogī restrains his senses, just as a tortoise draws in all its members, by the following processes.

1ST PROCESS.—Be seated in a quiet and tranquil posture, and fix your sight on the space between the eyebrows, or the seat of the phrenological power termed Individuality. This process is daily practised for the space of 10 minutes, when only the senses are suspended.

2ND PROCESS.—Be seated in a tranquil posture, and fix your sight on the tip of the nose for the space of ten minutes.

3RD PROCESS.—Close the ears with the middle fingers, incline the head a little to the left side, and listen with each ear alternately to the sounds produced by the other ear, for the space of 10 minutes.

4TH PROCESS.—Pronounce inaudibly, twelve thousand times, the mystic syllable *Om*, and meditate upon it daily, after deep inspirations.

5TH PROCESS.—This is the *kapālasana*, in which the Yogī maintains an erect posture, with the head resting on the ground.

According to S'uka Deva, a Yogī's senses are suspended when he can suspend the respiratory movements for the period of 10 minutes and 48 seconds. After the restraint of the senses, the Yogī renders his mind tranquil, with a view to adapt it to acquire wisdom (*jñāna*). He brings back the wandering thoughts, and dissolves them in the contemplation of the soul.

Pratyāhāra is the preparatory process to Dharanā, which is a steady immovable abstraction, with the breath suspended, the mind collected, and all natural wants subdued. The symptoms of Dharanā closely resemble those of the cataleptic condition of the body.

Dharanā.—This is the sixth stage or division of Yoga. It is the suspension of the operations of the mind. When a Yogī suspends the respiratory movements for two hours, he is said to accomplish the Dharanā, which has for its object a tranquillity of mind free from every degree of sensual disturbance.

1ST PROCESS.—Repeat the mystic syllable *Om* 144,000 times in silence, and meditate upon it, and you will suspend the functions or operations of the mind.

2ND PROCESS.—Fix the eyes upon the point of the nose for the period of 2 hours.

3RD PROCESS.—Fix the eyes upon the space between the eye-brows for two hours.

4TH PROCESS.—After a few forcible inspirations, swallow the tongue, and thereby suspend the breath, and suck and deglutinate the saliva for two hours.

5TH PROCESS.—Listen to the sounds within the right ear, abstractedly, for two hours, with the left ear.

According to S'uka Deva, a Yogí is blessed with a tranquil mind, when his respiratory movements are suspended for the period of 21 minutes and 36 seconds.

Dhyána.—This is the seventh stage or division of Yoga. It is the intense and abstract contemplation of the soul, after the suspension of the operations or functions of the senses and of the mind. It is the suspension of the respiration and circulation for the period of 24 hours.

When a Yogí keeps his head, neck, and body steady, in a state of absolute quietude, and his senses and mind free from sensual and mental excitements, for 24 hours, he is said to be in a state of Dhyána. It has for its object the property of awakening the soul.

1ST PROCESS.—Pronounce slowly and inaudibly the mystic syllable *Om* 1,728,000 times, in one position of absolute rest.

2ND PROCESS.—Fix the sight on the tip of the nose for 24 hours.

3RD PROCESS.—Fix the sight on the space between the eye-brows for 24 hours.

During the state of Dhyána, the Yogí acquires the power of clairvoyance, and is said to hold communion with the Supreme Being.

According to S'uka Deva, a man is said to hold communion with the Supreme Being by suspending his respiratory movements for the period of 43 minutes and 12 seconds.

Samádhi.—This is the eighth and last division of Yoga. It is a state of perfect human hybernation, in which a Yogí is insensible to heat and cold, to pleasure and to pain. A hybernant Yogí is insensible to blows and wounds. He is insensible to the effects of fire. He is the same in prosperity and adversity. He enjoys an ecstastic condition. He is free from lust, fear, and anger. He is disengaged from all works. He is not affected by honour and dishonour. He looks upon gold, iron, and stones with the same unconcerned eyes. He is the same in love and hatred. He is the same amongst friends and enemies.

As the water of a river beats the shore when there is wind, so the unsteady mind roams with the continuance of respiration. Just as the waves diminish when the air becomes still, so the mind moves not when the respiration ceases. Whatever diminishes the respiration renders the mind calm.

1ST PROCESS.—Practise the Kevala Kumbhaka, of which a particular account has been given in the preceding pages.

2ND PROCESS.—Repeat the mystic syllable *Om* 20,736,000 times, in silence, and meditate upon it.

3RD PROCESS.—Suspend the respiratory movements for the period of 12 days, and you will be in a state of Samádhi.

According to S'uka Deva, one acquires a perfect condition of human hybernation when one's respiratory movements are suspended for the period of one hour, twenty-six minutes, and twenty-four seconds. In a state of human hybernation a Yogí is not poisoned by snake-bites, he remains unaffected by the cutting of weapons, he is not afflicted with pain when brought in contact with fire. Like the hybernating animals, Yogis resist the injuries of weapons and fire. They die not when drowned in water; nor do they dry up when exposed to air. They live without food, water, and air, while in the condition of Samádhi, Yogis, like the torpid animals while hybernating, are incapable of committing sin in act, thought, or speech.

A Yogí whose functions of respiration and circulation are suspended, is deprived of the power of committing sin in act, thought, or speech. Samádhi, then, is the total suspension of the functions of respiration and circulation, but not the extinction of those functions.

Professor Wilson explains Samádhi to be the entire occupation of the thoughts by the idea of Brahma (the Supreme Soul), without any effort of the mind.

As I have treated of the various branches of Raja Yoga, by which a Yogí analyses the various corporeal, intellectual, moral, sensual, and religious principles of which man is composed, and by which he segregates or awakens the soul to the contemplation of, and absorption into, the Supreme Soul, the Creator, Preserver, and Destroyer of the world,—I will now give a succinct account of Hatha Yoga, which the Panjábí faqír successfully practised before a large concourse of Native and European gentlemen.

Comment.—This system, evolved by long ages of practice until it was brought to bear the above-described results, was not practised in India alone in the days of antiquity. The greatest philosophers of all countries sought to acquire these powers; and certainly, behind the external ridiculous postures of the Yogis of to-day, lies concealed the profound wisdom of the archaic ages; one that included among other things a perfect knowledge of what are now termed physiology and psychology. Ammonius Saccas, Porphyry, Proclus and others practised it in Egypt; and Greece and Rome did not shrink even at all in their time of philosophical glory, to follow suit. Pythagoras speaks of the celestial music of the spheres that one hears in hours of ecstasy; Zeno finds a wise man who having conquered all passions, feels happiness and emotion, but in the midst of torture. Plato advocates the man of meditation and likens his powers to those of the divinity; and we see the Christian ascetics themselves through a mere life of contemplation and self-torture acquire powers of levitation or athrobacy, which, though attributed to the miraculous intervention of a personal God, are nevertheless real and the result of physiological changes in the human body. "The Yogí" says Patanjali, "will hear celestial sounds, the songs and conversations of celestial choirs. He will have the perception of their touch in their passage through the air,"—which translated into a more sober language means that the ascetic is enabled to see with the spiritual eye in the Astral Light, hear with the spiritual ear subjective sounds inaudible to others, and live and feel, so to say, in the *Unseen Universe*. "The Yogí is able to enter a dead or a living body by the path of the senses, and in this body to act as though it were his own." The "path of the senses"—our physical senses supposed to originate in the astral body, the ethereal counterpart of man, or the *jiv-atma*, which dies with the body—the senses are here meant in their spiritual sense—volition of the higher principle in man. The true Raj Yogí is a Stoic; and Kapila, who deals but with the latter—utterly rejecting the claim of the *Hatha* Yogis to converse during Samádhi with the *Infinite* Iswar—describes their state in the following words:—"To a Yogí, in whose mind all things are identified as spirit, what is infatuation? what is grief? He sees all things as one; he is destitute of affections; he neither rejoices in good, nor is offended with evil...A wise man sees so many false things in those which are called true, so much misery in what is called happiness, that he turns away with disgust...He who in the body has obtained liberation (from the tyranny of the senses) is of no caste, of no sect, of no order, attends to no duties, adheres to no shastras, to no formulas, to no works of merit; he is beyond the reach of speech; he remains at a distance from all secular concerns; he has renounced the love and the knowledge of sensible objects; he flatters none, he honours none, he is not worshipped, he worships none; whether he practises and follows the customs of his fellowmen or not, this is his character."

And a selfish and a disgustingly misanthropical one this character would be, were it that for which the TRUE ADEPT would be striving. But, it must not be understood *literally*, and we will have something more to say upon the subject in the following article which will conclude Dr. Paul's Essay on Yoga Philosophy.

(To be continued.)

INDIA IN ANCIENT DAYS.

BY SALIG RAM BYASA, ESQ., F. T. S.

The name *India* was assigned to this extensive country by Greek writers, who borrowed it from the Persians—*Hindu* being the name given by the ancient Persians to the inhabitants of the banks of the river Sindhu. From the above appellation, by the change of *s* into *h*, the Persian word *Hind* is derived and applied to the whole of India. This land was once the cradle of every art and science, “was celebrated throughout many ages for its riches and valuable natural productions, its beautiful manufactures and costly merchandise, the munificence of its sovereigns and the early civilisation of its people.” Those who are absorbed in the study of historical science will never take the statement I make about this,—if I may use the expression—“epitome of the whole earth” for false praise. Our ancestors, called the *Aryans* in ancient times, had no equal in any branch of learning or knowledge; they might be termed the pioneers of modern civilisation and progress. For their progress in scientific investigation was so advanced that even the “lights” of the present day express their admiration for the high intellectual position our sages had gained, considering the remote period in which they lived. That at a very remote period they were conversant with every branch of knowledge including the mechanical arts and handicrafts, no body will deny, and therefore, no arguments need be used on this head. The numerous professions spoken of in the ordinances of Manu show that the people of that period possessed almost all the requisites of civilisation. Philosophy was their favourite study. The Brahmins spent their time in reading the Vedas. They were renowned for the purity of their truthfulness, while the virtue of continence was one for which they were famed.

The customs and manners prevalent amongst the *Aryans* as illustrated and described in the famous work written by the learned sage Manu styled the *Manava-dharmashastra* or the laws of Manu, were good and deserving of recommendation.

It cannot be denied that the persons who make just and wise laws for the benefit and good government of their countries bestow an everlasting boon, not merely upon those contemporaneous with their enactment, but also upon future generations. For this reason their memory ever lives in the minds of posterity.

Moses, the law-giver, is to this day revered by the Jews; similarly, Zoroaster by the Parsees; and Confucius by the Chinese. In the same manner the Hindus must ever respect the name of their great legislator Manu, the author of the most renowned Law-book of the ancient Hindus. This work is not only a law treatise in the general acceptance of the term; it had better be styled an universal guide on all points. For, it propounds metaphysical doctrines, teaches the art of government and amongst numerous other things treats of the soul after the death of the body. The subjects which it discusses may be enumerated under the following heads:—

“1. Creation. 2. Education and the duties of a pupil or the first division. 3. Marriage and the duties of a householder or the second division. 4. Means of subsistence and private morals. 5. Diet, purification and the duties of women. 6. The duties of an anchorite and an ascetic or the duties of the third and fourth divisions. 7. Government and the duties of a king and the military caste. 8. Judicature and law, private and criminal. 9. Continuation of the former and the duties of the commercial and servile castes. 10. Mixed castes and the duties of the castes in times of distress. 11. Penance and expiation. 12. Transmigration and final beatitude.” Your readers will know these either by perusing the text of this work in the Sanskrit language or its English version by Sir W. Jones, an accomplished Sanskrit scholar.

(To be continued.)

THE SITLA OR MATA,—THE GODDESS OF SMALL-POX.

BY BABU NOBIN K. BANNERJEE,

Deputy Collector and Magistrate, Berhampore.

About six months after my father's death, the following events occurred in our family.

My father left behind him my widowed mother, my younger sister whom he loved most and myself. About six months after his death, I believe it was in June 1861, though I do not remember the dates exactly, I was employed at Sherghotty in Behar. My mother, sister, wife, daughter and a maternal uncle with his wife lived, with me. I omitted to mention above that my grand-mother (father's mother) and two uncles (elder brothers of my father) as well as other members of their family were also then alive. One portion of the entire family with the grand-mother lived at Benares and the rest, except those who were with me, resided at the family residence at Bhowanipore in the suburbs of Calcutta.

The season at Behar at the time of our narrative, *i. e.*, about June 1861, was very hot and dry, and small-pox was raging in the neighbourhood. My sister who was unfortunately not protected either by inoculation or vaccination caught the infection and every day she grew worse and worse. It soon became evident that the most malignant form of the confluent type of the disease had broken out.

I was then a very sceptical young man, openly discarding everything idolatrous and it was rather to please my mother who is a bigoted Hindu, that in the absence of a good doctor I was at last induced to allow her to get a Purohit or priest to place a Ghatta* of Sitla, (the Hindu goddess of small-pox, called Mata in Behar) in a corner of the room in which the patient was. The priest then made twice a day—in the morning as well as evening—*homa* before it and chanted portions of the Markand Purana which treats all about the Mata (literally the mother) or Sitla. This *homa* was believed to purify the air, and the Purana Pat (recitation from the Purana) to lull the mind of the patient, or otherwise to withdraw her attention at least for a time, from her sufferings which were indeed agonizing.

She suffered as if she was placed in the midst of red-hot coals. Eight maids were engaged to fan her night and day; but notwithstanding that she could not allow the fanning to stop even for a moment, it really gave her little or no relief.

On the seventh or the eighth night I noticed that my maternal uncle looked somewhat terrified and puzzled, but when I pressed him to give the reason, he said that nothing had happened.

A day or two afterwards at about 1 o'clock in the afternoon, while the maids, my mother and myself were all seated around the patient—myself being engaged in fanning her (as my sister preferred my fanning to that of others and as she said that that alone gave her some relief),—she suddenly asked my mother to offer a seat to our father and call him into the room instead of allowing him to stand so long at the door. We were all surprised and thought she was getting delirious. We could not, however, do any thing but exchange a few hurried looks. My mother pretended as if she did not hear her, and asked her what she meant, when she distinctly repeated what she had said before and, pointing to the door, said “don't you see him standing there all this time?” I did not know what to say, but, rapidly collecting my thoughts, told her not to trouble herself about him. He being the master of the house would take a seat whenever he liked. This satisfied her.

The same phenomenon occurred at about the same time the next day and the day after. I got a doctor to examine

* An earthen *chatty* marked with red vermilion and filled with water with an earthen pan containing a quantity of unhusked rice placed on a mango twig on the mouth of the *chatty*, as a substitute for the idol.

if anything was wrong with her head, but he could detect nothing. Her eyes were clear, and, except the above talk, her conversation on all other matters was free, intelligent and intelligible. At about 10 a. m. on the third or fourth day of these occurrences, she observed to our mother that a Sitla beggar was waiting at the outer gate (which could not be seen from her room) and that it would be well if he were given something and sent away. I was then called from the adjoining room and told the above. I went out and actually found a Sitla beggar waiting. I paid the man, and, returning to the patient, told her that the man gave her his blessings. She was then pleased and smiled. But no sooner had I left her and returned to my room, than she remarked sorrowfully to our mother—"Whatever brother might do, he will have to return home without me. You will all some day return home, even sister-in-law (meaning my wife) who likes the place so much (out of all of us, my wife really liked the place very much) will have to leave it, and I alone am destined to stay behind you all."

My mother was compelled to leave her under some pretext as she could not stop her tears when she heard what my sister had said. She, however, returned soon and consoled her in every possible manner by advising her not to think as she did.

About one o'clock in the afternoon, as I was taking a short nap in my room after breakfast, I dreamt that I had fallen asleep beside my sister while fanning her and that on touching her body I felt it as hot as if it was one large block of burning charcoal. I shuddered and awoke, and heard a noise in her room. I at once got up and went there to upbraid the maids and my mother for making so much noise in the patient's room. My mother, however, told me that it was only a short time since the Ghatta made a peculiar sound like "*pat pat pat*" in rapid succession, and that simultaneously the patient trembled all over and became unconscious; that the maids said that as *Mata* had come I should be sent for; and that the patient had just returned to consciousness when I came in. My sister then called me in, asked me to take a seat beside her and fan her, and complained of the noise and tumult made.

As requested by her, I told all to keep quiet and gave them strict orders that, if they wanted me, I should be quietly asked to come in, but on no account should any noise be made in or near the patient's room.

My mother looked anxious and showed as if she wanted to tell me something, but I made her a sign to keep quiet then. All was then quiet and still. I thought to myself that probably a frog had found entrance into the room and had croaked at the time from behind the Ghatta in the corner, which made the weak females believe that the Ghatta had made the sound. I had therefore intended that when the priest should come, I would have the frog brought out and make a fool of all of them.

While I was thus thinking the Ghatta recommenced the "*pat pat*" sound, just as if some one was walking upon pieces of broken earthen vessels, with wooden shoes on. The sound proceeded from the very centre of the Ghatta and not from its bottom. Simultaneously too, my sister trembled from head to foot and became unconscious. My mother and the maids were eager to draw my attention to the phenomenon, but by a wave of the hand I ordered them to keep quiet. The oldest maid-servant, however, spoke out and remarked "Babu, don't you see that the *Mata* is come, first to the Ghatta and thence to the patient, who is now entirely obsessed by the *Mata*? She is evidently pleased with your *poojah*. As you are the master of the house, you must not lose a moment in asking her for alms (a figurative mode of speech used by Behar females denoting grant of the patient's life). Do so at once. If you have any doubt, you can question her." My mother also said "do so, don't hesitate."

I then asked at once my sister who was trembling all over, quite senseless—"Are you the *Mata* or has it pleased her to visit this humble servant's house?" My sister

replied by a nod of the head signifying "yes." Then followed the following dialogue between me and the *Mata*.

Q. Has there been any defect in the *poojah* or has any other thing been done to displease you?

A. (By a nod) No.

Q. Then be pleased to give me alms?

A. (By a nod) No.

Q. Why not? If there be any fault in me, tell me and I will correct it.

A. (By a nod) No.

Q. Hereafter people will think you to be a cruel goddess, if, notwithstanding that there is nothing to displease you, you should refuse me alms. Kindly give me your *Bahoo* (literally arm,—a peculiar position of the right arm used to signify hope, or that there is no fear).

She extended the left arm. (I was seated on the left side.)

The maid here pointed out that it was the wrong arm and meant nothing.

Q. Why do you deceive me? And why do you not extend the proper arm?

She then extended her right arm, but as soon as it touched my extended hands, instead of raising the palm as she should, waved it so as to signify, "go away, you won't have it."

Q. You still refuse me alms, and why?

She still waved her hand in the same way.

Q. You won't give me alms? You won't grant my prayers?

A. (She shakes her head to say) No, no.

At this stage, suddenly the sounds stopped, my sister returned to consciousness and looked amazed at the sight of our peculiar attitude &c., and showed a desire to know what the matter was and asked me to fan her as usual.

We said we thought she was dreaming and we were watching her anxiously and that nothing else had happened. We gave her this answer in order that her suspicion might not be raised or to hear her if she had anything to say. But she said nothing. The whole scene occupied about four minutes.

About two or three hours after this she died that very afternoon. All this time I was beside her. To the last moment she did not utter a single incoherent word after the above dialogue was finished. I had the Ghatta and the whole room closely searched, but no frog or any thing else to account for the phenomenon was detected. No body has been able to solve the mystery these twenty years. I have, therefore, sent this to you, believing that the phenomenon has some bearing on the occult sciences and that you will probably be able to give some solution.

My maternal uncle told us after my sister's death that on the night in question as he was looking at the patient from outside the window of the room he felt that some one was also doing the same from behind him, thrusting his head through and over his (uncle's) shoulders. He looked behind him but perceived none. Thence he concluded that *Jamaloots* (Pluto's messengers) were visiting the patient; and added that as such an omen means a death in the family, he did not divulge the secret at the time.

THE BRIDEGROOM OF A WAUKEGAN WEDDING WAS A Baptist and the bride a Methodist. They had agreed that immediately after the ceremony they would decide by chance which should embrace the other's religion. The officiating clergyman declined to toss up a coin, partly because he would not countenance such a proceeding, and partly because, being a Methodist, he might be accused of fraud if the bride won. The bride herself finally threw the coin and lost. When she went to join the Baptists, however, they rejected her because she did not believe in close communion. That displeased the husband and he went over with her to the Methodists.—*Banner of Light*.

(Continued from the December number.)

PURE GOLD ARTIFICIALLY MADE.

An account of some Experiments on Mercury, Silver, and Gold, made at Guildford in May 1782, in the Laboratory of James Price, M.D., F.R.S., to which is prefixed an abridgment of Boyle's Account of a Degradation of Gold.

TRANSCRIBED FOR "THE THEOSOPHIST" BY PETER DAVIDSON, ESQ., F.T.S.

EXPERIMENTS ON MERCURY AND SILVER.**EXPERIMENT I.**

Made May the 6th 1782, before the Revd. Mr. Anderson, Captain Francis Grose, Mr. Russell, and Ensign D. Grose—the gentlemen mentioned in the introduction as the most proper witnesses of the process, then resident in the town.

Half an ounce of mercury provided by Captain Grose (bought at an apothecary's in the town) was placed in a small Hessian crucible, brought by Mr. Russell, on a flux composed of borax (also brought by him) and a small piece of charcoal taken out of a scuttle (fortuitously) by Mr. D. Grose, and examined by the rest of the company, and a small piece of nitre also taken out without selection, by the Revd. Mr. Anderson, from a quantity in common use, in the laboratory; these being pounded together in a mortar which all the company had previously inspected, were pressed down into the crucible with a small pestle; on this flux the mercury was poured by Mr. Anderson, and upon it half-a-grain carefully weighed out by Mr. Russell of a certain powder, of a deep red colour, furnished by Dr. Price, was put on it by Mr. Anderson.

The crucible was then placed in a fire of a moderate red heat by Dr. Price, who from his greater facility in managing the fire from long habit, was thought most eligible to conduct the experiment. He repeatedly called the attention of the company to observe the stages of the process, and to remark in every part of it that any voluntary deception on his part was impossible.

In about a quarter of an hour, from the projection of the powder, and the placing of the crucible in the fire, he observed to the company, who on inspection found his observations true, that the mercury, though in a red-hot crucible, showed no signs of evaporation, or even of boiling; the fire was then gradually raised, with attention on the part of the company, and repeated calls for that attention from Dr. Price, that no undue addition might be made to the matter in the crucible; in a strong glowing red, or rather white, heat, a small dip being taken on the point of a clean iron rod, and when cold the *scorie* so taken and knocked off, were shown to the company and found replete with small globules of a whitish-coloured metal, which Dr. Price observed to them could not be mercury as being evidently fixed in that strong heat; but as he represented to them an intermediate substance between φ and a more perfect metal.

A small quantity of borax (brought by Mr. Russell) was then injected by him and the fire raised, but with the same precautions on the part of Dr. Price to subject everything to the minute inspection of the persons present, and after continuing in a strong red-white heat for about a quarter of an hour, the crucible was carefully taken out and gradually cooled; on breaking it, a globule of yellow metal was found at bottom, and in the *scorie* smaller ones; which collected and placed in an accurate balance by Mr. Russell was found to weigh *fully* ten grains. This metal was in the presence of the above-mentioned gentlemen sealed up in a phial impressed with the seal of Mr. Anderson, to be submitted to future examination though every one present was persuaded that the metal was Gold.

The seal being broken the next morning, in the presence of the former company and of Captain Austen, and the metal hydrostatically examined, the weight of the larger globule (the others being too minute for this mode of examination) was found to be in air 9 grains and a quarter, and in distilled water of temperature Fahr. 50° plus, it lost something more than $\frac{3}{4}$ (but not quite an half) of a grain; the difference was not appreciable, as no smaller

weight than the eighth of a grain was at hand, but was judged by all the company to be nearly intermediate, *i. e.*, $\frac{1}{2}$:—at half a grain the specific gravity would be rather more than 18 : 1; if only $\frac{3}{4}$ was lost in water the specific gravity would exceed 24 : 1, the intermediate would be 21 $\frac{1}{2}$ nearly; but as the loss seemed rather more than the intermediate, though apparently and decidedly less than half a grain, the specific gravity must have been nearly as 20 : 1, and in this estimate all present acquiesced.

After this hydrostatical examination, the globule was flattened by percussion with a thin plate, and examined by Mr. Russell in the manner of artists for commercial purposes; on finishing his scrutiny he declared it to be as good gold as the grain gold of the *refiners*, and that he would readily purchase such gold as that which he had just examined, at the highest price demanded for the purest gold.

The plate being then divided, one half was before the company sealed up by Mr. Anderson to be submitted to a trial of its purity, which Dr. Price proposed, requesting his friend Dr. Higgins, of Greek Street, to make; the remainder being put into aqua regia of nitric acid and sal-ammonia afforded a solution sufficiently rich, before the company separated, to yield with solution of tin, a richly-coloured crimson precipitate.

Captain Grose was accidentally absent when the precipitate was made, but saw it next day. In about four hours the portion of the metal employed was completely dissolved, and the next morning before Captain and Mr. D. Grose, and Mr. Russell (Mr. Anderson, being prevented from coming), the solution being divided into three portions, the following experiments were made.

To the first portion, diluted with water, was added a quantity of caustic vol: alkali, and the precipitate, which was copious, being duly separated and dried, about a grain of it was placed on a tin plate, was heated and found to explode smartly; this experiment was repeated three times.

To the second portion diluted, was added a portion of the solution of tin, in aqua regia, a beautiful crimson-coloured precipitate was immediately formed in considerable quantity; which, when dried, was mixed with a fusible frit composed of flint-powder, and the fluxes proper for the ruby glass of cassius, in the proportion of 5 grains of the precipitate to $\frac{5}{11}$ of the frit, and in a vitrifying heat afforded in about 3 hours a transparent glass, which by heating again, assumed an elegant crimson colour, and the remainder which continued in the fire, also acquired a bright red colour.

The third portion being mixed with vitriolic ether, imparted to it the yellow colour given to this fluid by solutions of gold; and the ether being evaporated in a shallow vessel, a thin purplish pellicle adhered to the side, spotted in several places with yellow.

Dr. Higgins soon after receiving the piece of metal, favoured the author with an answer, in which he notified that the packet came to him under the proper seal, that he was well satisfied of the *purity* of the gold he received, and that he considered the author's experiment as exclusively sufficient to have ascertained the nature and purity of the metal.

EXPERIMENT II.

Made at Dr. Price's, May 8, 1782, before Sir Philip Clarke, Dr. Spence, the Rev. Mr. Anderson, Captain Grose, Mr. Russell, and Ensign R. Grose.

Half an ounce of mercury, procured from one Mr. Cunningham, an apothecary of the town, was placed on a flux, composed of an ounce of powdered charcoal, two drams of borax and one scruple of nitre, and on it, when a little warmed, was projected one grain of a white powder, furnished by Dr. Price.

After the crucible had acquired a red heat, the whole company saw the mercury lying quiet at the bottom, without boiling or smoking in the least, and it continued in this

tranquil state after it had gained a full red heat. It was continued in a fire gradually augmented to a white heat, nearly three quarters of an hour, a smaller crucible, *previously inspected*, being inverted on it, to prevent coals from falling in; and the crucible being then withdrawn and cooled, many globules of white metal were found diffused through the whole mass of *scoria*; of these globules were collected to the weight of ten grains, before the company separated, and consigned to the care of Mr. Russell, who took them away with him.

Part of the remaining globules being afterwards collected by pounding the crucible and washing over the powder, the whole melted together amounted to thirteen grains.

Dr. Price remarked on this process, that having taken too great a quantity of charcoal the globules were thereby dispersed over the whole mass, and the powder having been sprinkled against the sides of the crucible had not produced its greatest effects. And that some of the mercury which had escaped its action must have been volatilised by the heat; and this on inspection of the covering crucible was found to be true. The experiment was therefore the next morning repeated in the presence of Mr. Anderson, Captain and Ensign Grose and Mr. Russell.

EXPERIMENT III.

The remaining half ounce of mercury was employed: the charcoal and borax both taken without selection from large quantities in the laboratory were powdered by Ensign Grose, and the mercury charged in the crucible as in the former experiment. Barely half a grain of the white powder, weighed out by Mr. Russell, was projected on the mercury, which by some accidental delay had begun to boil in the crucible; but on the application of the powder, the ebullition ceased, although the crucible and contained mercury was subjected to a *much greater* heat; and it continued without boiling, even when of a red heat. The crucible was gradually heated to a white heat, and when cooled and broken, there was found in the bottom a well-collected bead of fine white metal, weighing four grains.

EXPERIMENT IV.

On the same day, and the same persons being present as at the preceding experiment, the following was made on silver.

Mr. Russell weighed out sixty grains (one dram) of grain silver, which he had purchased of Messrs. Floyer and Co. refiners in Love Lane, Wood Street, Cheapside; this quantity was placed in a small crucible on some of the flux made as above, before the company, by Ensign Grose; and on the silver, when in fusion, was projected a bare *half-grain* of the Red Powder, used in the first experiment. The crucible was then replaced in the fire, and continued there for about a quarter of an hour, a piece of borax, taken at a venture, out of a jar containing a large quantity, was thrown on the metal by Ensign Grose.

Dr. Price soon after, from the appearance of the flux, imagining the crucible to be cracked (by the cold and moisture of the borax), took it out of the fire, and finding that what he suspected had happened, did not replace it; when cool it was broken, and the button of metal was found at the bottom, which, when weighed, appeared not to have lost any of its original weight, so that fortunately only the flux had transuded.

EXPERIMENT V.

That no doubt might arise from the failure of the crucible in the last experiment, a similar one was made in the presence of the same persons, with the addition of J. D. Garthwaite of—Esq, who was also present at the latter part of Experiment IV.

Thirty grains of the above-mentioned grain silver were by Mr. Russell weighed out, and put into a small Hessian crucible, on a flux of charcoal and borax made before the company, with the same precautions as in Experiment I. On the silver when fused, was projected by Mr. Anderson a bare *half-grain* of the Red Powder, and about five

minutes after some glass of borax (to avoid the moisture contained in crude borax) was thrown in by one of the company. The crucible after being kept in a red-white heat for about fifteen minutes was taken out, and when cold broke; at bottom of the *scoria*, or rather flux, which in this experiment was neatly fused, lay the button of metal which was found *nearly, if not exactly of its original weight*.

It was then tried by Mr. Russell in the artist's manner; as was also the piece of metal obtained in Experiment IV. He found *both* of them to contain Gold; the latter in larger quantity, as might be expected from the relative proportion of the powder and silver in the two experiments.

Dr. Price also examined the metal on the touch-stone (Basaltes) and with nitrous acid; when all the company saw the mark of gold remaining, while a mark from a piece of the very parcel of grain silver from which the portion used in these experiments had been taken, and placed by the side of the mark from the graduated or enriched silver, totally vanished on wetting it with the aqua fortis.

The mark from the enriched silver remained (of a yellow colour) after repeated affusions of weak and strong aqua fortis. So that the company were entirely convinced that gold was now contained in the fused silver.

The chemical reader will probably anticipate Dr. Price's observation:—that of the known metallic substances of a gold colour, sulphurated tin could not without decomposition, have sustained the heat employed in these experiments; and that copper, or regulus of nickel, would have been dissolved by the nitrous acid, equally with the silver. The remark is indeed scarcely necessary, for had it been possible to have secretly introduced into the crucible any of these metals (and none of the company would for a moment tolerate the idea of such an attempt having been made by the operator), the identity of weight observed was sufficient to prove that nothing but the crimson powder had been added.

After the pieces of metal had been then separately examined, they were melted together, and when cool it was remarked that the surface of the culot of metal was elegantly radiated with alternate *striae* and furrows; an appearance not usual in fused silver. Ten grains were reserved by Dr. Price for his own examination; and the other 80 grains were taken by Mr. Russell, to be assayed in the refiner's manner.

Dr. Price found the proportion of gold to be $\frac{1}{3}$ of the whole mass.

Mr. Russell in the course of a few days caused all the above-mentioned gold and silver, and the mixture of gold and silver, to be assayed in the artist's manner, for the refiners, at the office of Messrs. Pratt and Dean, Assay-Masters, near Cheapside.

They assayed each portion separately, and reported the gold and silver to be of the most complete purity; and the enriched silver to contain gold in the proportion of one eighth of the joint weight, and this report he also repeated before the spectators of Experiment VII. on May 25.

It was remarkable that both the refiner and assay-master *at first* affirmed the impossibility of success in the process; and, prejudiced by received opinions, questioned the purity of the metals, though they *looked* much like ordinary gold. The assay instantly dissipated their doubts; and they owned, with astonishment, that the metals were entirely pure, and certified their purity in their official report.

EXPERIMENT VI.

Made, May 15, 1782, before Sir Philip Norton Clarke the Revd. B. Anderson, Captain Grose, Dr. Spence, Ensign Grose, and Mr. Hallamby, and several times repeated before Mr. Anderson, Dr. Spence and Ensign Grose.

Two ounces of mercury were by one of the company taken out of a cistern in the laboratory containing about

two hundredweights of quicksilver (for experiments on the gases) and in a small wedgewood iron mortar rubbed with a drop or two of vitriolic ether; on this mercury, which was very bright and remarkably fluid, barely a grain of the white powder was put, and afterwards rubbed up with it for about 3 minutes.

On pouring the ♀ out of the mortar, it was observed to have become blackish and to pour sluggishly; after standing 10 minutes, on being poured out of the vessel in which it had stood, it was found considerably less fluid than before; and in a quarter of an hour's time so increased in spissitude as hardly to pour at all, but seemed full of lumps. Being now strained through a cloth, a substance like an amalgam, of a pretty solid consistency remained behind; the unfixed mercury being expelled from this mass, by placing it on charcoal and directing the flames of a small lamp on it with a blowpipe, a bead of fine white metal remained fixed in a strong red heat; which by every subsequent trial appeared to be silver; the weight of the bead thus collected, weighed and examined before the company separated, was 18 grains; but much remained in the strained mercury. This was afterwards separated and weighed 11 grains; the whole obtained was therefore 29 grains, or an increase in proportion to the powder as 28:1.

Five drams of mercury taken out in the same manner as the above two ounces, were rubbed up with vitriolic ether, and afterwards with barely a quarter of a grain of the red powder; a mass like an amalgam being obtained by straining it after it had stood about a quarter of an hour, and the unfixed and untinged mercury driven off before the blowpipe, as in the former experiment, a bead of yellow metal remained, weighing 4 grains; and after straining some time longer, 2½ grains were obtained, both of which resisted aqua fortis on the touch-stone, and a smaller quantity being dissolved in aqua regia, a purple precipitate was produced from the solution by the solution of tin and a brownish one by solution Ferri Vitriolati Bergm (Green Vitriol or Copperas); in this experiment, therefore, the increase of gold was to the powder employed, as 24:1, exclusive of the weight of the powder.

The former part of this experiment was repeated on Saturday the 18th day of May, before the Rev. Mr. Manning, the Rev. Mr. Fulham, the Rev. Mr. Anderson, the Rev. Mr. Robinson, and Dr. Spence. Two ounces of mercury treated as before mentioned, (after exhibiting phenomena similar to those above related) afforded a mass, one half of which only (to avoid the noxious mercurial fumes of the whole) after having the mercury expelled from it by a white heat before the blowpipe, yielded upwards of 12 grains of a white metal, that in every trial to which it was submitted, appeared to be silver.

The product, therefore, including the silver contained in the strained mercury would have been nearly as 28:1; as in the former experiment.

A small portion (about 5j) of the above mercury being put into another vessel, and about the sixth of a grain of the red powder put on it, the mercury after being ground up with it, and standing some time, was strained as the former, and the small mass so obtained, placed before the blowpipe. It yielded something more than a grain of metal, which examined by nitric acid on the touch-stone, evidently contained gold, as was apparent to the company before their leaving the laboratory. It was intended to have been submitted to other trials, but from its minuteness and form, was accidentally lost.

(To be continued.)

HE IS A MAN WHO THROUGH HIS EARNESTNESS IN SEEKING knowledge forgets his food, and, in his joy for having found it, loses all sense of his toil, and, thus occupied, is unconscious that he has almost reached old age. Coarse rice for food, water to drink, the bended arm for a pillow—happiness may be enjoyed even with these; but, without virtue, both riches and honour seem to me like the passing cloud,—*Confucius*.

HINDU CHRONOLOGY.

BY THE HON'BLE RAO BAHADUR GOPALRAO HARI DESHMUKH,
Vice-President of the Theosophical Society.

The mode of calculating time among the Hindus is very interesting. The time is called "Kal" or "Mahakal." It has neither beginning nor end, but for the purposes of astronomy and history the time is divided as follows:—

15	निमिष	==	1	काश
30	काश	==	1	कला
30	कला	==	1	मुहुर्त
1	मुहुर्त	==	2	घटि
60	घटि	==	1	अहोरात्र
15	दिबल	==	1	पक्ष
2	पक्ष	==	1	मास
2	मास	==	1	ऋतु
3	ऋतु	==	1	अयन
2	अयन	==	1	वर्ष
60	वर्ष	==	1	संवत्सरचक्र
72000	संवत्सरचक्र	==	1	कलियुग
6	शककर्तारः	==	1	Do.
432000	वर्ष	==	1	Do.
864000	वर्ष	==	1	द्वापारयुग
1296000	वर्ष	==	1	त्रेतायुग
1728000	वर्ष	==	1	कृतयुग
4	युग	==	1	महायुग
10	अवतार	==	1	महायुग
360	वर्ष	==	1	दिव्ययुग
71	महायुग	==	1	मन्वंतर
14	इंद्र	==	1	मन्वंतर
14	मन्वंतर	==	1	कल्प or ब्रह्मदेवाचा दिवस १
1000	महायुग	==	1	Do.
36000	कल्प	==	1	ब्रह्मदेवाचें आयुष्य
1000	ब्रह्मे	==	1	घटि of विष्णु
1000	विष्णु	==	1	ज्ञान निमिष
1000	ज्ञान	==	1	निमिष of महामाया

There are several ways of calculating time according to the revolution of the Sun, Moon, Jupiter, Pitre and Dev.

360	मानवीवर्ष	==	1	दिव्यवर्ष
1200	दिव्यवर्ष	==	1	कलियुग
2400	Do	==	1	द्वापार
3600	Do.	==	1	त्रेता
4800	Do.	==	1	कृत

In each Yug there is Sandhi and Sandhyansh

100	दिव्यवर्ष	==	संधि of कलि
200	Do.	==	संधि of द्वापार
300	Do.	==	do. of त्रेता
400	Do.	==	do. of कृत
100	Do.	==	संध्यांश of कलि
200	Do.	==	do. of द्वापार
300	Do.	==	do. of त्रेता
400	Do.	==	do. of कृत

In the Kali Yug first 100 years are संधि and the last 100 years are संध्यांश and 1000 is मुख्य युग. Many jurists hold that certain customs which are prohibited during the Kali Yug may remain in force during the Sandhi which is not the proper Kali Yug. 100 divine years are equal to 36000 human years. Each Yug is divided into 4 quarters चरण. The current year is 4981 from the beginning of Kali.

14 Manus are named as follows:—

१ स्वायंभु	२ स्वरोचिष	३ औतम	४ तामस
५ रेवत	६ चाक्षुष	७ वैवस्वत	८ सूर्यसावर्णि
९ मैत्र्य	१० ब्रह्मसावर्णि	११ धर्मसावर्णि	
१२ रौद्रसावर्णि	१३ दक्षसावर्णि	१४ भौत्य	

Properly speaking, there ought to be 36000 कल्प in the life of Brahma. Each Puran pretends to give the history

of a particular Kalpa. The following are the names of some of the Kalpas:—

१ वामदेव	२ श्रेतवाराह
३ नीललोहित	४ रथंतर
५ रौरव	६ देवकल्प
७ बृहत्कृष्ण	८ कर्दप
९ रुद्र	१० इज्ञान
११ तम	१२ सारस्वत
१३ उदान	१४ गारुड
१५ कौर्म	१६ नारसिंह
१७ समान	१८ अग्निव
१९ सोम	२० मानव
२१ तत्पुरुष	२२ वैकुण्ठ
२३ लक्ष्मी	२४ सावित्रि
२५ घोर	२६ वाराह
२७ वैराज	२८ गोरी
२९ महेश्वर	३० पितृ

Each कल्प contains 14 मनु; each मनु contains 71 महायुग; when 1000 महायुग are divided by 14 it will give 71 महायुग for one मनु. The total will be 994. The remaining 6 महायुग are considered as inter-regnams which elapse between one Manu dying and another commencing.

Mahakal or time deified is represented as an idol wearing a string of heads, which means generations which pass in time. This idol is represented as sitting in a burial or burning ground and its occupation is destruction of the world. God Mahakal or Shiv is nothing more than deification of time.

ANECDOTE OF SECOND SIGHT.

(EXTRACTS FROM THE DIARY OF THE LATE CAPTAIN STUART BEATSON, 1ST BENGAL LIGHT CAVALRY.)

Though stories of second sight are recorded by the hundred, I think the following may prove interesting, as I have never yet seen quite a parallel case. Two officers, named Gall and Barrow of the 5th Madras Cavalry, were employed on political duty in Oudh in the year 1856, and, at the time of the event here recorded, were resident in Lucknow. Both were married, the latter to a Scotchwoman possessed of the faculty of second sight.

They were both engaged for a day's Florican shooting at a place, some thirty miles distant from cantonments, and were to travel together by palanquin Dak, Gall picking up Barrow on his way out; on the former's arrival he found Mrs. Barrow, weeping, wringing her hands, and hysterically forbidding her husband's departure, in consequence of a dream in which she had seen him murdered: Gall's wife having had no disturbing dreams, his guns being with him and his dak laid, he determined on going on alone and started without further delay.

About midnight he was awakened by the bearers calling out—Hai, Hai, phattar kann phenkta hai, ('Hullo, who is throwing stones),—and suddenly his palkee was dropped by the frightened bearers who fled into the jungle; Gall, thrown out by the shock, saw by the light of one or two torches that a number of armed natives were surrounding him, upon which he rolled noiselessly, round and round off the road and succeeded in shrinking into a nullah close by;—lying there he saw spears arisen into his palkee, cuts made at it with tulwars and blows with "latees," and

"Thanked with brief thanksgiving,
Whatever Gods may be;"

that he himself was not in it.

After discovering his escape the robbers made free with all his property and decamped into outer darkness leaving him entirely alone; however, before long, one of his bearers returned to the scene and with the man's aid he managed to make his way to a village some four or five miles off where

he was well looked after by a most hospitable "Cotwal" who gave him a horse to ride the twenty miles back to Cantonments, on— with this aid he got safely home, very thankful for his narrow escape.

A year afterwards all the inhabitants, the Cotwal included, of this very village, were apprehended, and a large number tried and sentenced to transportation, for participation in a murder. During the course of the trial it came out that the attack on Gall had been headed by the Cotwal (his civil friend). Scouts had given information of the Dak laid; and a fight for it had been expected, and the nullah where Gall had hidden, was to have been the last "resting-place" of any who had gone down in the scrimmage.

One more anecdote from the same diary and I have done.—About the year 1850 the Veterinary Surgeon of the 14th Dragoons blew his brains out with a pistol; the charge was simply powder, but was so large that his head was blown clean away from his shoulders, the lock of the pistol also being blown off. Three days after, one of the syces on the, as yet unsold, horses of the deceased, came running over to Featherstonchaugh, an officer of the same regiment, in a state of alarm, bordering on madness, and swore that their master walked about every evening in the stables, with his head off and appeared to be looking at his horses; all the other natives about the stables fully corroborated this statement.

Nothing would induce them to remain in the compound, so the horses were removed to another stable, after which no mention is made of their being again troubled or visited by *headless spectres*.

HOW SPIRITUALISM IS EXPOSED.

BY N. D. K..... F.T.S.

"Spiritualists are rejoicing on the addition of another eminent man of Science to their ranks; Professor Zöllner of Leipzig has done for the notorious medium Slade what Mr. Crookes did for Home, and has published the result of his investigations in a volume entitled *Transcendental Physics*. It would scarcely be worth while to enter upon a serious regulation of these pernicious doctrines were it not for the effect produced upon the public when they find that *men in whose power--of critical observation they have every reason to confide are so completely led astray by them.* * * * *"

"We may assume that the resources of the conjuring art are inadequate to produce all the phenomena *claimed* for Spiritualism, and we will also allow that the testimony of such men as Mr. Crookes or Professor Zöllner is *unimpeachable*; but we are far from accepting their conclusion that therefore the phenomena did take place as described, or were not due to trickery. The great principle of conjuring—and we may venture to say of mediumship—consists *not in doing an inexplicable thing but in procuring good evidence of its having been done*; and it is a fact of common experience in the profession that *persons accustomed to close scientific observations are the easiest to deceive.*

"That Professor Zöllner and his friends acted in perfect good faith, believed what they said, and took *every precaution they could think of*, we are prepared to admit; but it is plain to the merest tyro in conjuring that they did not take the simplest precautions which a conjurer would stand on his guard against. The cause of common sense however finds great champions as well. On Friday the 3rd instant, Mr. Stuart Cumberland, a well-known opponent of Spiritualism, gave before a critical audience at Charing Cross Hotel a reproduction of most of the usually so-called manifestations of Spiritualism following up each with an explanation of the method employed. Mr. S. Cumberland's methods are in fact those of the mediums themselves and can be given in any private room. Amongst the feats exhibited were clairvoyant reading of cards enclosed on sealed envelopes, and the mysterious reproduction on the exhibitor's arm of writing which one of the company present had written just before and thrown into a hat; a dark seance with its accompanying mysteries of raps, luminous hands and floating musical instruments was given and certain well-known spirits "materialized" and came in person before the audience. * * * * A spiritualist present entertained the company with a description of wonderful feats performed in his own house such as the playing on his own piano by unseen hands, while locked, during a *seance* and challenged the exhibitor to do the like. * * * Now although the exposure at Charing Cross Hotel did not include these somewhat more ostentatious feats of piano-forte playing levitation and so on, *the methods by which these tricks are performed are so well though not generally known that we hope Mr. Cumberland will be induced on some future occasion to exhibit them.* * * * * It cannot be too often repeated that

the question is one of *evidence alone*, and the more often it is demonstrated that the alleged miracles of spiritualism can be produced by natural means and that evidence of them hitherto considered to be conclusive may contain a flaw or a fallacy, the more likely are the initiated to be protected from rash deductions entailing lamentable results for the cause of truth, science and religion.*

Thus writes a self-satisfied critic* evidently an initiate in the conjurer's art. Pointing out several supposed 'flaws and fallacies' which to a man of his strong commonsense are so many glaring defects which at once prove the trickery of the whole, he dismisses the subject as unworthy of 'serious refutation.' According to this theory, scientific observers cannot in this case be trusted, for they are the most gullible of mortals. 'Tyros in conjuring' would do much better; and commonsense—in which scientists are deficient—alied with conjuring must henceforth supply the detectives for exposing that pernicious cheating which goes by the name of spiritualism. A few more Stuart Cumberlands are the only persons wanted to bring those poor misguided beings, the spiritualists, to their senses and save them from perdition.

Let us illustrate the critic's method. A and B are both ill; a physician who is sent for, comes in, and merely observes the outward symptoms of A, but refuses to examine him, while going up to B remarks exactly the same apparent symptoms in him, makes a careful diagnosis, and finding out a certain cause for the disease, insists—in spite of the protest of A's friends—upon ascribing the cause to A's malady, and treating him accordingly. What would be said of such a physician and his treatment? And yet the critic would have us adopt a similar method. He cares not to probe the medium with his superior knowledge of the conjuring art, but would set up a conjurer to copy a few phenomena by the aid of sundry helps and on the strength of that performance insist upon making people accept his conclusion that every one of these manifestations is due to jugglery.

As Mr. Stuart Cumberland† has been taking us into confidence and has been explaining the whole trick, let us put him on the same plane as the genuine medium. Searching his person, divesting him of the various little articles he needs must want, and separating him from his assistants, friends or co-adjutors, we shall place him in a room of our own choosing, when let him read our sealed letters, make musical instruments float, show luminous hands and "materialized spirits" and *explain the tricks* by which he can accomplish such and the like feats, and there will be good ground for asserting that similar phenomena obtained through mediums are most probably due to trickery. But Mr. S. Cumberland, deprived of his material helps, could do nothing of the kind while several mediums ignorant of the simplest tricks of jugglery have been proved by some of the most sceptical and clear-headed of men to give rise again and again to various most astounding phenomena under such and more stringent test conditions.

And now a glance back at the episode in connection "with the notorious medium Slade" will not be out of place. "Henry Slade who had been *before the public of America for fifteen years as a medium* on his way to fulfil an engagement with a scientific committee of the University of St. Petersburg stopped for a time in London and was giving daylight *seances* with complete success to a great number of eminent literary and scientific men when Professor Lankester was induced by his friend Sergeant Cox to go and see for himself. This determined materialist who had previously been shocked at the conduct of cer-

tain members of the British Association at allowing a paper on some ordinary facts of mesmerism and spiritualism to be read before a meeting of the Society at Glasgow, and had consequently nursed wrath all the while went with his friend Dr. Donkin** and had *one hasty sitting*. The medium at first held a clean slate, with a crumb of slate-pencil on its surface against the under side of a table and after a while there was found to be a name poorly written on the slate. This was wiped off and the slate again held, when a delay having ensued Professor Lankester was asked by Dr. Slade to catch hold of the slate with him, but instead of so doing he snatched away the slate on which he found written some two or three words. Armed with this *scientific observation* he had the medium tried by a magistrate before whom the only evidence held relevant was that of the Professor and his friend who deposed that they observed certain movements of Slade's arm which they *imagined* to be caused by his writing on the slate as it rested on his knees, under the table. Maskelyne, the conjurer, advertized himself on the occasion by giving a performance on behalf of his friend the Professor, to help the magistrate to see through the tricks of mediums; while on the other side Messrs. Massey, Alfred Wallace, Joad, Joy, and Dr. Wyld, gave evidence that they had seen the phenomena of slate-writing occur with the medium under test conditions when fraud was quite out of question. To the magistrate, however, *the conjectures of a Professor* were quite convincing, and he sentenced Dr. Slade to three months' rigorous imprisonment on 31st October 1876, finding him guilty under the Vagrants' Act, as no other charge would apply. On appeal, however, he was acquitted and at once went over to the Continent. From Brussels he offered to return to London with one witness and meet Professor Lankester and a witness of his at his (Lankester's) own house, and, using the Professor's own slates, table and chairs, give him a daylight *seance* on condition however that he should pledge his word of honour to faithfully report to the public everything that might occur whether favourable or unfavourable, and have the two witnesses certify to the accuracy of the statement, and secondly that, if he chose to indulge in any further legal proceedings against him, he should not take any steps for 48 hours after the *seance*. This most reasonable offer was not accepted, but Dr. Slade succeeded nevertheless in giving a series of satisfactory phenomenal *seances* before scientific men in several European capitals and finally reached St. Petersburg, where, fulfilling his engagement, he returned to America after an absence of more than two years. The following will give the reader some idea as to the phenomena that occur under Dr. Slade's mediumship. Mr. H. Wedgewood says:—"I took two slates, breathed on them, rubbed them with my pocket-handkerchief, and, putting the rubbed faces together, tied them fast with a piece of cord, with a fragment of slate-pencil between them. The slates were placed flat on a table and without removing my eyes from them for a moment I placed both my hands upon them and Slade one of his. Presently we *heard the writing begin* and when it ceased, I took the slates into another room leaving Slade entranced behind and untying found that on one face was written in very good hand the 27th Verse of the 1st Chapter of Genesis in Greek from the Septuagint and on the other a message in English. As the slates belonged to Slade it might be suggested that they were prepared beforehand with invisible writing but I answer that the writing as it stands can be wiped with the merest touch and could not have escaped obliteration in its invisible state when the slates were well rubbed by me."

Spirit-writing or 'Psychography' as it is called is not unknown in India. The author of 'Art-magic' describes the case of Sanoma, a child of seven years of age, the daughter of a Malabar Brahmin. On a tripod supplied with a pen and a sheet of paper she would rest her

* *Saturday Review*, of September 11.

† *The Spiritualist*, of October 8, thus speaks of this jugglery show of Mr. Cumberland:—

"The attendance was miserably thin on both occasions, although several were present with free orders. On Monday the proceedings evoked occasional hisses, also some disparaging criticisms from non-Spiritualists, but on Tuesday the performance passed off better. It began with some simple conjuring tricks, the method of which was easily seen through, but towards the close one or two of a little cleverer nature were exhibited. At rare intervals some of the imitations bore a feeble resemblance to the real thing, but if Mr. Cumberland exhibited the best which conjuring can do, conjuring performances have a tendency to strongly confirm confidence in the genuineness of manifestations through real mediumship."

** "The Slade case"—an interesting pamphlet by Mr. Stajnton Moses—is well worth reading.

hands and head and by degrees fall into a trance, when in about half an hour the sheet would be covered with Sanskrit verse—written in a beautiful hand containing some of the most sublime philosophical thoughts. Perhaps some Malabar friends will be able to send us further accounts of Sanoma and her father who is said to have been well versed in occultism. Dr. Slade is not the only medium through whom the phenomena of Psychography have been observed, for several others have shown the like, and the investigations that Professor Zöllner has so carefully made after so much notoriety gained by the medium, would, if the account thereof were read without bias of any sort, forcibly show that there is a mysterious agency at work in such cases, and that trickery is out of question.

Like Henry Slade, a lady clairvoyante was accused, and tried by a French Court, when the celebrated Jules Favre defended her and Baron Du Potet, the prince of living magnetizers, was ready to prove her powers, but the judges were afraid to see her rendered clairvoyante and ultimately acquitted her.

The superior detective power of the conjurer of which the critic seems to be enamoured appears in relief in the following case. A celebrated prestidigitateur (Houdin) gave some clever performances in Algeria and passed among the natives for a real magician. He found, however, among the barbarians certain men at whom he could shoot leaden bullets from a revolver when the bullets would just stop short of the mark and fall down harmless. He was satisfied that it was no trickery, but, when he himself, according to the high reputation that he had acquired, was asked to show the same feat, he was obliged to have recourse to a trick. Pretending to examine the bullets, he substituted counterfeit ones of blackened wax and submitted to the test. This is not an isolated instance, for other European travellers have testified to like occurrences having come under their observation in the interior of Africa. The most renowned of conjurers in the above case had helplessly to admit that while he simply excelled in sleight of hand, the illiterate barbarian could show the astonishing power of a charm or spell whatever it might be. Often have well-known conjurers laughed at the credulity of scientists and others in believing that the real and higher phenomena of spiritualism and mesmerism could be counterfeited by prestidigitation, a knowledge of which is certainly useful in detecting the large amount of imposture that goes by the name of spiritualism, but which has been powerless to find out the supposed trick of the genuine medium.

It is not meant, here, to discuss the truth or falsity of psychic phenomena, for that is a different question. The means adopted however by the majority to arrive at a correct estimate of these manifestations have not always been such as to insure a thorough investigation. Numbers of those who have tried to throw opprobrium on the subject have been speaking about it second-hand, leaving the most direct and satisfactory course. If the experience of several men of various ranks in life, whose judgment we otherwise respect has been to the effect that these phenomena are genuine, those others who love to know and teach the truth, ought, for the benefit of mankind, to take the trouble to test the mediums over again, taking care to solve all possible doubts. Any tricks, imposture, deficiencies, so brought to light, would be a home-blow to the cause of spiritualism. To phenomena of so unusual a nature it were unwise to accord easy credence; one could scarcely be too cautious about the matter, and yet to pour forth ridicule, suggesting imaginary doubts, and have recourse to dastardly ways of suppressing facts that do not accord with one's preconceived opinions is simply the perversion of truth for selfish purposes. No testimony, however high, seems in this case to carry conviction except to those who actually examine like phenomena for themselves and a strong consensus of unimpeachable evidence from various quarters is needed to do away with the prejudices against it and allow it a fair hearing among thoughtful men. Spiritualists have courted rather than shunned honest inquiry. Every 'flaw or fallacy' properly

pointed out, every reasonable doubt expressed, and every trick or deception for counterfeiting phenomena fully explained, is a safeguard against imposture, and therefore useful for us to know, but to speak with that supercilious air with which the reviewer above quoted begins his critique is only to retard the progress of Truth about which he grows so eloquent at the end. Those who are eager to expose Spiritualism ought first to study its history, leave aside their dogmatism, moderate their temper, and impartially inquire for some length of time before they come forward to surprise the public by pointing to their own superior intellectuality as a proof of the falsity of the spiritual goblin.

(Continued from the December number.)

THE VEDANTA PHILOSOPHY.

EXPUNDED BY THE SOCIETY OF BENARES PUNDITS, AND
TRANSLATED FOR THE THEOSOPHIST, BY PUNDIT
SURYA NARAYAN, SECV.

It has been satisfactorily shown in the Vedanta that only an impression of the Great and Glorious fountain-head of light has sufficiently pervaded the whole Universe. But we are taken aback at the excessive hankering of men after temporal happiness which, when compared with the highest happiness (परमानन्द), is thrown in the background only. It is worth dwelling upon that there is no body in this world who loves one in whom he has no interest. The wife loves the husband for her sake; the husband loves the wife for his; and so do the father and the son for each other's sake. Thus we see it is an impulse of nature that directs every body not to undertake disinterested works. But man's ownself, or in other words his soul (आत्मा), which is said to constitute affection not devoted to any one else (निरुपाधिक प्रेम), is termed the real form or nature of the highest happiness (परमानन्द). Let the readers picture to themselves that there is no real happiness in any of the worldly indulgences (विषयानन्द), for the hood does not constitute the monk. It is not from the worldly indulgences as it strikes us at the first sight that we derive our pleasures, but from the reflection of our own self or *Atma* which, being irregularly reflected and hence not well developed on the retina of our heart, makes us think in a wrong way. It is explained thus:—If a hungry man were to get as much food as is sufficient to satisfy his hunger, he would certainly be not inclined to eat any more. Even a single additional mouthful would seem disgusting and taste bitter. In the same manner one who prefers a galaxy of beauty is sure to experience the first sting of displeasure after he has enjoyed their company. To a father the first meeting of his son on his way back to home after a long and dangerous journey through distant countries would certainly give birth to an inexpressible fatherly affection, which would vanish by degrees after years of daily visitations.

Imagine to yourselves here again and see if our argument is not well fished for, that a woman who is the cause of her husband's pleasure is not on the same footing with the second wife of the same man; while she is neither the cause of pleasure nor displeasure to one who has done away with the worldly desires. It is the misconception of men to think there is pleasure in sexual indulgence. The reason why man should think so is that his heart when subject to such desires feels wavering fits until he has them gratified. During the time his heart gives way to the wavering fits above referred to, the image of his *Atma* is regularly reflected.

And until the fumes of his passion subside and the image of his *Atma* is reflected with full vigour in his heart, he is never brought home, but attributes his pleasure to the indulgence only. As for example, when a vessel full of water is put in sunshine where wind is blowing strong the image of the sun is not reflected in it, but a change of position (where there is no wind) makes the image

seem as bright as the sun from whom the incident rays are directed. Then to doubt that that was the only position for the reflection of the sun's image, is a mistake. It was the wind that caused agitation and produced irregular reflection of the image in the water. Similarly, owing to our heart suffering from heavings caused by our ignorance, we are impressed with the wrong notion that our pleasure was due to that indulgence. But we feel pleasure only when the image of our *Atma* is well reflected in the mirror of our heart.

Hence we conclude that those who engage themselves in fruitless pursuits instead of investigating the true nature of Him whose reflected beam is winnowing fragrance of happiness in the created world, are like animals of lower orders, devoid of tails. Suffice it to say that they are inferior even to the lower animals, for, when the lower animals die, their constituents are differently used by the living beings, but alas! man's body is of no use at all. It is wisdom alone (ज्ञान) that exalts man, without which he is more degraded even than the animals of the lowest order.

A STRANGE VISITOR.

A Chicago Minister has a chat with a dead friend in his study—curious circumstantial evidence corroborative of the reality of the vision—a curious and startling experience.

Whether the spirits of the dead have ever returned to earth and made themselves known, spiritually or physically; there are those who are as willing to testify that they have seen the rehabilitated forms of departed friends as to the every-day facts of their normal existence. At the same time there seem to be very few people who will believe reports of this kind, mainly because they cannot be authenticated. Irreligious people explain away such alleged experiences by noting that they belong to the excessively religious whose minds have become warped by dwelling on the supernatural and any alleged recognition of the form of a departed friend is nothing more nor less than a freak of the imagination. Scientists simply laugh at such things as impossible and decline to argue the question. If other instances of the alleged

MANIFESTATION OF SPIRITS

in bodily form have been reported from great distances, the *Times* is able to present the facts of a gentleman's experience in this city which can be readily verified by the scientifically doubtful, if there is any such disposition.

The gentleman referred to is the Rev. Mark H. Forscutt. There is no reason to doubt that Mr. Forscutt told the reporter, who saw him yesterday, the unqualified truth; and what he said was indirectly substantiated by circumstances which he did not direct and over which he had no control. Mr. Forscutt is a man of intelligence, is clear-headed, and is as certain that he was not deceived by any fantasy of the brain as any man is that he knows his best friend when he meets him in bodily form.

The *Times* recently contained an account of the death from sewer-gas poisoning of Frank Culver, at No. 696 West Jackson Street, and also stated that his babe was sick from the same cause, and was not expected to recover. Mr. Culver died on Tuesday, July 27.

THE CHILD DIED

a week from the following Friday, or on Aug. 6. The Rev. Mr. Forscutt was called to conduct the funeral services of the father, and afterwards of the child. It was at the funeral of the latter that he made the statement that Frank, as Mr. Culver was familiarly called by him, had reappeared to him since his death and said that he wanted his child to come to him. Mr. Forscutt spoke of the interview between himself and Mr. Culver as real; and to get the details of the conference between them, the visit to him was made yesterday by the representative of the *Times*.

Mr. Forscutt was found in his study at No. 619 West Lake Street. He had the appearance of a man who is guided by plain commonsense and answered the ques-

tion put to him in as matter-of-fact a way as could be desired. He said that he was sitting in his study just one week after the death of Mr. Culver, quietly reading. His thoughts were on a subject entirely foreign to anything pertaining to Mr. Culver, when he was suddenly impelled to look up.

MR. CULVER STOOD BEFORE HIM

not more than six feet distant, and as natural as he had seen him dozens of times in the study. It did not occur to him that Mr. Culver was dead, and that his body had been buried. As soon as he looked up, Mr. Culver said in his familiar tones: "I want Pearl, I want her to come with me." Mr. Forscutt says that he asked: "Do you think it would be better for her to go than to stay here? Have you any knowledge of future evils which might befall her on earth?" "No, I have not," Mr. Culver replied, "but I want her with me. I went to her to-day and called her, and she lifted up her hands and cried for 'papa.' I know she wants to come."

Mr. Forscutt says he replied to the effect that it was a question which should predominate fatherly or motherly affection, but he would advise that the matter be submitted to the Lord, and say, "Thy Will be done." He would go to the mother and encourage her to submit to the affliction if it should seem best for Pearl to die.

In a moment the apparition was gone, and it was not for some minutes afterwards that Mr. Forscutt was able to realize that Frank was dead and that it was his disembodied spirit with which he had been talking.

Pearl, Mr. Culver's little girl, had been sick a few days previous to this, but it was not yet believed by any one that

SHE MUST DIE.

The attending physician had said nothing to indicate that she would not recover. As Mr. Forscutt realized what had taken place in the interview between himself and the father, he became convinced that the child's death was assured. He put on his hat and coat and went immediately to the house of Mrs. Culver to prepare her for the worst. He called her aside, and said that he feared Pearl must go. Immediately the mother said: "I am afraid so, too, for Pearl threw up her hands this morning as she lay in bed, opened her eyes, and called 'Papa, papa, papa.' I believe she saw him, as she seemed unusually pleased."

Mr. Forscutt then told her that Frank had paid him a visit, and said that he had called Pearl, and that she replied to him precisely as she described.

The reporter called at the house of Mrs. Culver, and learned that the circumstances were as Mr. Forscutt had repeated them. Further more it was learned that the child had not called for its papa before or after the time mentioned, except when she saw his face in the coffin before the burial. It was also learned that the child and father were unusually fond of one another. Pearl was only fourteen months old, but was

UNUSUALLY PRECOCIOUS

and the father had often spoken of the pride he should take in giving her superior training. This seems, in the mind of Mr. Forscutt, to account for his solicitude after his death.

During the day of the occurrence narrated, the child seemed much better, apparently happy over the recognition of her father. On that night and the succeeding days she began to grow worse, and died on Friday.

Mr. Forscutt is the pastor of a congregation which worships under the appellation of Latter Day Saints in the Crystal block, at No. 619 West Lake Street. He believes in accordance with his denomination that spirits are permitted by God to assume mortal shape and reveal themselves to their friends, but says that this is the first experience of his in receiving one who has departed this life. Mr. Culver had come to be quite intimate with him before his death, and on that ground he accounts for his appearing before him. Mr. Forscutt maintains that he never had a more real experience in his life, and laughs at the idea that it could have been imaginary.—*The Chicago Times*,

A YEAR OF THEOSOPHY.

The Dial of Time marks off another of the world's Hours...And, as the Old Year passes into Eternity, like a rain-drop falling into the ocean, its vacant place on the calendar is occupied by a successor which—if one may credit the ancient prophetic warnings of Mother Shipton and other seers—is to bring woe and disaster to some portions of the world. Let it go, with its joys and triumphs, its badness and bitterness, if it but leave behind for our instruction the memory of our experience and the lesson of our mistakes. Wise is he who lets "the dead Past bury its dead," and turns with courage to meet the fresher duties of the New Year; only the weak and foolish bemoan the irrevocable. It will be well to take a brief retrospect of those incidents of the year 1880 (A. D.) which possess an interest for members of the Theosophical Society. The more so since, in consequence of the absence from Bombay of the President and Corresponding Secretary, the anniversary day of the Society was not publicly celebrated.

It will not be necessary to enter minutely into those details, of administration which, however important in themselves as links, weak or strong, in the general chain of progress, and however they may have taxed the patience, nerve, or other resources of the chief officers, do not at all interest the public. It is not so much explanation as *results* that are demanded and these, in our case, abound. Even our worst enemy would be forced to admit, were he to look closely into our transactions, that the Society is immeasurably stronger, morally, numerically, and as regards a capacity for future usefulness, than it was a year ago. Its name has become most widely known; its fellowship has been enriched by the accession of some very distinguished men; it has planted new branch societies in India, Ceylon, and elsewhere; applications are now pending for the organisation of still other branches, in New South Wales, Sydney, California, India and Australia; its magazine has successfully entered the second volume; its local issues with the Government of India have been finally and creditably settled; a mischievous attempt by a handful of malcontents at Bombay to disrupt it has miserably failed.* It has made official alliances with the Sanskrit Samaj of Benares, that is to say, with the most distinguished body of orthodox Sanskrit pandits in the world, with the other Sabha of which Pandit Rama Misra Shastri is Manager, and with the Hindu Sabha, of Cochin State; while, at the same time, strengthening its fraternal relations with the Arya Samajas of the Punjab and North-Western Provinces. Besides all this, we can point with joy and pride to the results of the late mission to Ceylon where, within the space of fifty-seven days, seven branch societies of Buddhist laymen, one Ecclesiastical Council of Buddhist priests, and one scientific society were organized, and some hundreds of new fellows were added to our list.

All this work could not be accomplished without great labour, mental anxiety, and physical discomfort. If to this be added the burden of a correspondence with many different countries, and the time required for making two journeys to Northern India and one to Ceylon, our friends at a distance will see that whatever other blame may properly attach to the Founders, who have never claimed infallibility of any sort, that of laziness assuredly is not to be cast in their teeth. Nor, when they learn that the work done since leaving America, the travelling expenses and the fitting and maintenance of the Headquarters establishment has cost some twenty thousand rupees, while the cash receipts of the Treasurer (exclusive of those from Ceylon, Rs. 2,440, which sum is set aside as a special fund to be used in the interest of Buddhism) have been only *one thousand two hundred and forty rupees*, all told, including one donation of two hundred

from the universally respected Maharance Surnomoyee, and another of twenty rupees, from a well-wisher in Bengal,—will those who direct the Society's affairs be regarded by them as making money out of their offices? And these figures, which may most readily be verified, are our only answer to the calumnies which have been maliciously circulated by some who did not, and others who *did*, know the truth.

The trip to Ceylon occupied seventy-seven days in all, the second one to Northern India one hundred and twenty-five days. Thus, the Founders have been absent from Bombay on duty twenty-nine weeks out of the fifty-two; their travels extending through twenty-five degrees of latitude, from Lahore at the extreme north of India, to Matara, the southernmost point of ancient Lanka. Each of the Indian Presidencies has contributed a quota of new members; and at the former capital of the late lion-hearted Runjeet Singh, a branch was recently organized by Sikhs and Punjabis, under the title of the "Punjab Theosophical Society." During the twelvemonth President Olcott delivered seventy-nine lectures and addresses, a majority of which were interpreted in the Hindi, Urdu, Guzerati, and Sinhalese languages.

Many misconceptions prevail as to the nature and objects of the Theosophical Society. Some—Sir Richard Temple in the number—fancy it is a religious sect; many believe it is composed of atheists; a third party are convinced that its sole object is the study of occult science and the initiation of green hands into the Sacred Mysteries. If we have had one we certainly have had an hundred intimations from strangers that they were ready to join at once if they could be sure that they would shortly be endowed with *siddhis*, or the power to work occult phenomena. The beginning of a new year is a suitable time to make one more attempt—we wish it could be the last—to set these errors right. So then, let us again say:—(1) The Theosophical Society teaches no new religion, aims to destroy no old one, promulgates no creed of its own, follows no religious leader, and, distinctly and emphatically, is *not a sect*, nor ever was one. It admits worthy people of any religion to membership, on the condition of mutual tolerance and mutual help to discover truth. The Founders have never consented, to be taken as religious leaders, they repudiate any such idea, and they have not taken and will not take disciples. (2) The Society is not composed of atheists, nor is it any more conducted in the interest of atheism than in that of deism or polytheism. It has members of almost every religion, and is on equally fraternal terms with each and all. (3) Not a majority, nor even a respectable minority, numerically speaking, of its fellows are students of occult science or ever expect to become adepts. All who cared for the information have been told what sacrifices are necessary in order to gain the higher knowledge, and few are in a position to make one tenth of them. He who joins our Society gains no *siddhis* by that act, nor is there any certainty that he will even see the phenomena that alone meet with an adept. Some have enjoyed both those opportunities and so the possibility of the phenomena and the existence of "*Siddhas*" do not rest upon our unverified assertions. Those who have seen things have perhaps been allowed to do so on account of some personal merit detected by those who showed them the *siddhis*, or for other reasons known to themselves and over which we have no control.

For thousands of years these things have, whether rightly or wrongly, been guarded as sacred mysteries, and Asiatics at least need not be reminded that often even after months or years of the most faithful and assiduous personal service, the disciples of a Yogi have not been shown "miracles" or endowed with powers. What folly, therefore, to imagine that by entering any society one might make a short cut to adeptship! The weary traveller along a strange road is grateful even to find a guide-post that shows him his way to his place of destination. Our Society, if it does naught else, performs this kindly office for the searcher after Truth. And it is much.

* Secret letters by former members denouncing its Founders, sent to Paris and other Theosophists and pretending that the Bombay Society was virtually extinct (its best members having resigned) were sent back to us with new protestations of friendship and loyalty and expressions of scorn for the conspirators.—ED. THEOS.

Before closing, one word must be said in correction of an unfortunate impression that has got abroad. Because our pamphlet of Rules mentions a relationship between our Society and certain proficient in Occult Science, or "Mahatmas," many persons fancy that these great men are personally engaged in the practical direction of its affairs; and that, in such a case, being primarily responsible for the several mistakes that have occurred in the admission of unworthy members and in other matters, they can neither be so wise, so prudent, or so far-seeing as is claimed for them. It is also imagined that the President and Corresponding Secretary (especially the latter) are, if not actually Yogis and Mahatmas themselves, at least persons of ascetic habits, who assume superior moral excellence. Neither of these suppositions is correct, and both are positively absurd. The administration of the Society is, unless in exceptionally important crises, left to the recognized officials, and they are wholly responsible for all the errors that are made. Many may doubtless have been made and our management may be very faulty, but the wonder is that no more have occurred, if the multiplicity of duties necessarily imposed upon the two chief officers and the world-wide range of activity be taken into account. Colonel Olcott and Madame Blavatsky do not pretend to asceticism, nor would it be possible for them to practise it while in the thick of the struggle to win a permanent foothold for the Society in the face of every possible obstacle that a selfish, sensuality-loving world puts in the way. What either of them has heretofore been, or either or both may in the future become, is quite a different affair. At present they only claim to be trying honestly and earnestly, so far as their natural infirmities of character permit, to enforce by example and precept the ideas which are embodied in the platform and Rules of the Theosophical Society. Once or twice ill-wishers have publicly taunted us with not having given practical proofs of our alleged affection for India. Our final vindication must be left to posterity, which always renders that justice that the present too often denies. But even now—if we may judge by the tone of our correspondence, as well as by the enthusiasm which has everywhere greeted us in the course of our journeyings—a palpably good effect has been produced by our appeals to the educated Indian public. The moral regeneration of India and the revival of her ancient spiritual glories *must exclusively be the work of her own sons*. All we can do is to apply the match to the train, to fan the smouldering embers into a genial warmth. And this we are trying to do. One step in the right direction, it will doubtless be conceded, is the alliance effected with the Benares pandits and attested in the subjoined document:—

Articles of Union between the Sanskrit Sabha, of Benares, and the Theosophical Society, in the interest of Sanskrit Literature and Vedic Philosophy.

At a special meeting held this day—the President, Pandit Bapu Deva Shastri, in the chair—the Sanskrit Samaj, after listening to an address from Col. H. S. Olcott, President of the Theosophical Society, in which a proposal was made for co-operation between the two societies, unanimously adopted the following preambles and resolution:—

1. *Whereas* the interests of Sanskrit Literature and Vedic Philosophy and Science will be eminently promoted by a brotherly union of all friends of Aryan learning throughout the world; and

2. *Whereas* it is evident that the Theosophical Society is sincerely devoted to the accomplishment of this most worthy object, and possesses facilities which it is desirable to secure; therefore,

(3). *Resolved* that this Samaj accepts the offer made on behalf of the Theosophical Society and hereby declares itself in friendly union with the said Society, for the purpose specified, and offers to render whatever assistance it can for the carrying out of such plans as may be agreed upon between the governing officers of the two Samajas.

Provided, nevertheless, that this act of union shall not be understood as making either of the two societies subordinate to the rule or jurisdiction of the other.

Benares, Margashirsha Shuddha, 13th Samvat 1937, corresponding to 30th November 1880, Tuesday.

(Sd.) Bapu Deva Shastri, President,
 ,, Bal Shastri, Vice-President.
 ,, Gaugadhar Shastri, Secretary.

,, Dhundiraja Shastri,
 ,, Rama Krishna Shastri,
 ,, Damodar Shastri,
 ,, Pandit Yageshwar Shadma,
 ,, Babu Shastri,
 ,, Keshava Shastri,
 ,, Govind Shastri,

Members.

,, Pramada Dasa Mitra, Hon. Member.

अध्यक्षो बापूदेव शास्त्री
 सहकार्यध्यक्षो बाल शास्त्री
 लेखाधिकारी गङ्गाधर शास्त्री
 सभ्याः { ढण्डिराज शास्त्री
 रामकृष्ण शास्त्री
 दामोदर शास्त्री
 पण्डित यागेश्वर शर्मा
 बाबू शास्त्री
 केशव शास्त्री
 गोविंद शास्त्री
 ओत्साहकः प्रमदादास मित्र

Head-Quarters of the Theosophical Society, Bombay, December 25, 1880. Ratified by unanimous vote by the General Council, and signed and sealed on its behalf by the President-Founder under a Resolution this day adopted.

H. S. OLCOTT,
 President, Theosophical Society.

L. S.

These custodians of Sanskrit learning have promised to put in writing the precious treasures of Aryan philosophy, and to co-operate with us to give the facts a world-wide circulation.

The London *Spiritualist* remarked, the other day, that we were doing much for Spiritualism in India. It might rather be said we are doing much to make known the importance of mesmeric science, for wherever we have been we have spared no pains to show the close and intimate relationship that exists between our modern discoveries in mesmerism, psychometry, and odic force, and the ancient Indian science of Yoga Vidya. We look forward with confidence to a day when the thorough demonstration of this connection will give to both Asia and Europe the basis for a perfect, because experimentally demonstrable, science of Psychology.

PEOPLE HAVE OFTEN BEFORE, SAYS THE "PIONEER," BEEN crushed on railways; but it may be doubted if any railway train till recently has been guilty of destroying a life that had endured for 125 years. At Kharkoff in Southern Russia the other day, there lived an old woman, the relic and curiosity of that city, whose 125th birthday had just been celebrated by the Municipality and Government Officials—for Count Loris Melikof, while Governor of that province, had taken a great interest in her. She was born in 1755, and was the contemporary of many an historical personage long since passed away. Ardotya had preserved, to the last day of her life, her strength and activity; and her memory was wonderful. Born a serf, she had supported herself by her own labour at knitting and sewing, and had found time moreover, to fall into an occasional trance, and give her hearers the benefits of her discoveries and explorations in the world of the dead. On the 7th of September last, while crossing the railway track on her way to the market, she was knocked down and killed by a wretched locomotive; which thus, in a moment, put an end to an experiment of extraordinary interest as regards the possible extent of human longevity.

IF SELF BE DENIED FOR THE GOOD OF OTHERS, WE receive immeasurably more than we bestow. We have as many fountains of happiness as there are hearts and lives to whose happiness we minister.—*Phrenological Journal*.

INDIAN THAUMATURGY.

BY C. P. HOGAN, ESQ.

It may perhaps be interesting to the readers of the THEOSOPHIST to know something of the marvellous powers of a great Indian magician named Hossein Khan, the same, I believe, who is noticed at p. 117 vol. I of this magazine. Many of them have doubtless witnessed his performances; but the majority have perhaps never heard of the man, and it is to those that I would now address myself.

Before, however, proceeding to a recital of my personal experiences of his truly wonderful exhibitions, it may be as well to give a brief sketch of the circumstances connected with the man's acquisition of his powers as related by himself. I was personally acquainted and on rather intimate terms with him. From him I learnt, if my memory does not deceive me, that he was a native of Hyderabad (Deccan). His father, he said, was an adept in the magical art and had under his control a number of powerful spirits (*djins*). It was his father who had initiated him in these minor mysteries and transmitted to him the strange powers he so often exhibited. At his initiation, according to his own account, he had had subjected to his control seven spirits (*djins*), on the distinct condition it would seem that he should lead a moral and temperate life. He used to say that ever since he had acquired his powers, he had experienced an impediment in his speech which accompanied him through life; and as a matter of fact, he was a confirmed stammerer when I first became acquainted with him in Calcutta. The proximity or otherwise of his spirits was betokened to him by the stoppage of his breathing by one of his nostrils—I forget which. Hence it was that he was not prepared at all hours to gratify the curiosity of his admirers, but had to bide the convenience of *Huzrut*, as he used to name his attendant spirits. The life which he led being anything but moral or temperate, Hossein Khan, as he himself declared when our acquaintance began, had already been deserted by six of his spirits, because of his evil ways of life; and rendered himself so obnoxious to the remaining one that he was in constant dread of the consequences of its righteous displeasure which, as I have myself witnessed, was frequently manifested with evident intent to inflict upon him some bodily injury.

In stature he was somewhat above the middle height; of dark brown complexion, and a rather robust physique; on the whole, his personal appearance was rather pleasing than otherwise. His dissipations, however, at last undermined his mental, if not his physical, strength and, as I am informed, he died about three years ago.*

Such was the marvellous individual of some of whose thaumaturgic achievements I shall now proceed to give an account, based upon personal observation.

Being on rather friendly terms with my family, he was accustomed to drop in without formality at all hours of the day. On one occasion, as we were at dinner, Hossein Khan put in his appearance. Observing some guavas on the table he remarked that we ought not to be satisfied to eat such insignificant fruit. At his request the guavas and a napkin were passed over to him. He placed the fruits in the napkin which he asked one of the family to hold securely in one hand, and standing in the room, to stretch his other hand out of one of the doors leading to the verandah. To guard against the possibility of deception or collusion, another member of the family stealthily passed out unobserved to watch if any foul play was attempted. In a few moments the hand held outside was observed to tremble slightly, when Hossein Khan, who, it must be mentioned, was all the while seated at the table, called for the napkin. On exposing the contents to the wondering gaze of our family, it was found that the guavas had disappeared and in their place were

the same number of freshly plucked delicious mangosteens, a non-indigenous fruit procurable only from Singapore and the Straits.

That there was no deception, sleight-of-hand, or collusion, is sufficiently clear from the fact that (1) Hossein Khan came dressed in the ordinary Mahomedan costume and could not possibly have brought the mangosteens with him unperceived; (2) the fruit substituted seemed to be freshly plucked off the tree, as was evident from the fresh condition of the stems, which in the specimens procurable in the market are always dry and withered, and, moreover, the fruit was cold and dew-moistened; and (3) not only was Hossein Khan closely watched when manipulating the guavas, but one of the members of the family as stated above stole out unobserved to see that no fruit was passed into the room from outside.

(To be continued.)

A GUIDE TO GREEK NOMENCLATURE.*

BEING AN ATTEMPT TO FACILITATE THE STUDY OF THE GEOGRAPHICAL, HISTORICAL, MYTHOLOGICAL, SCIENTIFIC AND LITERARY NOMENCLATURE OF THE ANCIENT AND MODERN WORLD AND OF GREECE IN PARTICULAR, WITH THE AID OF SANSKRIT.

BY DAYARAMA VARMA,

Secretary Arya Samaj, Multan, Panjab.

The book of which the opening chapter is now laid before the readers of the THEOSOPHIST lays no claim to originality. As far as possible, the language of the authors from which it is compiled will be made use of to render the contents forcible, and to assure the public that no exaggerations are made on the part of the compiler. The convenient, and to the Asiatic student, familiar form of dialogue has been adopted in preference to the didactic method of instruction.

Q. How far have the antiquarians of Greece succeeded in unfolding the origin of their people, the structure of their language, and their primitive settlements?

A. They have entirely failed. They have not only displayed a profound ignorance of the early language of Pelasgian Hellas and turned twilight into darkness, by absurd attempts to derive the words and customs of remote antiquity from the Greek language—a language at that period not in existence—but, on the contrary, they have unknowingly originated a gigantic system of absurdities and a tissue of tales, the opprobrium of history and the torment of the enquiring mind.

Q. To what earlier language should we then refer for solid information, since the Greek language cannot explain its nomenclature?

A. We should turn to the Pelasgian language, which was in existence before the Greek made its appearance.

Q. Is the Pelasgian language still in existence?

A. Yes, it is. It is the Sanskrit, both pure and in the Páli dialect; sometimes partaking of the form and substance of the Cashmirean, and very often of the structure and vocables of the Zend—the old Persian.

Q. Is there any proof of this?

A. The proof is one of the most practical that can be imagined; a proof geographical and historical, establishing identity of nomenclature in the old and new country of the Aryan settlers, and acquiring the power, by the Sanskrit language, of restoring to plain common-sense, the absurdities of the whole circle of Greek literature.

Q. Explain the term "Greek?"

A. In the province of the Pelasgians (Pelasgians) or people of Bihar (Pierians), about ten miles to the south of the latter city, was situated a magnificent, and even in the days of Krishna, an ancient city. It was the royal city of the Magedianians (Makedonians) or Kings of Magadha;

* It seems to be an open question whether Hassan, or Hossein, Khan is not still alive. A gentleman reports to have recently seen him at Moradabad. We judge that whatever his thaumaturgic powers may or may not once have been, he has none now, but is feebly imitating his former real phenomena with shallow tricks of legerdemain.

* Based on Max Müller's Lectures on Philology; Pecoche's India in Greece; Todd's Annals of Rájasthan; Pecoche's Early History of Great Britain; Pecoche's Early History of Rome; Blavatsky's Isis Unveiled; Asiatic Researches; Jaccoliot's Bible in India; &c. &c. &c.

hence its title of the "Rája Gríha" or "royal mansion." The people or clans of "Gríha" were, according to the regular patronymic form of their language, styled "Gra-hika" whence the ordinary derivative "Graihak—os" (Graik-os), Græcus, or Greek. The kings of Magadha were lords paramount and emperors of India for above two thousand years, and their country was the seat of learning, civilization and trade.

Q. Who were the Pelasgi ?

A. The Pelasgi were the people who settled in the country afterwards called Greece. They are so called because they emigrated from Pelása, the ancient name for the province of Bibár, in Aryavarta. Peláska is a derivative form of Pelása, whence the Greek "Pelasgos."

Q. Who were the Makedonians ?

A. They were the people of Maghedha, another name of the province of Pelása, or Bibár. Maghedha is so called from the numerous families descended from the sage Magh of the sacred books of Aryávarta, proudly styled the offspring of Surya Rishi.

Q. Explain the term Saxon ?

A. The word Saxon is a compound of "Saca" (Sakas), a tribe inhabiting Northern Aryávarta, and (Sans) ; Samu meaning descendant. The Saxons were so called because they were descended from the Sakas of Northern Aryávarta.

Q. Whence did the Abantes derive their name ?

A. The Abantes were the splendid Rájput tribes of Abanti * or Ougein, in the province of Málvá. These clans distinguished themselves pre-eminently on the plains of Troy as daring and hardy warriors.

Q. What does Asi-us, one of the early poets of Greece, remark about king Pelasgus, the ancestor of the Pelasgi ?

A. The poet makes king Pelasgus spring from "Gaia," which he translates as "black earth." This is a fable.

Q. What is the historical fact about this king ?

A. King Pelasgus was a native of Gaya. It was Gaya, a sacred city of Pelása (Bihár) that brought forth king Pelasgus, and not "Gaia," the Earth.

Q. What does Æschylus state about this king, and what is the fact ?

A. Æschylus makes king Pelasgus the son of "Palæcthon" and this he undoubtedly was ; but the poet cannot explain the term Palæcthon. King Pelasgus was the son of Palæcthon or old land of the Greeks. He was a son of the Pali-cthon or "the land of Pali," so called from Pali, the language of Palása, Magadha or Bibár.

Q. Whence did the Locrians of Greece derive the name "Ozoloc," according to Greek writers, and what is the fact ?

A. The Greek writers explain the term "Ozoloc" in three different ways ; first, that the Locrians derived the name "Ozoloc" from the fetid springs (Ozō to smell) ; secondly, that they were so named from the bad odour (ozce) of their bodies and clothing, the latter being the raw hides of wild beasts ; thirdly, that they were so called from a certain ozos (branch or sprout) which was miraculously produced, miraculously planted, and miraculously grew up into an immense vine. The historical fact is that these Ozoloc were Ooksh-Waloe, or Oxus people.

Q. In what relation does the Pelasgian language stand to the Greek ?

A. Somewhat in the same relation as the Anglo-Saxon language to the English.

Q. Who were the Cyclopes, and what do the Greek writers know about them ?

A. The Greek writers arrive at three different results respecting these people. First, that the Cyclopes were archers ; secondly, that they were builders ; thirdly, that they were miners. When a system produces various results in an indefinite series, we cannot but suspect that the formula for calculation is incorrect. Now let us turn to the fact. The term "Cuclopes" † is a corrupt form of Goclopēs ;

the Gocla chiefs, * *i. e.* the chiefs who lived in the Gocla country, a district lying along the banks of the Jumna ; the "Goclapēs" being so called from their pastoral habits in tending the Goclas or herds of cattle. The Gocla district was the residence of Nanda and of Krishna during his youth. That part of Greece which was colonised by these Goclapēs of the Jumna was the Goclades, by the Greeks written Cuclades, by the English Cyclades, † that is, "the land of the Guc'las."

Q. Give the origin of the Abyssinians ?

A. The Abyssinians (Abusimians) are the people who emigrated to Africa from Abusin, a classical name for the Indus.

Q. In what form is Abusin reproduced in Greece ?

A. The Abusin is reproduced in Greece as Corinth.

Q. Why was the name Corinth given to the city which was colonised by the Abyssinians of Africa ?

A. The name Corinth is a corruption of Cor'-Ind. The people living at Cor,' a mouth of the Indus, emigrated to Africa where they gave to their country the name of Abyssinia. From this country they went to Greece and settled in a place which they named Corinth (Cor'-Ind).

Q. Show that the Parsís, or people of Páras (Persia), are descended from the Aryans ?

A. The Parasos, the people of Parasó† Ráma, the warriors of the axe, penetrated into the country which was called after their name Páras (Persia). They are the people of Bhárata. The old name of this country Íran is derived from Árya.

Q. Explain the meaning of Euphrates ?

A. Euphrates is a corruption of Eu-Bh'rat-es, which means "the Bh'rata Chief." The Bhárat chief Parasoo gave this name to the principal stream that pours its waters into the Persian Gulf.

Q. Who are the Elumæi ? Trace their origin ?

A. Near the mouth of the Euphrates are a people called the "Elumæi." The town of Ilium in Asia Minor is called after them. They also appear in Greece where they named their country Elymiotis (Elymio, and desh, country.) The Elumæi were in fact a race of Rájput equestrian warriors living on the banks of the Y'Elum § (Jholam.)

(To be continued.)

LAHORE ARYA SAMAJ :—The third anniversary of the Lahore Arya Samaj occurred on the 7th November 1880, and the following gentlemen were selected and appointed as members of the Executive Committee for the next year.

Lala Sain Dass—President

„ Jiwan Dass—Vice-President.

Bhai Jawahir Singh—Recording Secretary.

Lala Ruttun Chand Bary—Corresponding Secretary.

„ Ram Sahaie—Treasurer.

„ Snkh Dial—Librarian.

„ Mungoo Mull—Executive Member.

„ Kundan Lall do

„ Gobind Sahai. do

„ Madan Singh do

„ Gunput Rai do

„ Bhai Nihal Singh do

RUTTUN CHUND BARY,

Corresponding Secretary.

20th December, 1880.

DIOGENES, WHEN BLAMED FOR THROWING A GOBLET of wine on the ground and wasting so much liquor, answered : "Had I drunk it, there would have been a double waste. I as well as the wine would have been lost."

* Written also "Avanti," the "v" and "b" are pronounced indifferently in Aryávarta, according to provincial use.

† e and k are used as identical when required by the Greek form, as Goclas or Goklas ; Lacedæmon or Lakædæmon, both expressed by the hard sound of k in kind.

* From Gokla and ka, a prince or chief. The Visargah of the Sanskrit is often supplied by the Greek or Latin s, as pa, pas.

† Sanskrit des (desh) signifies a land or country.

‡ Parasoo, the axe.

§ The y and j are pronounced indifferently in Aryávarta, according to provincial use, as Kárya and Karja, Arya and Arja.

*METALLIC TRANSMUTATION AN ALLEGED FACT.**

BY MUHAMMED ARIF,

Nazir of the Collector's Court, Benares.

In my native town of Amehta, in the district of Saharapur, there is a person named Rahim Buksh, *alias* "Munja," who performs various remarkable phenomena. He was formerly a *sowar* in one of the Punjab cavalry regiments, but, meeting with, and gaining the favour of, some holy man—whether Mussulman or Hindu, I do not know—he received from him the powers he now exercises. Upon gaining this knowledge he resigned from the service. He is not an ascetic, but partakes of the same kind of food as other Mussulmans, meat included. He drinks no liquor, however, nor does he indulge in immoral pleasures. He is of a respectable family and is well thought of in the community where he resides. About two months ago his old regiment was stationed at Delhi, and the captain of one of the troops visited him and expressed his entire belief in the old sowar's occult knowledge. I will now briefly state what I have seen him do myself.

Hearing from some friends that Rahim had frequently made silver by the transmutation of baser metals, I went to him and entered into conversation upon the subject. I maintained that the discoveries of modern chemistry went to prove that this transmutation was an impossibility, and he might infer from my argument that I had no faith in any claims to the contrary. He replied that the chemists were wrong; he himself not only knew the phenomenon to be possible but could do it himself. I demanded the proof, whereupon he took a section of an old musket barrel closed at one end, put into it about four tolas weight of mercury, and added to it one tola of a dark brownish powder which he said was the oxide of silver, but prepared after a secret formula. He then laid a wet cloth over the mouth of the barrel and moistened it from time to time as the water in it evaporated. The improvised retort was put in a charcoal fire and kept there perhaps fifteen minutes, the heat being gradually increased until it was strong enough to melt silver. The barrel was then removed from the fire and allowed to cool in the air. He then inverted the tube and giving it a blow with a hammer caused the contents to fall out. Instead of the semi-fluid mercury what I now saw was a solid bar of metal, like silver, but shining brilliantly as though polished, and on the surface having crystalline deposits. At the request of a bystander the experimenter cut off a small piece from this bar, put it in a crucible, and the mercury being presently evaporated a button of pure silver remained in the bottom of the crucible.

His next step was to rub the bar of metal with a fatty substance that resembled tallow mixed with yellow beeswax, after which he pounded into fragments put it into a crucible, and melted it. While melting, it emitted pale, greenish flames. When these flames subsided he pronounced the experiment complete. The crucible having cooled, the metal was turned out upon the ground, broken in halves tested by expert *soonars* (silver-smiths), and pronounced to be pure silver. Upon being weighed it was found to be of exactly five tolas weight, minus the weighed portion which at the earlier stage of the experiment had been cut off and subjected to the test of mercurial evaporation.

I am naturally of a sceptical turn of mind as to all these alleged miracles, and I frankly said to the Munja that I was not satisfied. For aught I knew he might have been playing a trick upon me, and some of the bystanders might be his accomplices. He took my remark very quietly, simply saying that he would repeat the experiment with my own crucibles, retort, mercury and oxide of silver. (I use this chemical term as the best I can find, but the word in the Persian is *kushita*, killed. In

Arabic it is called *bhasma*, ashes). And he told me how to prepare the latter substance, that I might satisfy myself. Accordingly, on the eighth day following, I visited him again, taking mercury, charcoal, musket barrel, crucibles, and oxide of silver of my own preparation. The oxide I made from the Patiala rupee, which, as your readers know, is of the purest quality. With my own hands I made the fire, mixed the amalgam, and carried the experiment up to the point where the bar, struck out of the tube, is to be anointed. This time instead of four, I used eight tolas of mercury by his directions: his reason being that the oxide I had prepared was stronger than what he used. I told him that European chemists solidify 65 tolas of mercury with 35 tolas of silver. This again, he said, was wrong; he with one tola of silver-oxide could solidify four, eight, and even twelve tolas of mercury according to the manner in which he should prepare the oxide with his vegetable powders, and to the different vegetables he might employ. I then asked him for the ointment to apply. He ordered his servant to give me some. He handed me a piece about half as large as a pea, which upon being rubbed on the bar became very liquid, and I smeared the whole surface. I then melted the bar in my own crucible, the same green flames being given forth. When they ceased flickering, he told me all was ready. I threw out the metal on the ground, let it cool, had it carefully tested, and again I had pure silver, which weighed nine tolas—eight, the weight of the mercury, and one, that of the oxide of silver. Thirty persons witnessed this second experiment.

I made a third experiment myself in his presence, with twelve tolas of mercury and one tola of oxide of silver, the oxide being prepared after another formula the Munja gave me. The same result followed, the product being thirteen tolas of pure silver. I had it tested in three ways, viz. by dissolving it in nitric acid; melting it with lead in a crucible and then evaporating the lead; and melting it in a crucible in bone-dust. In each case the weight was undiminished, which would not have been so if it had been an amalgam. I do not know if European chemists are aware of the fact that metals in a state of fusion will spontaneously move in the crucible in currents peculiar to themselves; silver and gold running in one direction, copper and other base metals in another, &c. This fact is noticed in one ancient Asiatic book, and is familiar to our gold and silver smiths. Gold and silver run from right to left, and so around the circle; other metals in the opposite direction. By this test also the purity of the silver was proven.

India is full of religious cheats, who wander about in the garb of the real ascetics of an earlier and better generation, and both Mussulmans and Hindus have come to look upon the whole class with suspicion. But now and then true men, men who have by ascetism or the special favour of some holy personage acquired spiritual powers, are to be met with. One can usually recognize them by their refusal to exhibit their *siddhis* (powers) to gratify idle curiosity or for the sake of gain. Rahim Buksh would seem to be one of this kind inasmuch as he adds nothing to his wealth though he holds the secret of transmutation, and only allows the specimens of silver produced in his experiments to be taken away upon the solemn promise that their value shall be given to the poor.

(To be continued.)

OUR LONG ABSENCE FROM BOMBAY HAS PREVENTED our reviewing Mr. C. C. Massey's excellent translation of Professor Zöllner's great work, *Transcendental Physics*, in which are described his experiments with Dr. Slade, the American medium. Dr. Zöllner's contribution to the science of spiritualistic phenomena is one of the most valuable that has ever appeared. Next month it will be properly noticed; as will also Dr. George Wyld's smaller work on the higher aspects of Theosophy and Spiritualism.

* The above narrative is given by a Mahomedan gentleman of credibility personally known to us. He has made a careful study of modern chemistry to compare it with ancient alchemy, and in connection with the latter has consulted about two thousand Arabic and Persian authors. We are promised occasional essays from his pen.

*THE JINNATHS: A BIT OF INDIAN
FOLK-LORE.*

Some years ago there lived in Ghazeepoor a poor but well-educated and respectable Mahomedan, who, finding that he was unable to obtain employment, opened a day school. Amongst the pupils that he gradually acquired was a very nice-looking and intelligent lad, who besides being a very apt scholar, showed great attachment towards his master, for whom he very frequently brought presents. On one occasion the lad brought some very rare sweetmeats; and in presenting them to his tutor said "My mother has solicited your kind acceptance of these."

"Your mother" repeated the Moulvee Saheb. "Then you have no father, my son?" "Yes I have" replied the boy. "Indeed!" said the Moulvee Saheb. "In that case I should like to pay my respects to him, and thank him for the handsome gifts of which you, my child, have been, so frequently, the bearer."

"I will mention your wishes to my father" answered the lad, "and if he is pleased to gratify your desires, I will very gladly conduct you to him."

Either the following day or some day afterwards, the lad told the Moulvee Saheb that the necessary permission had been granted, and that if the Moulvee Saheb did him the honour of accompanying him, he would take and introduce him to his (the lad's) father.

In the evening, when the rest of the scholars had been dismissed, the Moulvee Saheb attired himself becomingly, and accompanying the lad, started on his visit.

They both went along for some time; but when the Moulvee Saheb discovered that the town had been left behind, and they had entered into the open country, he became somewhat curious, especially as the direction in which they were going exhibited no signs of habitation.

"Where does your father live, my child?" "Oh! close by," replied the boy. "Close by; where? You must be jesting, my son, because I can see no dwelling-houses here." "You will see them presently," answered the lad.

When the master and pupil had arrived close to a clump of wild Johnni bushes, the lad stopped and thus addressed the Moulvee.

"We have nearly reached our destination, but before we proceed further I must tell you that I belong to the race of Jinnaths and I am about to take you to our city. In permitting you to visit him, my father has done you a great honour; but you must swear that you will never reveal to any living creature the way to our abode; for, if ever you attempt to disregard your oath and discover that place, that very moment you will be struck stone-blind."

The Moulvee took the necessary oath, and the lad lifting a trap door which hitherto had been invisible to the eyes of the former, conducted his tutor by means of a flight of steps into the city of the Jinnaths. To the Moulvee's eye everything appeared as in the Upper World. There were houses; shops; merchandize; conveyances passing to and fro; dancing; music; in fact everything that one sees in a human city. The Moulvee Saheb was introduced to the lad's father, who treated his son's tutor with marked kindness and consideration. The intimacy existed for years and during these years the Moulvee Saheb was the recipient of heaps of tangible favours from the elder Jinnath.

One of the Moulvee's friends wondering at the prosperity of the former began pestering him about the secret of it; and the Moulvee Saheb in an unguarded moment foolishly revealed it to his friend, who at length persuaded the Moulvee "just to show him the trap-door." He even agreed to that; but just as he was on the point of revealing the spot, he was struck stone-blind!

The above was communicated to me by Syud A—H—Sub-Collector of the Huzoor Tehseel, B— at the time when the Moulvee was alive and living at Ghazeepoor. He may be living there now, for aught I know to the contrary.*

W. N. S.

19th December, 1880.

EXTRACTS FROM THE "DREAM OF RAVAN"

BY AN ENGLISH F. T. S.

The following extract from the series of papers called the 'Dream of Ravan' seems to me to give a clear explanation of Nirvána.

"The various conditions of being under which man exists are represented to us in the Vedanta system under three distinct aspects, which contain really the same idea more or less fully developed. In the first most summary view, man is a duality, he comprises two modes of existence, one natural, the other reversed. The original, normal and true mode of his being, which is, therefore, characterized by the term *Sva-Rupa* or *OWN-FORM* is the *SPIRIT-CONDITION* (*Atmadashá*). In this his substance or being is consolidated Being—Thought—Bliss—in one [*sachchid—ánandaghana*.] His state eternal *Turya* or *ecstasy*. The opposite or reversed mode of his being is the *LIFE-CONDITION* (*jíva-dashá*) comprising a subtle inward body or soul, and a gross outward body of matter, existing in the two states of dreaming and waking. Between these two conditions lies a gulf of total unconsciousness, a profound and dreamless sleep.

In the second view given in the *Tattva Bodha* and many other works, man is represented as a prismatic trinity, veiling and looked through by a primordial unity of light—gross, outward body, subtle internal body or soul; a being neither body nor soul, but absolute self-forgetfulness, called the *Causebody* because it is the original sin of ignorance of his true nature which precipitates him from the spirit into the life condition. These three bodies existing in the waking, dreaming, and sleeping states, are all known and watched by the spirit which stands behind and apart from them in the eternal vigilance of *ecstasy* or *spirit-waking*. This prepares us for the complete view of man as a quaternity, namely, there are four spheres of existence, one enfolding the other—the inmost sleep of *Turya* in which the individualised spirit lives the *ecstatic life*, the sphere of transition, or *Lethe*, in which the spirit, plunged in the ocean of *Ajnána*, or total unconsciousness, and utterly forgetting its real self, undergoes a change of *gnostic tendency* (polarity?) and from not knowing at all, or absolute unconsciousness, emerges, on the hither side of that *Lethean* boundary to a false or reversed knowledge of things (*viparíta jnána*) under the influence of an illusive *Prajná*, or belief in, and tendency to, knowledge outward from itself which delusion it thoroughly believes and now endeavour, to realise; whereas the true knowledge which it had in the state of *Turya* was all within itself in which it intuitively knew and felt all things. And from the sphere of *Prajná*, or outknowing, this struggle to reach and recover all that it once possessed within itself and lost, to regain for the lost intuition an objective perception through the senses and understanding in which the spirit became an intelligence—it merges into the third, or dream sphere, where it believes in a universe of light and shade and where all existence is in the mode of *Abhasu* or *phantasm*. There it imagines itself into the *Linga-deha* (*Psyche*) or subtle, semi-material, ethereal soul, composed of a vibrating or knowing pentad, and a breathing or undulating pentad. The knowing pentad consists of simple consciousness, radiating into four different forms of knowledge, the egoity or consciousness of self, the ever-changing desiring mind or fancy, the think-

* And for aught we know to the contrary the venerable pedagogue may have dreamt a dream.—ED. THEOS.

ing, reflecting, remembering faculty, and the apprehending and determining judgment. The breathing pentad contains the five vital auræ, the breath of life, and the four nervous æthers that produce sensation, motion, and the other vital phenomena.

From this subtle personification and phantasmal sphere, it progresses into the outward sphere where matter and sense are triumphant, where the universe is believed a solid reality, where all things exist in the mode of *Ākāra* or substantial form, and where that which successively forgot itself from spirit into absolute unconsciousness, and awoke on this side of that boundary of oblivion, into an intelligence struggling outward and from this into a conscious breathing nervous soul, now outrealises itself from soul into a body with five organs of perception and five organs of action to suit it, for knowing and acting in the external world which it once held within but has wrought out of itself. Each state has an embodiment of ideas of its own. The eternal, ever-present intuitions that are ever present to the spirit in its first state, are in the second utterly forgotten for a time, and then emerge reversed, limited and translated into divided successive intellections, or rather, gropings of a struggling and as yet, unorganized intelligence, having reference to place and time and an external historical world which it seeks, but cannot at once realise outside itself. In the third they become pictured by a creative fancy into phantasms of persons and events in a world of light and shade within us, which is visible even when the eyes are closed in slumber and is a prophecy and forecast shadow of the coming world. In the fourth the outforming or objectivity is complete. They are embodied by the senses into external realities. That ancient seer (*Kāvī Purana*) which the *Gītā* and *Mahabhārata* mention as abiding in the breast of each, is, first, a prophet and poet, then he falls asleep and awakes as a blindfold logician and historian, without materials for reasoning or a world for events, but groping towards them, next, a painter with an ear for inward phantasmal music too, at last, a sculptor carving out hard palpable solidities. Hence, events destined to occur in the outward world can never be foreshown or represented with complete accuracy in the sphere of dreams, but must be translated into its fantastic language. Surely, *Nirvana* is identical with *Turya*, a state the precise reverse of the ordinary life—in which spirit is active (matter) and all feeling and ideas belonging to the bodily life are dead and therefore definable as the annihilation of the sensual, just as light is nothing to darkness. As the same writer says elsewhere:—

To the spirit is no time,
Past or future, space or clime,
Before or after, here or there
In its own, its primordial state
Of unity, purity, power and grace,
In itself it mirrors all finite fate ;
Possessing in oneness gazing on all
That hath befallen or shall befall
Its evolution in time and space.
Such is the universal range
Of the spirit's boundless view ;
Such the Eternal Spirit life
Without succession, devoid of change,
Duality, passion or strife ;
Condition of the free—the doubly blest,
Highest activity in unbroken rest,
Threefold being, thought and bliss,
Crowded in one happiness.
Hence often man, chancing on some new scene
Whither in life his footsteps never bore,
Hearing some voice marking some well-marked mien,
Feels vaguely all familiar were of yore.
He seems to live again scenes lived or dreamed before,
And wonders where or how it could have been.
They are seen by the spirit rapt and sublime
Not in a former, but out of all time
When retiring into itself,
From the world of sin, and passion, and self,
And, concentrated in that deep
Mysterious and illumined sleep—
The body's trance—the spirit, seeing

Its own primordial mode, ecstatic being
Its infinite nature it contemplates
As mirrored forth in the temporal fates
Which await on its going forth as a soul ;
For then the universal sum
Of its destinies past or in time to come
Lies open like a scroll.

[Translated for the THEOSOPHIST by Mrs. E. K.
from *Licht Mehr Licht*.]

INTERESTING FACTS.

BY HERR OBERLIEUTENANT SCHEFFER.

One of my acquaintances recently drew my attention to a fact hitherto unknown to me ; the more surprizing as I have ever been a lover of natural history and its curiosities. That in question relates to one of our most beautiful native (German) butterflies, popularly called the "Admiral"—(*Vanissa Atalanta*). On the under side of its wings the numbers "1881," are clearly marked, and so placed that the body of the butterfly comes between the two eights. Some maintain that in some of these butterflies the number 8 is a 7 or 9, but this is probably on account of the formation of the number partaking more of the old Arabic character than of the modern one. In several examples which might have easily been injured during capture no such irregularity appears. In one that I examined I found the numerals all quite perfect, the number 1, like a cornucopia. If one is led to connect this fact with spiritualism several interesting reflections arise, more especially if one considers that this butterfly has our new national colours painted on the upper part of its wings. One may ask anxiously what is in store for Germany in 1881. Owing to its well-known metamorphoses the butterfly has in all ages been regarded as the symbol of *Psyche* (or soul). Combining this idea with the fact that the number 1 assumes the form of a cornucopia, may one not hope that spiritualism will find more general acceptance in our country in 1881 ? In a recent number of *Licht Mehr Licht* there is mention made of a child medium, Julio de Alphonso by name. Born at Vera Cruz, and now only seven years old, he is well-known already as a healing medium. This child heals at times by imposition of hands, at others by herbal prescriptions. He warns his parents that he must soon leave them, and seems to remember a state of pre-existence in which he says he was a physician.

Some friends of ours have a little grandchild 7 years old, who at once learned numbers without any trouble by a most curious natural method. She always distinguishes them by their colours. Each invariably appears of its own certain colour to her, viz : 1, always very white ; 2, red, "spotty red," she calls it ; 3, blue ; 4, yellow ; 5, yellow ; 6, black ; 7, yellow ; 8, black ; 10, bluish.

These numbers are to her sight always the same though varying in depth of shade.

THE OCCURRENCE OF THE CHRISTMAS AND NEW YEAR holidays caused a trifling delay in the publication of the present number of our magazine. It was always intended that it should appear as nearly as possible on the first day of each month ; though now and then, in consequence of extra exertions on the part of our industrious printer, it has reached its patrons some days in advance of time.

THE THANKS OF THE THEOSOPHICAL SOCIETY ARE due to Epes Sargent, Esq, a well-known and highly esteemed American author, for a set of school books such as are used in the Boston Public Schools, for the use of our new Theosophical Buddhist Schools in Ceylon. Col. Olcott has forwarded the parcels to their destination, and no doubt we shall hear of good results from them in time.

THE STAR-CHARM FOR SCORPION-BITE.

[A medical officer in H. H. the Nizam's service sends the following unexpected testimony corroborative of the efficacy of a cabalistic remedy for Scorpion-bite which appeared in our December number.—ED. THEOS.]

"In the THEOSOPHIST for the current month, Page 58, you have inserted a communication entitled "Scorpion-Bite," by Pandit Pran Nath, in which he testifies to the efficacy of the quinqu-angular star written thus :—



"Within this month I have tested the remedy by tracing the figure on the bodies of 3 patients, who were in agony from the sting of scorpions, and I was quite surprised to find that it acted indeed as a charm. I marked the diagrams on the extreme end of the pain, right over the shoulders of 2 patients, who had been stung in the finger, and desired them to tap their palm on the ground. The pain instantly receded to the elbow. The next tracing of the diagram was near the elbow, with the same precautions, and the pain receded to the wrists; and a third tracing on the wrist brought down the pain to the finger-ends where the sting took place. Of course, it lingered there for a few hours, but all three patients were happily relieved from the agonizing pain. My third patient was stung in the toe, and the pain rose to her hip joint. This was a female, the other two males—all poor people of the working class. I traced the figure with a pen and common ink; the first time, only in joke, before several witnesses who were present, for I never imagined that it would do any good. My former remedy in this complaint was a saturated solution of alum dropped in each eye, which also often acted like a charm. The present remedy has equally surprised both myself and those who were present around me."

J. M.,
Surgeon.

Jaulnah, 22nd December 1880.

A FEW OF OUR OLD SUBSCRIBERS HAVE EXPRESSED surprise and some little feeling that their paper was discontinued at the close of the 1st Volume. One, the Principal of a Government College, thought that at least the copy sent to that institution might have been continued without insisting upon the fixed rule of pre-payment. It only needs to refer to the plain announcement made in this magazine at the very commencement to show that no offence was intended by the discontinuance and none should be taken. Every subscriber has had just the number of issues he bargained for as every future one will have. We adopted a simple rule of which experience has a thousand times demonstrated the excellence, and we should not be asked to break it. Nor will we.

UPON RETURNING FROM THE CEYLON VOYAGE WE WERE greatly pained and shocked to hear of the sudden death of our oldest Hindu friend and Theosophist, Mr. Mulji Thackersey—of whom a biographical sketch was long since promised by a friend. And now on again reaching home we learn that our esteemed contributor, Mr. Ranchandra Bapuji, has just died. He was a most respectable, genial and intelligent Maratha gentleman. For this reason we are obliged to close our columns to the further debate upon "Puzzles for the Philologist," by Mr. M. Gracias and our late lamented friend.

THE CONDUCTOR OF THIS MAGAZINE, RETURNING TO Bombay late in December, and after the first two forms had been printed off, finds with regret that a description of certain recent phenomena at Simla has been copied from the *Pioneer*. Apart from the questionable taste of reprinting complimentary personal notices into one's own journal—a fault not conspicuously ours—we would have preferred omitting the present article since it has already been widely copied from the *Pioneer* and come back to us from almost the four quarters of the world, and in several different languages. In common with all who have made any study of Occult Science, we have the greatest repugnance to the fame of a worker of wonders or "miracles." Since the discussion of the Simla occurrences began, some two months ago, we have been flooded with all manner of absurd requests that we would find missing persons and property of sorts: as though no nobler use could be made of one's time and occult knowledge than the turning of one's self into an "occult retriever"—to use the *Pioneer's* happy expression. Once, and for all, let it be understood that Madame Blavatsky pays no attention to such idle requests, and that she deserves no credit for the Simla phenomena, which—as a careful reading of the *Pioneer* letter will plainly show—were understood to have been done by quite a different person.

IT IS UNDOUBTEDLY A GREAT ENCOURAGEMENT TO CONTRIBUTORS to the THEOSOPHIST to discover that their articles are read with interest in distant countries. The valuable series of papers upon East Indian Materia Medica that Dr. Pandurang Gopal is writing have been praised in many different quarters, and by the last mail a box of medicinal preparations and dried herbs used in Bombay medical practice were shipped to Mr. W. H. Terry, of Melbourne, Australia, who had read Dr. Pandurang's contributions, and anticipates that ultimately a considerable trade in these drugs will spring up between the two colonies.

WE REGRET TO SAY THAT THE 1ST VOLUME OF THIS magazine will soon be out of sale. Thirty copies only now remain, and, after these are gone, no more can be had at any price. Those, therefore, who wish to possess a complete set from the beginning would do well to send in their orders without delay. The price, 6-8, will not be increased.

THE MANAGER OF THE THEOSOPHIST GIVES NOTICE that a small lot of Madame Blavatsky's *Isis Unveiled* has just been received from Mr. Bouton, the New York publisher, for sale on his account. The orders on hand from subscribers and friends can therefore be filled at once instead of after the usual delay caused by indenting from London. A few spare copies will be available at the advertised price of Rs. 25, which includes postage.

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SUPPLEMENT
TO
THE THEOSOPHIST.

VOL. II. No. 4.

BOMBAY, JANUARY, 1881.

No. XVI.

A WORD WITH OUR FRIENDS.

That cause must be weak and desperate, indeed, that has to resort to the arts of the slanderer to prop it up and injure its chosen victims. And it is truly lamentable to see people adopting these tactics against the Theosophical Society and its Founders. Soon after we reached India we were obliged to begin legal proceedings against a missionary organ, to compel its Editor to apologize for some base slanders he had indulged in; and readers of the THEOSOPHIST are aware of the conduct of the Christian party in Ceylon, and their utter discomfiture at Panadure. However great our efforts to avoid any conflict with them, some strange fatality seems to be for ever urging these good people to adopt questionable measures to hasten their own ultimate ruin. Our Society has been their favourite mark. The most recent shot was fired at Benares by a well-known convert to the Christian faith, who, unable to lay hold upon anything disreputable in our Indian career, did his best to injure us in a certain important direction by sneeringly suggesting to a very high personage that Col. Olcott was a man of no position in his own country, and had doubtless come to India as an adventurer, to make money out of the people. Happily his venom was poured into unsympathetic ears. Yet, as he is a man of a certain influence, and others of our friends have also been similarly approached by him and other enemies of ours, such calumnies as these cannot be well overlooked. We are quite aware that a document of such a nature as the present, if launched on the public without a word of explanation, would give rise to criticism, and perhaps be thought in bad taste, unless very serious and important reasons can be shown for its appearance. Such reasons unquestionably exist, even were no account to be taken of the malicious plot of our Benares opponent. When, in addition to this, we reflect that ever since we landed in this country, impelled by motives, sincere and honest,—though, perhaps, as we now find it ourselves,—too enthusiastic, too unusual in foreigners to be readily believed in by natives without some more substantial proof than our simple word—we have been surrounded by more enemies and opponents than by friends and sympathizers; and that we are two strangers to rulers as well as the ruled,—we believe that no available proof should be withheld that will show that at least, we are honest and peaceful people, if not actually that which we know ourselves to be—most sincere friends of India and her sons. Our personal honour, as well as the honour of the whole Society is at stake at the present moment. “Tell me what your friends were and I will tell you what you are” is a wise saying. A man at Colonel Olcott’s time of life is not likely to so change in character as to abandon his country where he has such an honourable past and where his income was so large as it was, to come to India and turn “adventurer.” Therefore, we have concluded, with Col. Olcott’s permission, to circulate the following documents. They are but a few out of many now lying before us, that show his honourable, efficient, and faithful career, both as a member of the Bar, a private gentleman, and a public official,

from the year 1853 down to the very moment of his departure from the United States for India. As Colonel Olcott is not a man to sound his own praises, the writer, his colleague, may state that his name has for nearly thirty years been widely known in America as a promoter of various public reforms. It was he who founded (in 1856) the first scientific agricultural school there upon the Swiss model; it was he again, who aided in introducing a new crop now universally cultivated; addressed three State legislatures upon the subject by invitation; wrote three works upon agriculture, of which one passed through seven editions, and was introduced into the school libraries; was offered by Government a botanical mission to Caffraria, and, later, the Chief Commissionership of Agriculture; and was offered, by M. Evangelides of Greece, the Professorship of Agriculture in the University of Athens. He was at one time Agricultural Editor of Horace Greeley’s great journal, the *Tribune*, and also American Correspondent of the *Mark Lane Express*. For his public services in connection with agricultural reform he was voted two Medals of Honour by the National (U. S.) Agricultural Society, and a silver goblet by the American Institute.

The breaking out of the fearful civil war in America called every man to serve his country. Col. Olcott, after passing through four battles and one siege (the capture of Fort Macon), and after recovering from a severe illness contracted in the field, was offered by the late Secretary of War, the highly honorable and responsible appointment of Special Commissioner of the War Department; and two years later, was at the request of the late Secretary of the Navy ordered on special duty in connection with that branch of the service, additional to his regular duties in the War Department. His services were most conspicuous, as his papers—which include a complimentary report to the U. S. Senate, by the Secretary of the Navy—prove and as the reader of the following documents will easily infer.

At the close of the war the national army of one million men was quietly disbanded, and was re-absorbed back into the nation as though nothing had happened. Col. Olcott resumed his profession, and was shortly invited to take the Secretaryship and practical direction of the National Insurance Convention, a conference or league of the officials of the various State Governments for the purpose of codifying and simplifying the laws affecting insurance companies. Accepting, he was thus for two years or more in the closest contact with, and the trusted adviser of, some of the leading State public functionaries of the Union; and a statute drafted by him, in connection with another well-known legal gentleman (Mr. Abbott), was passed by ten State legislatures and became a law. What his public services were in this connection, and how he was thanked and honoured for them, may readily be seen by consulting the two large volumes of the Convention’s “Transactions,” which are in the Library of the Theosophical Society, at Bombay.

This brings us down to the year 1872. In 1876 he was deputed by His Honor the Mayor of New York City to

collect a public subscription in aid of a charitable object. In 1877 he was one of an International Committee chosen by the Italian residents of New York to erect a monument to Mazzini, in Central Park. The same year he was Hon. Secretary of a National Committee, one member of which was the just elected President of the United States, General Garfield—formed to secure a worthy representation of American arts and industries at the Paris *Exposition Universelle*, of 1878. In the following year he left New York for India, and just before sailing received from the President and the Secretary of State (whose office corresponds with that held by Mr. Gladstone, in England) a diplomatic passport, such as is only issued to the most eminent American citizens, and circular autograph letters recommending him to the particular favour of all U. S. Ministers and Consuls, as a gentleman who had been requested to promote in every practicable and proper way the mutual commercial relations of the United States and India. And now if the enemies of the Theosophical Society can produce an "adventurer" with such a record and such testimonials of integrity and capacity, by all means let them name their man.

H. P. BLAVATSKY.

A FEW OF COL. OLCOTT'S TESTIMONIALS.

A. D. 1856.

(From *Appleton's New American Cyclopadia*, vol. I., p. 226, ed. of 1859.)

"The only private school exclusively devoted to agricultural education, is the Westchester Farm School, commenced at Mount Vernon, N. Y., in the spring of 1856, by Henry S. Olcott and Henry C. Vail. These gentlemen purchased a farm with the view to the cultivation of the soil, and the gradual establishment of an agricultural school The instruction is given through daily recitations and occasional lectures."

A. D. 1857.

Mount Vernon Horticultural Society.
July 14, 1856.

H. S. OLCOTT, Esq.

DEAR SIR,

At the last meeting of our Society it was "Resolved, that the thanks of this Society be presented to Mr. Olcott for his able address on the evening of our June Exhibition."

In acquainting you with this Resolution, permit me to express my own gratification in listening to the address to which it refers.

I am very respectfully yours,
JAMES HOWLAND,
Corresponding Secretary.

(From the *President of the New England Horticultural Society*.)

Boston, March 7, 1857.

H. S. OLCOTT, Esq.

MY DEAR SIR,

A special evening session of the Agricultural Committee of the Legislature of Massachusetts will be held next week, for the purpose of hearing your views with respect to the adaptability of the new sugar plant, *Holcus Saccharatus*, to cultivation in New England. There will be a full attendance of the members of both Houses, as there is great public interest in the subject

Yours very truly,
MARSHALL P. WILDER.

A. D. 1860.

THE UNITED STATES AGRICULTURAL SOCIETY,
SMITHSONIAN INSTITUTION, Washington D. C.
January 13, 1860.

On the motion of Hon. Fredk Smyth, of New Hampshire, seconded by B. O. Tayloe, Esq., of Virginia, it was :

Resolved that as Mr. HENRY S. OLCOTT, of New York, a life member of the United States Agricultural Society, is about to visit California, he be appointed a *Delegate* to the Societies and Exhibitions in that State; and that he be requested to communicate the result of his observations to the Journal of agriculture, published by this Society.

ATTEST :

BEN PERLEY POORE,
Secretary, United States Agricultural Society.

A. D. 1865.

(From the *Judge Advocate-General of the Army*.)

WAR DEPARTMENT.

BUREAU OF MILITARY JUSTICE.

Washington, D. C., September 28, 1865.

COL. H. S. OLCOTT,

Commissioner of War Department.

SIR,

Your letter announcing that it is your purpose at an early day to sever your connection with the War Department, and return to private life, has been received.

I cannot permit the occasion to pass without frankly expressing to you my high appreciation of the services which you have rendered while holding the difficult and responsible position from which you are about to retire. These services—the results of which have been constantly under consideration before this Bureau—were signally marked by zeal, ability and uncompromising faithfulness to duty. You have been the means of rescuing vast sums of the public money from speculators and swindlers, for whom the vigor and skilfulness of your investigations have been a continual terror. You have thus not only largely advanced the material interests of the Government, but have also accomplished much towards the purification of those branches of the public service lying within the field of your labors. It affords me pleasure to say, that so far as my observation has extended, you have done your work thoroughly and courageously, in despite of the clamors and calumnies with which, in the interests of fraud and crime, you have been so often and so groundlessly assailed.

With sincere wishes for your success in the new paths of action and enterprise, upon which you propose to enter, I am very respectfully,

Your obedient Servant,
J. HOLT,
Judge Advocate-General.

(From the *Secretary of the Navy*.)

NAVY DEPARTMENT.

Washington, Oct. 18, 1865.

SIR,

An experiment in substituting a new system of accounts for the present one, having been made in the Boston Yard under the direction of Col. H. S. Olcott, and the same having resulted satisfactorily, the Department has decided to introduce it into other Yards. It is believed that it will simplify the business of the station, offer many important checks to fraud and negligence, and materially aid the Commandant in the performance of his routine duty. The Department has accordingly instructed Col. Olcott to proceed to Philadelphia without delay and take the necessary steps to apply the new system to the Navy Yard and Station under your command. You will please afford him and his assistants all facilities they may need to execute the orders of the Department with promptness and precision. You will instruct the Heads of the several Departments, including the Station and Yard Paymasters, to furnish whatever information or assistance may be required in conducting this important reform to a successful issue.

Very respectfully,
G. WELLES,
Secretary of the Navy.

To COMMODORE J. B. HULL, U.S.N.
Commandant, Navy Yard,
Philadelphia, Pa.

(Special Order of the War Department.)

WAR DEPARTMENT.

WASHINGTON CITY,
February 20, 1865.

Officers of the Quartermaster's and Commissary's Departments, and all others in the Military Service, are hereby ordered to afford Colonel H. S. Olcott, Special Commissioner of the War

Department, any and all facilities which he may require in the execution of the orders of this Department; taking his official receipt for such property as may be turned over to him, and this shall be their authority for the same.

By order of the Secretary of War,
C. A. DANA,
Assistant Secretary of War.

(From the former Assistant Secretary of War.)
Ashtabula, August 20, 1865.

COL. HENRY S. OLCOTT.

DEAR SIR,

I take great pleasure in stating that during the period I held the office of Assistant Secretary of War, you were for a long time in the service of the War Department as a Commissioner for the investigation of frauds upon the Government in the purchase of Army supplies, and that you discharged the duties of that office with great ability, energy and fidelity.

I congratulate you upon the favorable auspices under which you return to private life, for you will have, from your fellow-citizens, the respect which is due to your patriotism and honourable service to the Government during the Rebellion, while your great industry and talent will insure you success.

I am, with great respect,
Very truly yours,
P. H. WATSON.

(From the Assistant Secretary of the Navy.)

NAVY DEPARTMENT.

Washington, December 30, 1865.

COL. H. S. OLCOTT,
Special Commissioner of the Navy Department.

MY DEAR SIR,

Upon your resignation the Secretary of the Navy addressed you a letter commendatory of your conduct whilst acting under the directions of this Department. Further words from me are almost unnecessary, but having been intimately associated with your official action, I may be permitted to bear testimony to the great zeal and fidelity which has characterized your conduct under circumstances very trying to the integrity of an officer..... That you may be as faithful in the future as you have been in the past, is the sincere wish of

Your friend,
G. V. FOX,
Assistant Secretary of the Navy.

(From the Assistant Secretary of the Treasury.)
TREASURY DEPARTMENT.
Washington, Oct. 24, 1865.

COL. H. S. OLCOTT,
Special Commissioner, War and Navy Departments.

MY DEAR SIR,

Learning that with the close of the War it is your intention to close the business of your Commission and to enter upon a new field of duty, it occurs to me to write to you expressing my appreciation of the ability and faithfulness with which you have discharged the important trusts committed to you during the past few years, and of the value of the services you have rendered to the War and Navy Departments and the public.....

I wish to say that I have never met with a gentleman entrusted with important duties, of more capacity, rapidity and reliability than have been exhibited by you throughout. More than all, I desire to bear testimony to your entire uprightness and integrity of character, which I am sure have characterized your whole career, and which have never to my knowledge been assailed. That you have thus escaped with no stain upon your reputation, when we consider the corruption, audacity and power of the many villains in high position whom you have prosecuted and punished, is a tribute of which you may well be proud; and which no other man occupying a similar position and performing similar services in this country has ever achieved.....

I am, Yours very truly,
WM. E. CHANDLER,
Assistant Secretary of the Treasury.

(From the Hon. Edwards Pierrepont, late U. S. Minister Plenipotentiary and Ambassador Extraordinary, at the Court of St. James.)

NEW YORK, November 30, 1865.

As Colonel Olcott is about to resume private practice, I deem it just to him to state that I have known him in the Kohnstamm case, and have had good opportunities to judge of his ability and fidelity in the prosecution of the criminal case and in the civil suit, both of which were very complicated and very difficult. The skill, the labour, the ability, the good sense and diligence as well as fidelity displayed by Colonel Olcott in both cases and in every instance, were not merely commendable, but truly admirable.

EDWARDS PIERREPONT.

A. D. 1867.

In this year, Mr. Chandler retired from the Treasury, and recommended the President to appoint Colonel Olcott as his successor. This suggestion was seconded by a large number of the first citizens, including the law officers of Government at New York, Brooklyn, and other places, leading bankers, the ex-Assistant Treasurer of the United States, Mr. Cisco, and the Washington representatives of all the influential newspapers of the country. Among Colonel Olcott's papers are a number of those documents from which I only select the following:—

(From the Hon. John Sedgwick, Justice of the Superior Court of New York.)

NEW YORK, 29th May 1867.

MY DEAR SIR,

I wish to communicate with you on a delicate subject, but one of great importance to the country. I learn with regret that you will resign your office of Assistant Secretary of the Treasury, and I take the liberty of mentioning to you as your successor, my friend Colonel H. S. Olcott. I know that he is entirely competent to fulfil all the requirements of the post. I have known him for twenty years and nothing has ever happened to abate my great esteem of him. I never knew a man who could do more work, more promptly and effectually than he. He has never been daunted by any obstacles, and his courage and determination are of an uncommon kind. He, too, is very ingenious and always has reserved resources. I believe no one has been more tried in the fire than he, and he is unscathed.

Very truly yours,
JNO. SEDGWICK.

(From the President of the New York Gold Exchange.)
NEW YORK, 25th November 1867.

SIR,

It affords me pleasure to add my testimony to that of some of our principal citizens as to the integrity, capacity and energy of Colonel H. S. Olcott, whom I have known personally many years, and to recommend him to your favourable consideration for the position of Assistant Secretary of the Treasury in case a vacancy should occur. The duties of the office, I believe he would discharge to the entire satisfaction of the Government and the country.

Very respectfully, your obedient Servant,
H. M. BENEDICT,
President, N. Y. Gold Exchange.

To the PRESIDENT.

(Endorsement by the ex-Assistant Treasurer U. S.)

I cordially concur in the above.

JOHN J. CISCO.

Note by the compiler.—A political crisis occurred about this time, in which Colonel Olcott sided with the party of the American Congress against the President, and his appointment to the Treasury, which had been fully determined upon by the President, was, of course, not made.

H. P. B.

A. D. 1872.

(Invitation to attend, as a Delegate, the eighth Session of the International Statistical Congress.)

[TRANSLATION.]

St. PETERSBURG, May 10/22, 1872.

SIR,

I have the honour to inform you that the eighth Session of the International Statistical Congress will open on the 10/22 August, and that its duration is fixed at six days, without counting two festival days (the 13/25 and the 15/27). In presenting to you herewith a copy of the preliminary plan for the programme of the forthcoming session, I have the honour, in the name of the Organization Committee, to beg you to honour the Congress of St. Petersburg with your presence. Appreciating at its high value all the interest taken by you in the development of science and of the work of the Congress, I dare hope that you will kindly lend your aid to the labours of the approaching session

Accept, Sir, the assurance of my great consideration.

P. SEMENOW,

Vice-President of the Organization Committee, and Director of the Central Statistical Commission of the Empire of Russia.

To MR. HENRY S. OLCOTT,
Secretary of the National Insurance
Convention of the United States.
NEW YORK.

(From the National Insurance Convention.)

NEW YORK CITY, Oct. 25, 1872.

COL. H. S. OLCOTT.

DEAR SIR,

The National Insurance Convention, having duly considered your letter of resignation, passed the following Resolution unanimously.

Yours very truly,

OLIVER PILLSBURY,
Secretary of the Convention.

"RESOLVED:—That Col. H. S. Olcott, late Secretary of this Convention, has discharged the onerous duties of the position with marked skill, ability and fidelity: that the uniform courtesy and unwearied attention extended to its members and the zeal and singleness of purpose manifested in facilitating the business of the Convention, and promoting its usefulness, demand especial mention: that, while accepting his resignation we embrace the occasion to express our unabated confidence in, and friendship for him, as a gentleman; and hereby tender him our sincere thanks for services rendered, and our best wishes for his future success and happiness."

A. D. 1877.

(Correspondence in the matter of the Paris Exhibition of 1878.)

CORRE-PONDENCE.

No. 71 Broadway,
NEW YORK, DEC. 24, 1877.

Hon. RICHARD C. McCORMICK,
U. S. Commissioner-General,

New York.

DEAR SIR,

The object for which the American Union of Paris Exhibitors was formed having been accomplished, in the passage of the French Exposition Bill by Congress, and the appointment of yourself as Commissioner-General, the Committee desires to disband the organization and adjourn *sine die*. I will thank you, therefore, to name an early day when you will meet the Committee at the Directors' room of the Union Trust Company, to receive the applications for space which have been collected, and our felicitations that the United States has secured so able

an agent as yourself to manage the American exhibit at Paris.

Very respectfully,

H. S. OLCOTT,
Corresponding Secretary of the American Union of Paris Exhibitors.

Room 24, Post Office Building,
New York, Dec. 26, 1877.

To Col. H. S. OLCOTT,

Corresponding Secretary of the
American Union of Paris Exhibitors.

DEAR SIR,

In response to yours of December 24, I have to say that I will meet the Committee of which you are Secretary at the room of the Directors of the Union Trust Company, on Saturday the 29th inst., at three o'clock p. m. I will then gladly receive the applications for space which have been collected, and thank the Committee for its services in connection with the necessary preparations for the representation of this country at the Paris Exposition of 1878. And I will also be happy to receive any suggestions that the gentlemen of the Committee may be pleased to offer.

Yours truly,

R. C. McCORMICK,
Commissioner General for the United States.

SPECIAL PASSPORT.

No. 398.

UNITED STATES OF AMERICA.

Department of State.

To all to whom these Presents shall come, Greeting: Know ye, that the bearer thereof,

Colonel H. S. OLCOTT,
is about proceeding abroad,

These are, therefore, to request all whom it may concern to permit him to pass freely, without let or molestation. And to extend to him all such friendly aid and protection, as would be extended to like citizens of Foreign Governments resorting to the United States.

In testimony whereof, I, William M. Evarts, Secretary of State of the United States of America,

Have hereunto set my hand, and caused the Seal of this Department to be affixed, at Washington,

This 12th day of December, A. D. 1878, and of the Independence of the United States of America,

The one Hundred and Third.

WM. M. EVARTS.

(From the Secretary of State.)

DEPARTMENT OF STATE,

Washington, December, 11, 1878.

To the Diplomatic and Consular Officers of the United States.
GENTLEMEN.

This will introduce to you Colonel Henry S. Olcott, of New York City, who is about to proceed to India, on a journey, the special object of which is to advance the interest of the commerce of the United States with the East.

Inasmuch as the Department takes a lively interest in the subject of increasing our trade with foreign countries, it is desired that Colonel Olcott may receive at your hands every attention and assistance that may be consistent with your duties to extend to him.

I am, Gentlemen,

Your obedient Servant,

WM. M. EVARTS.

(From the President of the United States.)

EXECUTIVE MANSION,

WASHINGTON, December 16, 1878.

To U. S. Ministers and Consuls.

GENTLEMEN,

Colonel H. S. Olcott, of New York City, has been requested by the Honourable Secretary of State, during his projected trip to the East, to make reports from time to time regarding the condition and prospects of commerce between the United States and India.

Any facility that you may properly extend to him in the furtherance of this object will be duly accepted as entirely in accord with the general policy of this Government in promoting our trade with foreign countries.

Very truly yours,

R. B. HAYES.

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