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THE THEOSOPHIST.

BOMBAY, MAY 1st, 1881.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

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

(Concluded from the April number.)

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

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

Other curious lines of speculation are opened up by the Mooslim idea of "wheat" being the "Tree of the Knowledge of Good and Evil," i. e., is the sophistication of mankind by civilization as exemplified in the cultivation of the earth in contradistinction to the Primeval age of Ignorance, and consequently Innocence, typified by that fruit, "on partaking of which Adam and Eve perceived that they were naked"? Or, is the "Star of the Morning"—"Lucifer"—the light-giver—which is identified by so many with Satan, the Adversary, and Azazel, and "the Serpent" the emblem of Wisdom, an allegory of that light—the light of knowledge—day—of which the morning star is the herald and which is fatal to that Darkness,—Ignorance—with which alone the Innocence due and amenable to Absolute restraint,—"Thou shalt not eat—of the fruit"—is compatible? And what relation has this story to that of Prometheus who drew fire from Heavens, for the benefit and instruction of mankind, and was "damned" for it? Shelley and Byron evidently identified him with Satan, and who shall say that the poets' instances were wrong? But, for reasons I have before adverted to, I feel that it is going out of the range to which I have determined to limit myself to more than slightly advert to these interesting questions.

It appears then, that in spite of the "break" in evidence which for so many hundred years prevented (owing to the "hiatus" in the account of Genesis as to who "the Serpent" really was) the scientific proof of the fact, the common Christian identification of the Snake Tempter and Teacher of Knowledge with "that old dragon" who revolted in Heaven and was "cast out into the bottomless pit" and outer darkness when defeated by Adonai, was after all correct, and that the conception of Milton's Cosmogony, though undoubtedly unauthorised by the exact words of the Bible was in reality only an elegant and not very inaccurate expression of the old Shemite mythological cycle beginning with the "War in Heaven," and ending with the expulsion of Adam, which had, so to speak, been borne along the stream of time for all those centuries since the days of the Akkadians and Sumivians, existing as a tradition alongside of, and supplemental to, the various theological systems which had been successively raised on the basis of its primitive form.

Having got thus far, we are now competent to understand the meaning of certain passages in the Book of Job which like those already alluded to, have long been stumbling-blocks to Christian theologians, but which are calculated to throw considerable light on the "constitution," if we may so phrase it and nature of "the Elohim". And these will gain additional significance from the fact that Job is in the first instance generally admitted to be one of the oldest books in the Bible, while the personage who is its hero is equally generally allowed to have been no Hebrew, but an Arab, as also that his "book" is a translation into the Hebrew language from an Arabian dialect. Hence, whether with regard to age or country, we might expect to find this work leading, to a great extent,

marks of freedom from the exclusive exaltation of their own particular patron Deity which marked the Israelitish branch of the descendants of Abraham. In the first place we find "Satan" attending an assemblage of the "sons of the gods" (the Beni Elohim) in terms which seem to imply that it was by no means an uncommon, but rather a customary, thing for him to do. Now this is a scene manifestly irreconcilable with the usual Christian view of his character and status, but becomes intelligible and natural immediately we recognise him (as only the progress we have already made in the investigation of his history warrants us in doing) as one of the "Beni Elohim" himself—a separated and hostile member perhaps, but still one who by virtue of his origin has a right to attend and speak in the tribal assemblies. This also explains the almost equal terms (so revolting as Christians generally find them) on which "the Lord" argues with him and finally lays a sort of wager with him as to Job's fidelity. Equally clear is the light cast on the manner in which "the Lord" makes over "his servant," or worshipper for a term to the mercy of his "adversary," and also to the nature of "the service" which Job rendered, *i. e.*, the dependence on, and adoration of, one particular member of the Elohim, who in return was expected to look after his worshipper's material benefit,—his "sons and daughters, his flocks and his cattle". It is, in fact, two rival "Gods" contending with each other about and betting on, the fidelity of their respective worshippers,—“If those take from him all that he hath, he will curse thee and die”. And "the Lord" boldly asserts that the gratitude of his worshipper for past benefits will answer his loyalty even under the pressure of the present misfortune, a view the conduct of Job triumphantly establishes as correct. Finally "the Lord" rewards his worshipper with a renewal of those material advantages which his fidelity proved him deserving of.

A further glimpse of the real nature of "the Elohim" is obtained through the medium of that celebrated passage of Genesis "And the sons of the God (the Beni Elohim) saw the daughters of Adam that they were fair and took them wives of all that they chose." I do not suppose that any really impartial and learned critic now-a-days ventures to uphold what was long the orthodox interpretation of this passage, *viz.*, that the sons of Elohim meant those of Seth, and the daughters of Adam meant those of Cain—a violation of sense and grammar which was besides contradicted by the Arabic and Hebraic legendary lore, which expressly stated (what was, indeed, the fact) that the "sons of God" were "angels" who became enamoured of women. If any one wishes to convince himself of the hopeless and irremovable absurdity of the old Protestant theory, he can see it well exemplified in about the worst poem* of an able writer—Macaulay—who has adopted it therein with the result that even the boundless licence of fiction cannot conceal its inherent want of logic and its unnatural straining of ideas. As I have said, both Hebrew and Arabian legends agree in declaring that these "Sons of Elohim," were "angels," one of the Arab traditions—that of Haroot and Maroot—being especially suggestive in one version, stating that these two "angels" were so proud of their ability to resist the fascinations of the daughters of Adam, that they expressly went down to put themselves to the test.

In reference to this part of the subject, the author has long, but he regrets to say, unsuccessfully, endeavoured to get a glimpse of some translation, in any language he is master of, of the "Book of Enoch" which he has somewhere read contains a list of the "angels" who intrigued with the daughters of Adam, together with a more or less detailed account of the whole occurrence and other matter bearing on the general subject of this article. Whether this is so or not, he trusts some one who *has* read the said work will enlighten him. Anyhow, the whole of this evidence agrees very well with what is stated in the first chapter of Genesis, *viz.*, that mankind was created of

two sexes, in the likeness of the Elohim" who were also of two sexes, so exactly that members of the two races, if of opposite sexes, were capable of sexual relations with each other, for the complement to the intrigues of the sons of the Elohim with the daughters of Adam is also to be found in the Hebrew legend of the amour of Adam himself with Lilith, who is said to have been a "spirit" of some kind, and perhaps was originally a female member of the Elohim.

The identity of the "angels" with the Beni Elohim is further proved by their names which, as is well known, almost always end in the particle "el" as "Gabri-el," "Azaza-el," "Mikha-el" &c., Isral-el, which appears to be truly a kind of patronymic signifying "the God Gabri" "the God Azaza," &c., though Christian writers have, of course, endeavoured to put a different construction on the circumstance.

It was plainly one of these "Elohim" in whose image man was made, who wrestled with Jacob for a whole night and dubbed him "Isra-el" in the morning, though the Protestant divines who edited the authorised English version have seen fit to add in the "contents" of the chapter containing the incidents the heading (which is by the way more accurate than they probably imagined as they were most likely ignorant of the real identity of "the angels" and "the Elohim.") "Jacob wrestleth with an angel," though the context seems to suggest that it was "Adonai" himself who battled with his "servant."

A repetition of the gratuitous transformation of "the Elohim" into "angels" in the "headings" and "contents" of the English Bible is further noticeable in the account of the visit of the two mysterious personages to Abraham when "Isaac" was promised, whom I feel convinced that any candid reader going over the chapter after the perusal of this paper cannot fail to identify as "Adonai" himself and another of the Elohim in his company. In exact accordance with the account in the first chapter of Genesis of the imitation of the aspect of the Elohim in the creation of man, so complete is their anthropomorphic character that Abraham actually prepares food for them, and when after the departure of Adonai and his companion for Sodom (and their being joined on the road by a *third* member of the Beni Elohim, an incident somehow omitted in our present text of Genesis, but who possibly in the old and complete form of the legend was the titular "God" of Lot or Sodom, arriving to protect the one or observe the wickedness of the other before withdrawing his protection) they arrive in that city, the beauty of their human aspect is so great, that the debauchees of the doomed town are thereby prompted to that final crime which is supposed to make the cup of their misdoings to overflow and which is followed by the destruction of their birthplace and residence. I think that any unbiassed reader, after studying the foregoing and comparing its statements with those of the Bible and other sources of information alluded to, will admit that I have established a very good case for the following summing-up as containing most of the important points, of the complete original story of "the Elohim":—

That they were supposed to be a tribe of beings of all origin other than that of the race of Adam, but like that of two different sexes: that the race of Adam was created by them in physical imitation of them, but inferior in point of intelligence and immortality;* that there was a war among them, in which the leader of the defeated party became known as "the Adversary" (Satan): that it was the latter who, with the design, probably of in some way strengthening his own side, endeavoured to raise the Beni Adam to the level of the Beni Elohim by causing them to eat the fruits of Knowledge and of Life which had been "forbidden" to

* Or we might take the Arabian tradition for our guide at this point and reconstruct the story thus:—That Adonai in the pride of his ingenuity in forming Adam in some way taunted, defied, or otherwise, quarrelled over his handy work with Azazel (his adversary—Satan): that the result was, war between the partizans of the two, ending in the defeat of Azazel: that the latter, out of revenge, endeavoured to raise the Beni Adam to an equality with the Beni Elohim: and so on as in the text.

* Called, if I remember rightly—I have not the book for reference—"Tirzahad Ahavad."

them by the Elohim with a view of maintaining them in servitude; that after the Tree of Knowledge had been tasted, *but before that of Life could be eaten*, Adonai, one, or perhaps the leader, of the victorious party of the Elohim,* arrived and expelled the Beni Adam from the garden in which "the Trees" were planted, this resulting in cursing the race with Knowledge devoid of Immortality; that subsequently, owing to the physical similarity of the two races, the Beni Elohim and the Beni Adam miscegenated: that the defeated party of the Elohim, though expelled from "Heaven" or the ordinary residence of the undivided tribe, still retained their rights of origin so far as to be able (in their character of, so to speak, "Elohim by blood") to attend the tribal assemblies, an instance of which is seen in "Job:" that owing to the gradual exaltation of one particular member of the tribe by his adoption as the titular God worshipped by the Noachic, Abrahamic, and Jacobite stocks through which the Bible and Arabian versions of the Elohimic legend have come down, the victorious Adonai has been accepted as "God" while the other Elohim of his party have sunk to the rank of "angels," and the defeated "Adversary" had gradually been still further degraded to the mediæval devil with the other Elohim of his party forming his "fiends" or "imps," the whole series of transformations, under the influence of the Messianic idea, culminating in the magnificent but illogical world-drama which Milton finally stereotyped into the Protestant creed.

Another line of investigation into the history of the Elohim is suggested by the Muhammedan name for "God" *Ullah*. This is so obviously identical with "Eloh" that it immediately introduces us to two considerations. The first is that the retention of this primitive name for the Supreme Being proves that the Arabic current of tradition through which the Elohimic legend of the Shemites has come down separated from the primeval Shemite source before the supremacy of Adonai and Jehovah as we see it among the Jews had become established; in other words it corroborates the Bible itself in placing the separation of the Joktamites from the branches which produced Abraham as before that patriarch's family had adopted the exclusive worship of Adonai, and of the Ishmaelites from that which produced the Hebrews before Moses had "revealed" the mystic name of Jehovah, thus proving that the Elohimic legend was no anomaly of the Bible-writing race. And secondly, it establishes the fact, which will be seen to be of great importance, that so strong was the Shemite tendency to monotheism that an independent monotheistic theology gradually developed among a race so distinct from those (the Jews) who are usually advanced by Christian theologians as the sole custodians of the idea that the very names by which the latter designated their sole Deity found no reception in the national tongue of the former as representative of the analogous abstraction, notwithstanding the similarity of race, geographical proximity and repeated immigrations of the Jews into Arabia. It is proof positive that the Arab monotheism was indigenous; *not* adopted from the Hebrews. In fact, the very formula of the Muhammedan creed asserting the unity of the Deity sufficiently proves what it protests against—"*La-Ilahu-il-Ullah*" which, in this connection may be more significantly translated—"There are no *Elohim* but *Elohi*"—than by the ordinary and correct English version—"There are no Gods but God."† But the tendency of all the Shemite nations to monotheism by the elevation of their own national deity above the gods of the surrounding nations is abundantly indicated by other historical facts. What was "Allilat" one of the pre-Islamic Arab deities but an abridgment of "Ullah-ool-Ilahat,"—the "God of Gods"‡. Identical with

this was the "Eli-ul"*—the Phœnikian "God of Gods"—the "Most High God" of the Bible to whom Mulukh Sidik (Melchizedak) the "Just King" officiated as High Priest, and whose worship was afterwards superseded, or, if you like, continued (as the same idea was embodied) on the same spot by that of Jehovah. What was the "Baal" of the Babylonians† and Syrians but "the Father (or Patriarchal Chief) God"—made up of "El" and the old Shemite root implying Fatherhood—Ub or Ba. And a most conspicuous instance has recently been discovered in the Moabite stone, whereon King Mesha sings the praises and chants the supremacy of Khemosh in a strain similar in tone and style to that in which his contemporary and enemy David was then hymning the glory and achievements of Jahveh. It is venturing on more doubtful grounds, and in exploring which I should like the assistance of philologists and archæologists of more established reputation than the humble and unknown writer of this article, to suggest the connection of the "Beni Elohim" with the host of Heaven—the astral deities of the Sabæans and the "Nature-movers" of the Chaldeans, to whom, at least Bel‡ and Ishtar (the Moon) undoubtedly belong—not to speak of Shums (the Sun) whose name yet survives in that of the race (the Shemites) which inhabit still the land which contains his own city (Damascus—"Sham"—the Heliopolis of Asia). The same may be said of the endeavour to trace the root of "Elohim" to "Al" the definite particle—the something as opposed to nothing which again leads us forward to the more recondite mysteries involved in the Muhammedan Kabala of the "Aluf Lam Meem" and to the Aholaite identification of "Alce" with the Deity.

It was originally my purpose to trace in this paper the effect of the primitive Shemite conception of the nature of the Beni Elohim§ in its reactions on the social and political history, first on that branch of the human race, and secondly on that of the world, but as I find I have already exceeded the proper limits of a single article, I take leave of the reader with the promise to resume the discussion of this branch of the subject in another essay treating of the "fundamental differences of Aryan and Shemitic religions," while in yet another on "the War in Heaven" I hope to consider the relations of the Shemitic version of that struggle with similar myths among other races.

A LOST KEY.

The (London) *Times* recently in an editorial upon the India Museum expressed the following notable opinion:—"In considering the real purpose of the India Museum and its effect in influencing Englishmen, it is as well not to forget that the old zeal for Oriental studies has somewhat declined, both in this country and in India, since the extinction of the East India Company. The old Company could boast of no such ambitious museum as that which has grown up by continual and almost unobserved accretions in the neglected galleries at South Kensington; but it encouraged Oriental studies, and it never forgot the lesson it had learned by long tradition and experience—that a

* What of Bel-i-al? The Father God of the Gods?

† "Bab-il" the gate of the Gods—a significant name in connection with the Biblical story of Belshazzar and its notoriety as a chief place of worship of "the Gods" (the Elohim).

‡ Representative of the Earth † or Saturn.

§ Jules Baissac ("*Satan ou le Diable*," p. 24) says:—"On doit regretter que les arts ne vous aient point conservé l'image de ce Satan; peut-être le retrouverions-nous noir et cornu comme notre Diable traditionnel." The arts have preserved *something very like it*. See Layard's *Nineveh and Babylon*, ed. 1853, pp. 602--605. The figures shown, being engraved on stone and uncolored, cannot be identified now as representing a black or a white member of the Elohim.

In the list of the Assyrian gods given in the same work, pp. 629, we find evidently Jao or Jalveh of the Hebrews, proving the latter to have been originally a member of the primeval Shemitic "Elohim."

On the same page Layard upholds my translation of "Bel" or Baal—as "Ulla-Elohim" the father of the Gods.

* And it appears from the second version of the creation in Genesis, the actual constructor of Adam.

† The popular English version—"There is no God but God,"—is not only incorrect, but misses the significance of the true one, both as regards the origin of the formula and the plurality of deities against which it was directed.

‡ Or perhaps a solidification or rolling of all the gods into one—Al-Ilahat—"the Gods," collectively personified.

study of Indian history, of the modes of Indian thought; and the forms of Indian life was more necessary to the Western rulers of the country than a technical knowledge of its fables or a not too intelligent imitation of its art of design. There is a real danger of our falling in this matter too much under the dominion of matter-of-fact views and industrial ideas. Mr. Grant Duff contends that the members of the Indian Civil Service—to whose zeal and capacity he pays a merited tribute—are somewhat deficient in the power to learn by the eye, and in a rational curiosity about the objects in the midst of which their life is passed. How if this should come, not from a lack of observation, but from the lack of that historic sense which more than anything else confers the faculty of observing rightly and intelligently? India is a country of strange greatness in the past of long and checkered history, of vast but almost unrecognized achievements in art, in science, in philosophy, in forms of religious thought and in examples of social life. We of the West and the modern world are a little too apt to despise all these things as obsolete and hardly worthy of rational attention. But to the inhabitants of India their forms of thought, their modes of life, their traditions, their creeds, their superstitions, all rooted in an unexplored and mysterious past, are of the very essence of their daily life. These are the secrets of which we seem to *have laid aside the key, and to show no very eager desire to recover it.* This is the knowledge which an India museum should illustrate, and which serious students of Indian affairs should endeavour to compass. Whatever illustrates, in a striking way, the history, the archæology, the letters, and the creeds of Oriental races, should find a place in such a museum. It would stimulate that historic sense which *we are now in danger of losing, and without which we can never hope to understand India even though we were provided with the most comprehensive industrial and economic museums in the world.*

NEW VIEWS ON PALI.

“Dr. E. Forchhammer, who joined his appointment in Burmah as Professor of Pali in February 1879, has,” says the *Pioneer*, “been busily employed throughout the year in literary researches in the interior of the province, and in the collection and transcription of Pali manuscripts. He has also prepared and submitted plans for the organization of instruction in Pali in the High School at Rangoon. Pali has already been admitted by the University of Calcutta on the list of classical languages prescribed for the public examinations; but the learned Professor, in his interesting report on what he has accomplished during the year in the investigation, collection, and preservation of Pali, Burmese, Sanskrit, and Talaing literature, declares that Pali is not a language at all. The Burmese conception of the word Pali is not, he says, the *name* of the *language* of the Buddhist Scriptures, as has been commonly supposed, but stands simply for ‘Sacred Texts’ without any reference to the language or the dialect in which they are written. The three Vedas, written in Sanskrit, are by the Burmese called Pali; and Burmese Christians designate the original texts of the Bible ‘Pali;’ and they speak and write of our Holy Scriptures in the original as being ‘Hebrew and Greek Pali.’ Dr. Forchhammer, on his first arrival in the provinces, found that no material had as yet been collected upon which a study of Pali literature could be based, so he obtained a Government grant for collecting or copying the chief works of the Buddhist Scriptures, so as to form the nucleus of a Pali Burmese library to be deposited in the Rangoon Government High School. In the work of collection he met with but poor success, as the owners cannot be induced by any means to part with a manuscript that is worth having, those that are occasionally offered for sale having been invariably found to be defective. Little opposition was, however, offered to requests for the loan of manuscripts for copying, though the owners generally refused to part with more than one volume at a time. The libraries in the various monasteries usually contain

the most carefully executed and rare works, large or ancestral libraries being never found in the possession of private individuals. This is owing to the circumstance that Burmese laymen consider it very meritorious to deposit their books in monasteries, especially on the near approach of death. The Professor says:—‘In most monasteries the literary treasures are preserved in well closing boxes expressly made for the purpose. Upon some of them is lavished all that Burmese art can afford; variously coloured glass is cut and joined to rosettes, flowers, and garlands; the stalks and leaves are of wood and gilded; the sides and top piece frequently exhibit excellent specimens of Burmese wood-carving, and are adorned with Buddhas made of marble, bronze, or wood. Drapery encloses the whole, umbrellas are spread above, and in the dimness of the recess such a tabernacle has, indeed, a magnificent appearance.’ He also visited private individuals, especially native medical men, astrologers, &c., who were reputed to possess sacred manuscripts which in Burmah are always written on palm-leaf, paper being used for ordinary writings.”

We are far from being prepared to acquiesce in the learned doctor's views. The startling information picked up by him at Rangoon where he was told that “Pali is no language at all” but simply an expression for “Sacred Text” will, we fancy, be news indeed to our Reverend Brothers in Ceylon of the Amarapoora sect. Some of the most learned have passed years in Burmah, and perhaps not a few among their number were born in that country. Hence, there would be very little impropriety in our Buddhists of the Theosophical Society consulting them before accepting such a rash statement. We do not for a moment, challenge either the claims to erudition, or the veracity of the learned German doctor. Yet, we feel that until some corroboration is received upon the subject from our Burmese Brothers we almost have some right to doubt his discovery. Anyhow, we hope Dr. Forchhammer will not take it amiss if, meanwhile, we place his philological informant alongside that Irish railway porter who denied a pet tortoise its right to a place in the Dog compartment on the ground that the tortoise was “no animal, but an insect.”

COUNT SAINT GERMAIN.

At long intervals have appeared in Europe certain men, whose rare intellectual endowments, brilliant conversation, and mysterious modes of life have astounded and dazzled the public mind. The article now copied from *All the Year Round* relates to one of these men—the Count St. Germain. In Hargrave Jennings' curious work “The Rosicrucians,” is described another, a certain Signor Gualdi, who was once the talk of Venetian society. A third was the historical personage known as Alessandro di Cagliostro, whose name has been made the synonym of infamy by a forged Catholic biography. It is not now intended to compare these three individuals with each other or with the common run of men. We copy the article of our London contemporary for quite another object. We wish to show how basely personal character is traduced without the slightest provocation, unless the fact of one's being brighter in mind, and more versed in the secrets of natural law can be construed as a sufficient provocation to set the slanderer's pen and the gossip's tongue in motion. Let the reader attentively note what follows:—

“This famous adventurer,” says the writer in *All the Year Round*, meaning the Count St. Germain, “is supposed to have been a Hungarian by birth, but the early part of his life was by himself carefully wrapped in mystery. His person and his title alike stimulated curiosity. His age was unknown, and his parentage equally obscure. We catch the first glimpse of him in Paris, century and a quarter ago, filling the court and the town with his renown. Amazed Paris saw a man—apparently of middle age—a man who lived in magnificent style, who went to dinner parties, where he ate nothing, but talked incessantly, and with exceeding brilliancy, on every imaginable topic. His

tone was, perhaps, over-trenchant—the tone of a man who knows perfectly what he is talking about. Learned, speaking every civilized language admirably, a great musician, an excellent chemist, he played the part of a prodigy, and played it to perfection. Endowed with extraordinary confidence or consummate impudence, he not only laid down the law magisterially concerning the present, but spoke without hesitation of events 200 years old. His anecdotes of remote occurrences were related with extraordinary minuteness. He spoke of scenes at the court of Francis I., as if he had seen them, describing exactly the appearance of the king, imitating his voice, manner, and language—affecting throughout the character of an eye-witness. In like style he edified his audience with pleasant stories of Louis XIV., and regaled them with vivid descriptions of places and persons. Hardly saying in so many words that he was actually present when the events happened, he yet contrived, by his great graphic power, to convey that impression. Intending to astonish, he succeeded completely. Wild stories were current concerning him. He was reported to be 300 years old, and to have prolonged his life by the use of a famous elixir. Paris went mad about him. He was questioned constantly about his secret of longevity, and was marvellously adroit in his replies, denying all power to make old folks young again, but quietly asserting his possession of the secret of *arresting decay in the human frame*. Diet, he protested, was with his marvellous elixir, the true secret of long life, and he resolutely refused to eat any food but such as had been specially prepared for him—oat meal, groats, and the white meat of chickens. On great occasions he drank a little wine, sat up as late as any one would listen to him, but took extraordinary precautions against the cold. To ladies he gave mysterious cosmetics to preserve their beauty unimpaired; to men he talked openly of his method of transmuting metals, and of a certain process for melting down a dozen little diamonds into one large stone. These astounding assertions were backed by the possession of apparently unbounded wealth, and a collection of jewels of rare size and beauty.

“From time to time this strange being appeared in various European capitals, under various names—as Marquis of Montferrat; Count Bellamare, at Venice; Chevalier Schoening, at Pisa; Chevalier Weldon, Milan; Count Soltikoff, at Genoa; Count Tzarogy, at Selwalbach; and finally as Count Saint Germain, at Paris; but after his disaster at the Hague, no longer seems so wealthy as before and has at times the appearance of seeking his fortune. At Tournay he is ‘interviewed’ by the renowned Chevalier de Seingalt, who finds him in an Armenian robe and pointed cap, with a long beard descending to his waist, and ivory wand in hand—the complete make-up of a necromancer. Saint Germain is surrounded by a legion of bottles, and is occupied in developing the manufacture of hats upon chemical principles. Seingalt being indisposed, the Count offers to physic him gratis, and offers to dose him with an elixir which appears to have been ether; but the other refuses, with many polite speeches. It is the scene of the two augurs. Not being allowed to act as a physician, Saint Germain determines to show his power as an alchemist; takes a twelve-sous piece from the other augur, puts it on red-hot charcoal, and works with the blow-pipe. The piece of money is fused and allowed to cool. ‘Now,’ says Saint Germain, ‘take your money again.’ ‘But it is gold.’ ‘Of the purest.’ Augur No. 2 does not believe in the transmutation, and looks on the whole operation as a trick; but he pockets the piece, nevertheless, and finally presents it to the celebrated Marshal Keith, then governor of Neuchatel.

“Again in pursuit of dyeing and other manufacturing schemes, Saint Germain turned up at St. Petersburg, Dresden, and Milan. Once he got into trouble, and was arrested in a petty town of Piedmont, on a protested bill of exchange; but he pulled out a hundred thousand crowns’ worth of jewels, paid on the spot, bullied the governor of the town like a pickpocket, and was released, with the most respectful excuses,

“Very little doubt exists that during one of his residences in Russia, he played an important part in the revolution which placed Catharine II. on the throne. In support of this view, Baroni Gleichen cites the extraordinary attention bestowed on Saint Germain at Leghorn, 1770, by Count Alexis Orloff, and a remark made by Prince Gregory Orloff to the Margrave of Onspach during his stay at Nuremberg.

“After all, who was he?—the son of a Portuguese king or of a Portuguese Jew? Or did he, in his old age, tell the truth to his protector and enthusiastic admirer, Prince Charles of Hesse Cassel? According to the story told by his last friend, he was the son of a Prince Rakoczy of Transylvania, and his first wife a Tekely. He was placed, when an infant, under the protection of the last of the Medici. When he grew up and heard that his two brothers, sons of the Princess Hesse Rheinfels, of Rothenburg, had received the names of St. Charles and St. Elizabeth, he determined to take the name of their holy brother, Sanctus Germanus. What was the truth? One thing alone certain, that he was a *protege* of the last Medici, Prince Charles, who appears to have regretted his death, which happened in 1783, very sincerely tells us that he fell sick, while pursuing his experiments in colors, at Eckrenforde, and *died* shortly after, despite the innumerable medicaments prepared by his own private apothecary. Frederick the Great who, despite his scepticism, took a queer interest in astrologers, said of him, ‘This is a man who does not die.’ Mirabeau adds, epigrammatically, ‘He was always a careless fellow, and at last, unlike his predecessors, forgot not to die.’”

And now we ask what shadow of proof is herein afforded either that St. Germain was an “adventurer,” that he meant to “play the part of a prodigy,” or that he sought to make money out of dupes. Not one single sign is there of his being other than what he seemed, *viz.*, a gentleman of magnificent talents and education, and the possessor of ample means to honestly support his standing in society. He claimed to know how to fuse small diamonds into large ones, and to transmute metals, and backed his assertions “by the possession of apparently unbounded wealth, and a collection of jewels of rare size and beauty.” Are “adventurers” like this? Do charlatans enjoy the confidence and admiration of the cleverest statesmen and nobles of Europe for long years, and not even at their deaths show in one thing that they were undeserving? Some encyclopedists (see *New Am. Cyclo.* vol. xiv, p. 266) say:—“He is supposed to have been employed during the greater part of his life as a spy at the courts at which he resided!” But upon what evidence is this *supposition* based? Has any one found it in any of the state papers in the secret archives of either of these courts? Not one word, not one fraction or shred of fact to build this base calumny upon, has ever been found. It is simply a malicious lie. The treatment that the memory of this great man, this pupil of Indian and Egyptian hierophants, this proficient in the secret wisdom of the East, has had from Western writers is a stigma upon human nature. And so has the stupid world behaved towards every other person who, like St. Germain, has revisited it after long seclusion devoted to study, with his stores of accumulated esoteric wisdom, in the hope of bettering it and making it wiser and happier.

One other point should be noticed. The above account gives no particulars of the last hours of the mysterious Count or of his funeral. Is it not absurd to suppose that if he really died at the time and place mentioned, he would have been laid in the ground without the pomp and ceremony, the official supervision, the police registration which attend the funerals of men of his rank and notoriety? Where are these data? He passed out of public sight more than a century ago, yet no memoir contains them. A man who so lived in the full blaze of publicity could not have vanished, if *he really died then and there*, and left no trace behind. Moreover, to this negative we have the alleged positive proof that he was living several years after 1784. He is said to have had a most important private conference with the

Empress of Russia in 1785 or 6, and to have appeared to the Princess de Lamballe when she stood before the tribunal, a few moments before she was struck down with a billet, and a butcher-boy cut off her head; and to Jeanne Dubarry, the mistress of Louis XV., as she waited on her scaffold at Paris the stroke of the guillotine in the Days of Terror, of 1793. A respected member of our Society, residing in Russia, possesses some highly important documents about the Count St. Germain, and for the vindication of the memory of one of the grandest characters of modern times, it is hoped that the long-needed but missing links in the chain of his chequered history, may speedily be given to the world through these columns.

PARAGRAPH FLASHES FROM THE FOUR QUARTERS.

WONDERFUL FINDS, we are told by the Turkish gazette *Osmanli*, have just been made at Mahreb, in Arabia. Among other antiquities dug from the sands, are silver coins of King Solomon's time, with birds and other animals represented; stone tablets shaped in various geometrical figures with strange figures on them; a marble head of a young girl; three gold coins with the name of the oldest Constantinople Emperors on them: all these things have an immense archaeological and artistic value. The present village of Mahreb situated in Arabia Felix (the Happy) is on the site of the ancient town of Shebba, whose Queen is said in the Bible to have visited King Solomon in the days of his glory, and to have brought to him precious gifts and tough riddles. It is not yet ascertained what may be concealed under the great Hamyaritic ruins, known to have been inhabited at the dawn of history by those whom the Bible calls "the sons of Ham," and who originally settled in Syria, Phœnicia and the countries adjacent. These ruins occupy an area of more than 200 square kilometres, and are the remains of hundreds of ancient towns and villages. According to the unanimous averment of the Mahreb and other Arabs "this part of the country is full of enormous subterranean passages, which the Arabs abstain from penetrating; and even refuse to guide the travellers inside, as they firmly believe them to be inhabited by the *djins*."

THE GENESIS OF THE SOUL is the title of a series of papers upon the kabalistic doctrines which have just been appearing in the London *Spiritualist*. We are glad to see room given to such teachings—though the kabalistic doctrines as given by "M. D." are far from being free from error—as it is something hitherto denied them by the conductors of most Spiritual organs. It shows progress and a decided step in the direction of impartiality. To grant a fair hearing to both the ancient and modern interpretations of things spiritual and hidden, can but help psychologists in their search after truth. "M. D.," the writer of the article in question, interpreting a portion of the Kabala, says *apropos* of the Kabalists:—"Their views were grand in their simplicity, and, could I but do them justice, I am sure they would be found more than suggestive by many of your readers. Of course they are open to criticism. You admit them to your columns for that purpose: and this they deserve and demand. The more I study the few fragmentary teachings of the Kabala that have survived the destructive, and especially the transforming influences of time, the more surprised am I at the depth of knowledge to which they testify, and I often find myself wondering whether the advancing science of our day is on any single point, more than a rediscovery of what was formerly well known, but has been unfortunately long since lost. There were giants in those days—giants in science; and those giants were the Kabalists."

"IN THE NAME OF THE FATHER, SON, AND HOLY GHOST, is a formula to be henceforth classified with the magical *muntras* of the *Atharva Veda*—at least in its alleged effects. The *Calais Times* (Maine) tells us how "it cured a child and killed a donkey." A young daughter of Mr. John Robinson, of Calais, has been perfectly cured of that terrible affliction, St. Vitus' dance, since the New Year, by means that have excited much interest among those acquainted with the facts. Mr. Robinson thus relates the particulars of the strange case: "My little girl, only 7 years old, suffered every hour, night and day, with the disease so that she had to be watched constantly to prevent

her falling on the stove and dishes. The physicians who attended her said that she must be sent to the hospital at Augusta. I related the case to an old man whom I happened to meet and told him how bad I felt at sending her away. He said that she could be entirely cured in nine days and that I was a lucky man in having the means of cure at my own home. He told me to stand my donkey with his head to the south; then to take the child and sit her on its back with her face to the east, and then to pass her over the donkey's back towards the west, saying: 'In the name of the Father, Son and Holy Ghost.' Following his instructions I did this for nine mornings before breakfast. On the third morning the child began to improve and the donkey began to take the disease. From that time to the end of the nine days the child grew rapidly better and the donkey grew worse in proportion, until it died on Monday, the 10th, after frightful suffering from the disease. The child is now perfectly restored, having no trace of its trouble. These are the facts and all the neighbours are witnesses." "It is certainly a strange case and that it should continue to excite much comment is not surprising" adds the *Times*. Amen.

AN IMPORTANT BIBLICAL ERROR, is alleged to have been discovered by M. Charles Beak, the learned author of a well-known work called *Origines Biblicæ*, and exposed in a new pamphlet of his bearing the title of *the Idol of Horeb*. He proves therein that the "golden calf" made by Aaron and worshipped by the Israelites was, in fact, no calf at all but a globe. This would be a curious yet trifling error in a book which is now proved to be more full of errors and contradictions than any other work in the whole world; but in this instance, we are afraid, the mistake is rather that of the author himself. We have not yet seen the pamphlet, and therefore, judge but by the reviews of it. The mistaken use of the word "calf" for "globe" is due, he says, to the incorrect translation of the Hebrew word "agel" or "egel." The Israelites despairing of the return of Moses from Mount Sinai, made and worshipped not a "molten calf" but a globe or disc of molten gold which was in those days a universal symbol of power. Later on, the word "egel" was translated "calf," because both terms "calf" and "globe" are synonymous and pronounced alike in the Hebrew language. We do not question the correctness of the author's philological demonstration as to the word itself, but rather whether he is right in calling it a mistake in its symbolical rendering. For if both "calf" and "globe" are synonymous words, so also the symbology of the globe and the ox was identical. The winged globe of the Egyptians, the *Scarabæus* or "stellar disc"; the circle or globe of the Phœnician Astarte; the Crescent of Minerva; the disc or globe between two cow's horns, on the brow of Isis; the winged disc, with pendant-crowned Uraï, carrying the cross of life; the solar globe or disc resting upon the outspread horns of the goddess Hathor; and the horns of the Egyptian Amon; the deifying of the ox—all have the same meaning. The globe and the horns of the ox speak the same story: they are the emblem of the eternal divine power. Was not Amon or "the hidden one" the greatest and highest of the Egyptian gods, the "husband of his mother, his own father, and his own son," the One in Three, (*i. e.* identical with the Christian trinity) according to the interpretation of the best Egyptologists, including the piously Christian George Ebers and Brugseh Bey—represented with a ram's head as Amon Chnem? Before, therefore, the Biblical scholars lay such stress upon the dead-letter meaning of the Biblical words, they should in all fairness turn their attention to more serious questions. They ought, for instance, to prove to the satisfaction of all,—Christians and infidels alike—the reason why in ancient Hebrew coins and elsewhere, Moses is likewise represented with horns; and why such "horns" should be also found on the monotheistical Levitical altar

THE ST. PETERSBURG *Golos* devotes two articles to the question now becoming so threatening and evident in all the classes of Russian society, of their rapidly falling off from the orthodox Greek faith. The lower classes will be "perverted" into the heresy of *Stundism*, let the clergy and Government do what they may; and "the higher and educated classes will follow some M. Pashkof, the great Russian religious "heretic," and most of them Spiritism and Spiritualism." (*Independence Belge*, Feb. 3.) This is sad indeed, and must be regarded as one of the signs of the time.

HENRY BERGH, THE GREAT ZOOPHILIST AND FOUNDER-President of the "American Society for the Prevention of Cruelty to Animals" has been bringing down "on himself a tornado of criticisms by his recent declaration in favor of the whipping-post for men who abuse their wives. It might have been supposed that he would have had the sympathy of downtrodden wives in this movement, but such is not the case. One of the objectionable things about the whipping-post is its publicity. Much as an indignant woman might desire to have her husband publicly thrashed, the disgrace of the transaction reacts upon herself. She cannot avoid bearing his name, and the disgrace to the name tells on her as greatly as it does on him. She is thus a sharer in his punishment, which is unreasonable, as he punished her enough when he gave her the thrashing which brought him the lash. Mr. Bergh now presents himself before the Legislature of New York with two bills. One of these is to provide whipping-posts for wife-beaters. The other is to save dumb brutes from the danger of being dissected while alive. Mr. Bergh has a lively sympathy for the suffering dog which is cut wholly or partially to pieces before life is extinct. He wants to preserve the animal from being hurt. But he has no sympathy for the wretched man whose bare back is gashed and torn by the cruel thongs of the public whip." (*Philad. Weekly Times.*)

The wife-beater ought to be confined in an iron-cage though, together with the cowardly jackal and hyæna, for such a brute is no better than a wild beast. But even admitting this, it still less becomes Mr. Bergh in his official capacity to be advising cruelty to an animal, even if a biped.

THE LAST "REVUE DES DEUX MONDES" in an article by M. Volbert upon Carlyle, contains the following passage, which we think will prove of interest to our readers:—"In spite of his lively eloquence, of his puissant and colourful style, Carlyle has not succeeded in converting his countrymen to his mysticism or his hero-worship. Official England has remained faithful to its formulas: thinking England has committed itself to paths very different from those marked out by him. He lived too long, not for his fame, but for his happiness. He was respected, he was admired; but he was no longer heard. He saw the direction of men's minds escape him to pass into other hands; he saw his authority supplanted by rival influences which destroyed without mercy all that he adored. The constantly growing ascendancy of Darwin and Herbert Spencer caused him bitter pain; it was a thorn in his side. The new empiricism which they have rendered popular was contrary to all his leanings; it wounded his heart, and he sorrowfully beheld its triumph. This philosophy whose prosaicness he despised, and whose sternness he cursed, has fallen not only on theosophy and mysticism, but on metaphysics which it relegates to the kingdom of chimeras; finding in evolution, in imperceptible progress, in heredity and in adaptation, a sufficient cause for all things. It denies prophets, it dissects heroes, it applies the principles of natural science to morals; yet it will have hard work to account, not merely for the genius of a great man, but for a simple act of honesty or the most vulgar of good deeds. For there is nothing more opposed to Nature than not to take from thy neighbour his ox or his ass, his wife, or his purse, when it can be done without running any risk."

"THE EUROPEAN WIFE of a European preventive officer here has written to her husband returning him her wedding-ring, and stating that she has embraced the Buddhist religion, and that availing herself of the rights of her new faith she divorces him! The husband is about instituting proceedings, for divorce in court in a more regular manner. This is the first instance I have heard of a European making a public recantation of Christianity in favor of Buddhism."—*Bombay Gazette.*

"The Rangoon correspondent" is not well informed in this latter particular. There have been other similar changes of faith, European and American, and in future we hope to record many more.—ED. THEOS.

ON "TWELFTH DAY" or EPIPHANY last, the whole population of Bertolla, a small borough near Turin, passed into Protestantism. "The Archbishop of Piedmont having suspended the curate of the parish *a divinis*, and ordered the church to be closed, the members of that parish, feeling indignant at a measure which they regarded as unjust and despotic,

sent a petition to the Protestant parish of Turin, signed by 2,000 names, asking it to despatch to them immediately an Evangelical minister." *Il Diritto.* "This is a lamentation, and shall be for a lamentation," indeed. "The fathers have eaten sour grapes, and the children's teeth are set on edge." But is not this getting "a Rowland for an Oliver?"

FLOWERS AND PLANTS GROWING WITHOUT ANY EARTH is the latest achievement of Chemistry. M. Alphonse Dumenil, an illustrious French chemist, has succeeded in finding out the secret; and at the last Flower-Show at Rouen, (December 1880) enormous hanging baskets full of a variety of beautiful flowers were shown growing without either sod or clay. Their roots were entirely cleaned from every particle of earth and only surrounded with moss. According to this method, from thirty to forty plants can be gathered into one basket which, thus delivered from its earth, will weigh about twenty times less—and when the stalks are carefully wrapped with that chemical moss, even the flowers cut from their roots will preserve their freshness thirty-seven to forty days.

SKULLS: OR, MAN, WOMAN, AND CHILD.

BY COL. R. G. INGERSOLL,

Author of "Moses' Mistakes."

[The announcement that Col. Robt. G. Ingersoll would deliver the following lecture at Haverly's Theatre yesterday, and that on the same occasion he would reply to some of his critics, drew to that house one of the largest audiences ever seen within its walls. Every available seat was occupied, and all vacant spaces on the stage and in the building were crammed by people who seemed glad to get standing-room. The lecturer was frequently interrupted by hearty bursts of applause and laughter, often lasting for some time. At the mention of Thomas Paine's name, tremendous applause and cheers were given again and again. The lecture occupied nearly three hours in delivery, but the vast audience manifested no evidence of weariness—on the contrary, it showed every indication of an anxiety to hear more. *Chicago Times*, April 21, 1879.]

Man advances just in the proportion that he mingles his thoughts with his labour—just in the proportion that he takes advantage of the forces of nature: just in proportion as he loses superstition and gains confidence in himself. Man advances as he ceases to fear the gods and learns to love his fellow-men. It is all, in my judgment, a question of intellectual development. Tell me the religion of any man, and I will tell you the degree he marks on the intellectual thermometer of the world. It is a simple question of brain. Those among us who are the nearest barbarism have a barbarian religion. Those who are nearest civilization have the least superstition. It is, I say, a simple question of brain, and I want, in the first place, to lay the foundation to prove that assertion.

A little while ago I saw models of nearly everything that man has made. I saw models of all the water craft of the world, from the rude dug-out, which floated a naked savage, up to a man-of-war, that carries a hundred guns and miles of canvas; from that dug-out to the steamship that turns its brave prow from the port of New York, with a compass like a conscience, crossing three thousand miles of billows without missing a throb or beat of its mighty iron heart from shore to shore. And I saw at the same time

THE PAINTINGS OF THE WORLD,

from the rude daub of yellow mud to the landscapes that enrich palaces and adorn houses of what were once called the common people.

I saw also their sculpture, from the rude god with four legs, a half-dozen arms, several noses, and two or three rows of ears and one little, contemptible, brainless head, up to the figures of to-day,—to the marbles that genius has clad in such a personality that it seems almost impudent to touch them without an introduction.

I saw their books—books written upon the skins of wild beasts—upon shoulder-blades of sheep—books written upon leaves, upon bark, up to the splendid volumes that enrich the libraries of our day. When I speak of libraries, I think of the remark of Plato: "A house that has a library in it has a soul."

I saw at the same time the offensive weapons that man has made, from a club, such as was grasped by that same savage, when he crawled from his den in the ground and hunted a snake for his dinner; from that club to the boomerang, to the sword,

to the cross-bow, to the blunderbuss, to the flint-lock, to the cap-lock, to the needle-gun, up to a cannon cast by Krupp, capable of hurling a ball weighing two thousand pounds through eighteen inches of solid steel.

I saw, too, the armour from the shell of a turtle that one of our brave ancestors wore upon his breast when he went to fight for his country; the skin of a porcupine, dried with the quills on, which this same savage pulls over his orthodox head, up to the shirts of mail that were worn in the middle ages, that laughed at the edge of the sword and defied the point of the spear; up to a monitor clad in complete steel.

And I say orthodox not only in the matter of religion, but in everything. Whoever has quit growing he is orthodox, whether in art, politics, religion, philosophy—no matter what. Whoever thinks he has found it all out, he is orthodox.

ORTHODOXY IS THAT

which rots, and heresy is that which grows for ever. Orthodoxy is the night of the past, full of the darkness of superstition; and heresy is the eternal coming day, the light of which strikes the grand foreheads of the intellectual pioneers of the world. I saw their implements of agriculture, from the plow made of a crooked stick, attached to the horn of an ox by some twisted straw, with which our ancestors scraped the earth, and from that to the agricultural implements of this generation, that make it possible for a man to cultivate the soil without being an ignoramus.

In the old time there was but one crop; and when the rain did not come in answer to the prayer of hypocrites a famine came and people fell upon their knees. At that time they were full of superstition. They were frightened, all the time for fear that some god would be enraged at his poor, hapless, feeble, and starving children. But now, instead of depending upon one crop they have several, and if there is not rain enough for one there may be enough for another. And if the frosts kill all, we have railroads and steamships enough to bring what we need from some other part of the world. Since man has found out something about agriculture, the gods have retired from the business of producing famines.

I saw at the same time their musical instruments, from the tom-tom—that is, a hoop with a couple of strings of raw-hide drawn across it—from that tom-tom, up to the instruments we have to-day, that make the common air blossom with melody and I said to myself there is a regular advancement. I saw at the same time

A ROW OF HUMAN SKULLS,

from the lowest skull that has been found, the Neanderthal skull—skulls from Central Africa, skulls from the bushmen of Australia—skulls from the farthest isles of the Pacific sea—up to the best skulls of the last generation—and I noticed that there was the same difference between those skulls that there was between the *products* of those skulls, and I said to myself: "After all, it is a simple question of intellectual development." There was the same difference between those skulls, the lowest and highest skulls, that there was between the dug-out and the man-of-war and the steamship, between the club and the Krupp gun, between the yellow daub and the landscape, between the tom-tom and an opera by Verdi.

The first and lowest skull in this row was the den in which crawled the base and meaner instincts of mankind, and the last was a temple in which dwelt joy, liberty and love.

And I said to myself it is all a question of intellectual development. Man has advanced just as he has mingled his thought with his labour. As he has grown he has taken advantage of the forces of nature; first of the moving wind, then of falling water, and finally of steam. From one step to another he has obtained better houses, better clothes, and better books, and he has done it by holding out every incentive to the ingenious to produce them. The world has said, give us better clubs and guns and cannons with which to kill our fellow Christians. And whoever will give us better weapons and better music, and better houses to live in, we will robe him in wealth, crown him in honour, and render his name deathless. Every incentive was held out to every human being to improve these things, and that is the reason we have advanced in all mechanical arts. But that gentleman in the dug-out not only had his ideas about politics, mechanics and agriculture: he had his ideas also about religion. His idea about politics was "might makes right." It will be thousands of years, may be, before mankind will believe the saying that "right makes might." He had his religion. That low skull was a devil factory. He believed in hell, and the belief was a consolation to him. He could see

THE WAVES OF GOD'S WRATH

dashing against the rocks of dark damnation. He could see tossing in the white-caps the faces of women, and stretching above the crests the dimpled hands of children; and he regarded these things as the justice and mercy of God. And all to-day who believe in this eternal punishment are the barbarians of the nineteenth century. That man believed in a devil, too, that had a long tail terminating with a fiery dart; that had wings like a bat—a devil that had a cheerful habit of breathing brimstone, that had a cloven foot, such as some orthodox clergymen seem to think I have. And there has not been a patentable improvement made upon that devil in all the years since. The moment you drive the devil out of theology, there is nothing left worth speaking of. The moment they drop the devil, away goes atonement. The moment they kill the devil, the whole scheme of salvation has lost all of its interest for mankind. You must keep the devil and you must keep hell. You must keep the devil, because with no devil no priest is necessary. Now, all I ask is this—the same privilege to improve upon his religion as upon his dug-out, and that is what I am going to do, the best I can. No matter what church you belong to, or what church belongs to us. Let us be honour bright and fair.

I WANT TO ASK YOU:

Suppose the king, if there was one, and the priest, if there was one at that time, had told these gentlemen in the dug-out: "That dug-out is the best boat that can ever be built by man; the pattern of that came from on high, from the great god of storm and flood, and any man that says he can improve it by putting a stick in the middle of it and a rag on the stick, is an infidel, and shall be burned at the stake;" what, in your judgment—honour bright—would have been the effect upon the circumnavigation of the globe?

Suppose the king, if there was one, and the priest, if there was one—and I presume there was a priest, because it was a very ignorant age—suppose this king and priest had said: "That tom-tom is the most beautiful instrument of music of which any man can conceive; that is the kind of music they have in heaven; an angel sitting upon the edge of a glorified cloud, golden in the setting sun, playing upon that tom-tom, became so enraptured, so entranced with her own music, that in a kind of ecstasy she dropped it—that is how we obtained it; and any man who says it can be improved by putting a bow of hair with rosin, is a blaspheming wretch, and shall die the death."—I ask you, what effect would that have had upon music? If that course had been pursued, would the human ears, in your judgment, ever have been enriched with the divine symphonies of Beethoven?

Suppose the king, if there was one, and the priest, had said: "That crooked stick is the best plow that can be invented; the pattern of that plow was given to a pious farmer in an exceedingly holy dream, and that twisted straw is the *ne plus ultra* of all twisted things, and any man who says he can make an improvement upon that plow, is an atheist;" what, in your judgment, would have been the effect upon the science of agriculture?

Now, all I ask is the same privilege to improve upon his religion as upon his mechanical arts. Why don't we go back to that period to get the telegraph; because they were barbarians. And shall we go to barbarians to get our religion? What is religion? Religion simply embraces the duty of man to man. Religion is simply the science of human duty and the duty of man to man—that is what it is. It is the highest science of all. And all other sciences are as nothing except as they contribute to the happiness of man. The science of religion is the highest of all, embracing all others. And shall we go to the barbarians to learn the science of sciences? The nineteenth century knows more about religion than all the centuries dead. There is more real charity in the world to-day than ever existed before. There is more thought to-day than ever before.

WOMAN IS GLORIFIED

to-day as she never was before in the history of the world. There are more happy families now than ever before—more children treated as though they were tender blossoms than as though they were brutes than in any other time or nation. Religion is simply the duty man owes to man; and when you fall upon your knees and pray for something you know not of, you neither benefit the one you pray for nor yourself. One ounce of restitution is worth a million of repentances anywhere, and a

man will get along faster by helping himself a minute than by praying ten years for some one to help him. Suppose you were coming along the street, and found a party of men and women on their knees praying to a bank, and you asked them, "Have any of you borrowed any money of this bank?" "No, but our fathers, they, too, prayed to this bank." "Did they ever get any?" "No, not that we ever heard of." I would tell them to get up. It is easier to earn it, and it is far more manly.

Our fathers in the "good old times,"—and the best that I can say of the "good old times" is that they are gone, and the best I can say of the good old people that lived in them is that they are gone, too—believed that you made a man think your way by force. Well, you can't do it. There is a splendid something in man that says, "I won't; I won't be driven." But our fathers thought men could be driven. They tried it in

THE GOOD OLD TIMES.

I used to read about the manner in which the early Christians made converts—how they impressed upon the world the idea that God loved them. I have read it, but it didn't burn into my soul. I didn't think much about it—I heard so much about being fried for ever in hell that it didn't seem so bad to burn a few minutes. I love liberty and I hate all persecutions in the name of God. I never appreciated the infamies that have been committed in the name of religion until I saw the iron arguments that Christians used. I saw, for instance, the thumb-screw, two little innocent-looking pieces of iron, armed with some little protuberances on the inner side to keep it from slipping down, and through each end a screw, and when some man had made some trifling remarks, as, for instance, that he never believed that God made a fish swallow a man to keep him from drowning or something like that, or for instance, that he didn't believe in baptism. You know that is very wrong. You can see for yourselves the justice of damning a man, if his parents had happened to baptize him in the wrong way—God cannot afford to break a rule or two to save all the men in the world. I happened to be in the company of some Baptist ministers once—you may wonder how I came to be in such a company as that—and one of them asked me what I thought about baptism. Well, I told them I hadn't thought much about it—that I had never sat up nights on that question. I said,

"BAPTISM—WITH SOAP—

is a good institution." Now, when some man had said some trifling thing like that, they put this thumb-screw on him, and in the name of universal benevolence and for the love of God—man has never persecuted man for the love of man; man has never persecuted another for the love of charity—it is always for the love of something he calls God, and every man's idea of God is his own idea. If there is an infinite God, and there may be—I don't know—there may be a million for all I know—I hope there is more than one—one seems so lonesome. They kept turning this down, and when this was done, most men would say, "I will recant." I think I would. There is not much of the martyr about me. I would have told them, "Now, you write it down and I will sign it. You may have one god or a million, one hell or a million. You stop that—I am tired."

Do you know sometimes I have thought that all the hypocrites in the world are not worth one drop of honest blood. I am sorry that any good man ever died for religion. I would rather let them advance a little easier. It is too bad to see a good man sacrificed for

A LOT OF WILD BEASTS

and cattle. But there is now and then a man who would not swear the breadth of a hair. There was now and then a sublime heart willing to die for an intellectual conviction, and had it not been for these men we would have been wild beasts and savages to-day. There were some men who would not take it back, and had it not been for a few such brave, heroic souls in every age we would have been cannibals, with pictures of wild beasts tattooed upon our breasts, dancing around some dried-snake fetish. And so they turned it down to the last thread of agony, and threw the victim into some dungeon, where, in the throbbing silence and darkness, he might suffer the agonies of the fabled damned. This was done in the name of love, in the name of mercy, in the name of the compassionate Christ. And the men that did it are the men that made our Bible for us.

I saw, too, at the same time,

THE COLLAR OF TORTURE.

Imagine a circle of iron, and on the inside a hundred points almost as sharp as needles. This argument was fastened about the throat of the sufferer. Then he could not walk nor sit down, nor stir without the neck being punctured by these points. In a little while the throat would begin to swell, and suffocation

would end the agonies of that man. This man, it may be, had committed the crime of saying, with tears upon his cheeks, "I do not believe that God, the father of us all, will damn to eternal perdition any of the children of men." And that was done to convince the world that God so loved the world that He died for us. That was in order that people might hear the glad tidings of great joy to all people.

I saw another instrument, called

THE SCAVENGER'S DAUGHTER.

Imagine a pair of shears with handles, not only where they now are, but at the points as well, and just above the pivot that unites the blades a circle of iron. In the upper handles the hands would be placed: in the lower, the feet; and through the iron ring, at the centre, the head of the victim would be forced, and in that position the man would be thrown upon the earth, and the strain upon the muscle would produce such agony that insanity took pity. And this was done to keep people from going to hell—to convince that man that he had made a mistake in his logic, and it was done, too, by Protestants—Protestants that persecuted to the extent of their power, and that is as much as Catholicism ever did. They would persecute now if they had the power. There is not a man in this vast audience who will say that the church should have temporal power. There is not one of you but what believes in the eternal divorce of church and state. Is it possible that the only people who are fit to go to heaven are the only people not fit to rule mankind?

(To be continued.)

DNYANESHWARI; THE BOOK FROM A TOMB.

BY THE HON. RAO BAHADUR GOPALRAO HURREE DESHMUKH,
Vice-President, Theosophical Society.

There is a Samadhi or tomb in the village of Alundi near Poona, of a celebrated saint and Yogi, named Dnyaneshwar or as Marathas pronounce it "Ganoba." The tomb is a sacred place of pilgrimage of the rising sect of Warkarees who follow the precepts of Dnyaneshwar and Tookaram. The latter is believed to have ascended to heaven in the presence of a crowd at Dehoo in 1649 as mentioned in the life of Tookaram attached to the *gatha* or poems edited under the patronage of the Bombay Government. Dnyaneshwar wrote his celebrated commentary on Bhagwat Gitta in 1290. He is said to have gone alive with his book in the tomb, and was buried alive. Three centuries later she appeared in a vision to another saint, Eknath of Pyton, and told him that his book of commentary was fully revised and directed him to publish it. So Eknath came to Alundi and dug up the tomb. He found Dnyaneshwar sitting with his book which he gave to Eknath. Such is the story of the book called Dnyaneshwari. It is written in *ouvi* form of poetry. It is printed in Bombay and is extensively read in the Deccan.

The Warkarees in their Kirtans exclude all poetical authors, except those composed by five poets whom they regard as true Sadhoos. Even Ramadasa, the spiritual preceptor of Shivajee, is excluded. They make no account of Waman and Moro Pant. They consider them as attached to the world and patronized by Government. The great Sadhoos whom they respect are Namdewa, Dnyaneshwar, Kabir, Eknath, and Tookaram. The verse which gives their miracles is as follows:—

कलिमाजी संत, जाहाले अनंत
परिपटाईत, पांच जण. ॥ १
रेडा बोलविला, घोडा जेवविला
मरो निया जाहाला, तुलसी फुले ॥ २
स्वर्गाचे पितर जेणे जेवविले, देहास-
हित गेले, वैकुंठाशी ॥ ३
ऐसा हा तुका, खाचे महिमान,
वर्णिल कोण, जगा माजी ॥ ४

TRANSLATION.

In Kaliyuga, there appeared many saints, but among them, five are most revered. The first made a he-buffalo utter Vedas. The second made the idol of Vitthal at Pandharpur eat dinner. The third died, but his body became *tulsi* leaves and flowers. The fourth evoked the deceased ancestors of certain Brahmans, and gave them a feast at his house. The fifth ascended to heaven with his mortal body. This is Tookaram; who can describe his sanctity in this world!

Dnyaneshwar is said to have ordered a wall to walk, and it did so. This wall is shown now at Alundi. The tomb is endowed with the revenues of the village by Mahadajee Scindia.

In the sixth chapter of Dnyaneshwari, the author describes the Yoga as inculcated by Krishna who is regarded both as an *avatar* and Yogeshwar.

The following verses, extracted from Dnyaneshwar, will show the achievements of a Yogi. The language is the old Marathi of the thirteenth century.

आइके देह होय सोनियाचे॥
 परिधवघने वायुचे ॥ जे आप आणि पृथ्वीचे अंश नाही. ९८
 मग समुद्रा पलिकडील देखे ॥ स्वर्गाचे आलोच आइके॥
 मनोगत ओळखे ॥ मुंगीयाचे ॥ ६९
 पवनाचा वारि कावलघे ॥ चाले तरिउदकी पाउल नलगे॥
 येणे यणे प्रसंगे ॥ येति बहुता सिद्धि ॥ ७०
 तेथे सदैवा आणि पायाळा ॥ वरि दिव्यांजन होय डोळा ॥
 मग देखे जैसि अवलिळा ॥ पाताळ घने ॥ ७१
 इये अभ्यासि दृढ होति ॥
 ते भरवसे निब्रह्मत्वा येति ॥ ते सांगति याची रिति ॥
 कळलेमज॥

TRANSLATION.

His body becomes a mass of light. Wind, water and earth are absent. He sees what is beyond the sea. He hears what passes in heaven. He knows the mind of an ant. He can ride upon the wind, and walk on water without touching it. He sees what is hidden in the earth. In short, by the study of Yoga, a man becomes Brahma.

The sixth chapter of the work is well worth the study of those who enquire into Yoga and its achievements.

M. CAMILLE FLAMMARION, THE EMINENT FRENCH ASTRONOMER, has been made a Knight of the Legion d'Honneur in recognition of his services to science. Under the fixed rule some other knight must volunteer to act as the *parvain*, or sponsor of the new comer, and hand him the star and ribbon of the decoration. To the surprise of many, Admiral Monchez, director of the Paris Observatory, consented to act in this capacity. *Nature*, in recording the fact, says the liberal determination of the Admiral "created some sensation in the French astronomical world." No doubt; since M. Flammarion is an avowed spiritist, and an honoured Vice-President of the Theosophical Society, and that it has not yet become fashionable to confer stars and ribbons upon such "heretics?"

THE DEATH OF THE FATHER IS A DARKNESS THAT obscures the three worlds; the death of the mother is a cessation of sweet and nourishing diet; the death of the brother is like the breaking of the right arm; the death of the wife is like the losing of the face.—(*Eastern Proverb*).

A FALSE "WITNESS."

The *Lucknow Witness*, it appears, indulged some time since in a bit of casuistical morality at the expense of the "Theosophists." The term used by that organ of piety is very vague, for "Theosophists" are many and various, and as many and various are their opinions and creeds. Still, as the hit seems suspiciously like others that have been made at us, we assume the unpleasant duty of rejoinder, though the bolts have not reached the mark. Says the *Witness* (the italics being ours):—

"The Theosophists complain, in the last number of their periodical, 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.' They have themselves chiefly to blame for the opposition they have met. What their motives may be, we do not feel called upon to pronounce, but *their actions have been in many respects discreditable*. They began by setting forth *the most scrupulous and untruthful charges against the missionaries, and by exhibiting such a rabid hatred of Christianity as to make their subsequent pretensions to universal love and brotherhood ridiculous*. Their professions have been high and their practice low, and it is no wonder that a large part of their adherents have fallen away disappointed and disgusted. Their occult performances (?), whether due to sleight of hand or to some special gifts in the line of animal magnetism, *have not been of a character to raise them in the estimation of thoughtful people or to show that they could accomplish any important or useful ends*. We shall not be surprised to hear before long that they have left the shores of India not to return, sadder and somewhat wiser than when they came. Meanwhile the foundation of God standeth sure, and His Church advances (*sic*) in its triumphant march to certain victory."

Now really, this is kind! There is then "balm in Gilead" even for "theosophists," who will vanish from these shores "sadder and somewhat wiser?" So inexcusably ignorant are we of the names of the numerous Christian sects and sub-sects that labour in India, that we really do not know to what particular sect the *Lucknow* paper's editor is paid to witness for. The name of these sects is *Legion*. For, disregarding the direct command—"Thou shalt not sow thy vineyard with divers seeds, lest the fruit of thy seed which thou hast sown.....be defiled" (Deut. 22 9), they one and all seek to transform palm-covered Aryavarta into their "Lord's Vineyard," make the Brahman who drinks of their wine, like Noah, "drunken," and so cause their fruit to be "defiled." But we love to think it is a Methodist organ. It is but these philanthropic dissenters who have the generosity to offer a "possible salvation for the whole human race." Only whether the *Witness* be a primitive Methodist, a New Connection Methodist, a Church Methodist, a Calvinistic Methodist, a United Free Church Methodist, a Wesleyan Reformer, a Bible Christian Episcopalian, Presbyterian, Baptist, or any other sectarian, we are sorry that we are compelled to refuse its Editors the gift—let alone—of divine prophecy, but even that of simple mediumistic sooth-saying. The "theosophists" *i. e.*, the founders of the Theosophical Society, do not intend to leave "the shores of India, not to return." They are truly sorry, but really find themselves unable to oblige their good friends of Lucknow and other missionary stations.

And now a "word to the wise." Indulging in his broad and catholic criticisms, our censor (whoever he may be) evidently "forgot to take counsel of his own pillow" as the saying goes. He jumps, therefore, at conclusions, which to say the least, are dangerous for himself and brethren, as the weapon is a two-edged one. Of no other class, the world over, are the "professions (so) high" and the "practice (so) low," as of our benevolent friends, the

padris—with, of course, honourable exceptions. Because we have said that we were “surrounded by more enemies and opponents than by friends and sympathizers,” he declares that “a large part” of our adherents “have fallen away disappointed and disgusted.” To begin with, if we include a modest half-a-dozen of “adherents” at Bombay who left us for motives purely personal and selfish, and with which “theosophy” had nothing to do whatever, just nine in all left the Society in the year 1881—all its branches inclusive. Then our critic psychologizes himself into the belief that if we have met “opposition” it is on account of (1) our actions having been “in many respects *discreditable* ;” (2) of our “most scrupulous (2) and untruthful charges against the missionaries ;” and (3) of our “exhibiting such a rabid hatred of Christianity as to make their (our) subsequent pretensions to universal love and brotherhood ridiculous.”—Three charges, the first of which is a malevolent, wicked and uncalled-for slander, which we would ask the writer to substantiate by some *unimpeachable fact* ; the second, an untruthful and sweeping assertion ; the third, a most impudent identification of what we would call a confusion of “centre with circumference,” Christianity being one, and Christians quite another, thing. “Many are called but few *are* chosen,”—the axiom applies to missionaries and the clergy with far more truth than to theosophy. Must we repeat for the hundredth time that whether we do or do not believe in Christ as God, we have no more “hatred of Christianity” than we have of any other religion in which we do not believe ? And we blindly believe—in none. It is not against the teachings of Christ—pure and wise and good, on the whole, as any—that we contend, but against dogmas and their arbitrary interpretations by the hundreds of conflicting and utterly contradictory sects, calling themselves “Christians,” but which are all but power-seeking, ambitious, human institutions, at best. That the “foundation of God”—if by God, Truth is here meant—“standeth sure,” is perfectly true. Truth is one, and no amount of misinterpretations of it, even by the *Lucknow Witness* or the THEOSOPHIST, will ever be able to prevail against the One Truth. But, before our very virtuous contemporary indulges in further brag that the “Church advances in its triumphant march to certain victory,” (church meaning with them their own only, of course,) we must insist that it proves that its sect and none other of the hundreds of others is right ; for all cannot be. To make good our words and show that the “Church,” instead of advancing to “certain victory” has in this century come not only to a dead stop, but is more and more vanishing out of sight, we will quote here the confession of a Christian clergyman. Let the *Lucknow Witness* contradict it, if it can.

The following is an extract from a speech recently delivered in Paisley, Scotland, by the Rev. David Watson, a minister of the Presbyterian Church, and which can be found in Mr. Tyerman’s “Freethought Vindicated.”

“The great, and the wise, and the mighty, are not with us. That I fear we must all own to, however much we may grieve to say so ; and the more we read of the history, the poetry, the biography, and the literature of the age, the more we will think so. The best thought, the widest knowledge, and the deepest philosophy have discarded our Church. Not that they have taken up a hostile attitude towards us—some have, but not all—but they have turned their backs upon us with a quiet dislike, an unspoken disapproval, and a practical renunciation, greatly more conclusive than a wordy man would be. I do not mention names, it would be unfair to do so, for there is still a social stigma thrown at the man who ventures to disconnect himself from the common creed. But that does not alter the case one whit—the great, the wise, and the mighty are not with us. . . . They are not even nominally with us. They look not for our heaven ; they fear not our hell. They detest what they call the inhumanities of our creed, and scorn the systematised Spiritualism we believe in. They step out into speculative Atheism, for they can breathe freer there. . . .

But, mark you, they do not pass over into practical Atheism, for however they hate the name of orthodoxy and everything theological, their hearts are too large and their souls are too religious—instinctively religious—to forget that reverence that is due, that is meet and fit. Some become practical philanthropists and philosophic friends of man by helping industry, extending knowledge, advocating temperance, inaugurating institutions that incarnate Christianity, furthering society, in a thousand ways, reforming the manners, and making the men of time and clime. . . . They are all big with a faith in the ultimate salvation of man—a faith that inspires them to toil and shames our whining cant. And yet these men—the master minds and imperial leaders amongst men—the Comtes, the Carlyles, the Goethes, the Emersons, the Humboldts, the Tyndalls, and Huxleys if you will, are called by us Atheists ; are outside our most Christian Church ; pilloried in our Presbyterian orthodoxy as ‘heretics’ before God and man. Why are these and such like men without the pale of the Christian Church ? Not that they are unfit—we own that ; not they are too great—we know that ; but that we are unworthy of them, and by the mob force of our ignorant numbers, have driven them out. *They shun us because of our ignorant misconceptions and persistent misrepresentations of heaven, man, and God.* They feel our evil communications corrupting their good manners ; they feel our limited vision narrowing the infinitude of the horizon, and, therefore, as an indispensable condition to the very existence of their souls, they separate themselves from us, and forsake—and greatly unwilling are many of them to do so—the worship with us of our common God.”

This is the confession of an honest and a noble-hearted man—of one who is alike fearless in his speech and sincere in *his* faith and religion. For him this religion represents truth, but he does not confound it with the personality of its clergy. Heaven forbid that we should ever go against such a truthful man, however little we personally may believe in *his* God ! But until our dying day will we loudly protest against the Moodys and Sankys, and their like. “We were all guilty of high treason to Christ, and we should all go to him with ropes around our necks, knowing that we were deserving of hell-fire ;” is the remark, as reported by one of the Sydney daily papers, of Mr. Thomas Spurgeon, in an address given by him in the Protestant Hall, under the auspices of the Y. M. C. A.

These are the men and missionaries we go against. As to “scrupulous (?) and untruthful charges against” the latter, it is an unscrupulously untruthful charge of the *Lucknow Witness* against us. We never publish anything against our friends, the *padris*, without giving authorities. Can our reverend critic give the proofs of one of our “discreditable actions ?” If he cannot—as in fact, he cannot—then how shall we call his action ?

The *Lucknow Witness*—a *false* “witness” in our case—says that our “occult performances . . . have not been of a character to raise them (us) in the estimation of thoughtful people, or to show that they (we) could accomplish any important or useful ends.” Having never made “occult performances,” but only *experiments in occult forces* before a few personal friends and in private houses, and the *Lucknow Witness* knowing no more of them than it has seen in newspaper heavy jokes—we might decline altogether to notice the remark. But we may as well remind the editors that in experimental science there are no phenomena of a high or a low character ; all discoveries of natural law are honourable and dignified. The *Witness* refers so grandiloquently, we suppose, to our experiments with the “cigarette papers” and others, of which he has heard. Well ; the duplication of a bit of paper, or a “cup,” or anything else is as scientific and of no lower character, at any rate, than the instantaneous transformation “of the dust of the land into ‘lice’ or ‘frogs,’ which dying, ‘the land stank ;’ and more useful and certainly less dangerous or conducive to evil than the transformation of water into wine. Ours were but inoffensive, and scientific experiments, without the

slightest claim to either divine or satanic origin, but on the contrary, having a determined object to dispel any belief in "miracle" or "supernaturalism"—which is shameful in our century of science. But the occult performances "of Moses *in lice*" and such like "miracles" besides their intrinsically low character have resulted in fifty millions of persons being put to death by sword and fire, during a period of eighteen centuries, for either not believing in genuineness of the alleged "miracle" or desiring to repeat the same on more scientific principles. But then, of course, our "performances," being neither public nor yet "miracles" at all, but being scientifically possible, if not yet "probable" in the opinion of sceptics, are not calculated to raise us "in the estimation of thoughtful people"—meaning, doubtless those who edit and the few who read the Lucknow missionary paper. Very well, so be it. Our "pretensions to universal love and brotherhood" are "ridiculous" because we denounce some ignorant, bigoted missionaries, who would far better stay at home and till the ground, than live upon the labour earnings of poor foolish servant girls whom they frighten into fits with their stories about hell. One thing at least not even the *Lucknow Witness* can gainsay. We do not live upon extorted or voluntary charity; but work for our personal support and preach theosophy *gratis*. Nor have we accepted or asked for one penny from those who do not believe in and have seen our "occult performances;" nor do we claim *infallibility* for our teachings or ourselves. Can the Christian missionaries say as much?

Far wiser would it be for the would-be Christianizers of India, were they to follow the example of some of their more intelligent brethren in America and England! Were the *Padris* to confess the truth as the Rev. David Watson did in the above-quoted extract, or treat their opponents in religious belief as the Rev. Henry Ward Beecher does that most mortal enemy to Christianity—Colonel Robert G. Ingersoll,—then would the "theosophists" be their friends and show for their opinions and Christian views no more animosity than they now do to the orthodox Brahmans, whose dogmas and views they also reject, but whose Vedas as the oldest philosophy and book on the globe, they profoundly respect. The field for human conceptions, philosophical and religious, is vast, and there is room for all without our taking to breaking each other's heads and noses. The following is characteristic of the age. We copy it from our esteemed Australian contemporary, the *Harbinger of Light*, whose learned editor is a representative of our Theosophical Society at Melbourne:—

"Henry Ward Beecher and Ingersoll, 'the American Demos-thenes,' have, it appears, been fraternising in a manner calculated to shock many religious souls and to astound others. Says the *New York Herald*:—'The sensation created by the speech of the Rev. H. W. Beecher at the Academy of Music in Brooklyn, when he uttered a brilliant eulogy on Colonel Robert G. Ingersoll and publicly shook hands with him, has not yet subsided.' Subsequently, both gentlemen were independently interviewed by a *Herald* reporter anxious to elicit the opinion entertained by each of the other. 'I regard Mr. Beecher,' the Colonel is described as saying, 'as the greatest man in any pulpit in the world. . . . I told him that night that I congratulated the world it had a minister with an intellectual horizon broad enough, and a mental sky studded with stars of genius enough, to hold all creeds in scorn that shocked the heart of man. . . . Mr. Beecher holds to many things that I most passionately deny, but in common we believe in the liberty of thought. My principal objections to orthodox religion are two—slavery here and hell hereafter. I do not believe that Mr. Beecher on these points can disagree with me. The real difference between us is—he says *God*, I say *Nature*. The real agreement between us is—we both say *Liberty*. . . . He is a great thinker, a marvellous orator, and in my judgment, greater and grander than any creed of any Church. Manhood is his greatest *forte*, and I expect to live and die his friend.'

"Mr. Beecher's estimate of Ingersoll may be gathered from the following remarks:—'I regard him as one of the greatest men of this age. I am an ordained clergyman and believe in revealed religion. I am therefore bound to regard all persons who do not believe in revealed religion as in error. But on the broad platform of human liberty and progress I was bound to give him the right hand of fellowship. I would do it a thousand times over. I do not know Colonel Ingersoll's religious views precisely, but I have a general knowledge of them. He has the same right to free thought and free speech that I have. . . . I admire Ingersoll because he is

not afraid to speak what he honestly thinks, and I am only sorry that he does not think as I do. I never heard so much brilliancy and pith put into a two hours' speech as I did on that night. I wish my whole congregation had been there to hear it.'"

Bravo, Atheist and Clergyman! That is what we might call the wolf and the lamb lying down together.

A HINDU STORY OF RE-INCARNATION.

BY A KSHATRIYA LADY.

In a village, in the territory of the Nawab of Rampore, there lived, about forty years ago, a Brahman named Nathu, a money-changer. He had a son called Tej Ram. One day, this Tej Ram (who is the hero of our tale) after having taken his meal, retired to his chamber to smoke. Just as his hand came in contact with his brazen *hookha*, a venomous serpent bit him in one of the fingers of his right hand, and he immediately fell senseless. His relations, after making many fruitless efforts to recall him to life, threw his dead body into a neighbouring wilderness, among some long wild grass. One morning, shortly after, a crow was heard making a loud noise on a *pipal* tree close to the house of Tej Ram. Kashi Ram (also a Brahman) being annoyed with the harsh croaking of the bird shot it dead on the spot with a pellet bow. Six months after this, a poor Kurmin* of an adjoining village came to the place to get her cotton cleaned, bringing with her some rice in her apron. As she approached, a cock-sparrow flew towards her and struck her forehead with its bill. Being frightened she let the rice drop; and, at the same moment, the sparrow also fell dead on the spot! The poor woman, (as she belonged to the peaceful Hindu community) was much grieved to see the bird die in such a way by her mere contact. Claspng her hands, she prayed to God, declaring that she was quite innocent of the bird's death, and that she had no intention whatever to injure it, though it had been the cause of her losing her rice. Nine or ten months after this, the said Kurmin gave birth to a son. When this boy was about three years old he would refuse to eat with his brothers or sisters or any other Kurmin. He used to say that he was a *Brahman* and not a low caste *Kurmin*.

Shortly after, the woman happened to come again to the village where Tej Ram's family resided in order to get her cotton cleaned. She carried her child in her arms. As soon as the boy saw Tej Ram's house, he sprang to the ground and pointed to it with his pretty, little fingers, saying that yonder house was his—that so and so, naming the several members of the family, were his father, brothers, wife and sisters. On hearing such strange words from a child only three or four years old, a crowd of people gathered round him. He was repeatedly questioned as to what had happened, more in jest than in earnest. He related his story in the following words:—"I am Tej Ram, the son of Nathu Ram, Brahman living in the village of Larpur. On a certain day after taking my meal I entered my chamber in order to smoke my *hookha*, but as I stretched out my hand to take it up a black serpent bit me in this finger.† All efforts to bring me to life were unavailing, and at last my relations threw my dead body among some *kans* (grass) in a very unceremonious way instead of disposing of it in a becoming manner in the Ramganga river. My father was such a mean fellow that he did not buy barley for my *pinda* ceremony, but got it *gratis* from Thakur Sital Singh. After leaving my body I became a crow. It was my daily practice to sit on the *pipal* tree near my house to see how affairs went on at home and particularly to have a glance at my wife. One day I drank some water from a *chatty* in my house, upon which my wife threw away the water abusing me. Another day I was cawing on the *pipal* tree when Kashi Ram shot me with a pellet."‡

* Kurmin is a low caste of Indian husbandmen.

† Strangely enough all found the marks of a serpent's teeth on the finger.

‡ It is remarkable that he should have showed the mark on his forehead.

On asking his wife, she affirmed that really on a certain day the water was spoiled by a crow and thrown away. He then repeated exactly and precisely what had happened to his Kurmin mother as related above. All were afraid that the child was possessed by an evil spirit. This opinion was soon changed when he said that there were three hundred rupees under ground hidden by him near the door of his room and wrapped up in two coverings, one white and the other red. The boy dug the spot and, to the astonishment of all, the bundle containing Rs. 300, was taken out. The boy next searched a wall, and Rs. 300 more were discovered. No one in the family had known anything about these hidden treasures. The poor Kurmin, fearing to lose her son, made all haste to reach her home and, a few days after, the family emigrated to a distant village; for the boy used to cry to go to Tej Ram's house to see his wife, as she was a very beautiful lady, and Tej Ram was very fond of her.

Now as recently as two months ago, my mother went to see her old mother, and by chance Tej Ram's story became the subject of conversation. My mother wished to find out the truth of this story as she was only nine or ten years of age at the time the events took place. My grand-mother said that the Kurmin, the former Tej Ram, (now forty years old) visited the village on some business and talked to her and several others. On enquiry he repeated the whole story in the very words we have used and showed the marks of the snake-bite and the pellet on his finger and forehead respectively. He also pointed out the aged pipal tree. The Brahman family is at present a very large one, and the facts can be verified if necessary.

May I ask whether the above case is an example of the transmigration of soul—a case in which it has retained its individuality?

Bisalpur, Bareilly Sub-Division, 23rd March 1881.

Note.—We have the above pretty tale from a gentleman of character and credibility who certainly tells it in good faith. Upon reflection he will no doubt see, however, that he could not seriously expect us to answer his concluding question, as the narrative comes to us fourth-hand and facts of this kind ever lose by circulation. For one thing, it does not seem to have occurred to the respected Kshatriya lady to enquire how it was that Tej Ram *re-incarnate* had not proved his identity, even with the money-finders, the circumstantial accounts of his death and transmigrations, and the snake-bite scar—that had accompanied him through the episodes of his crow and cock-sparrow lives—so clearly as to induce his Brahman castemen to recognise and adopt him. Was a screw loose somewhere, after all?—ED. THEOS.

ANCIENT AND MODERN CHEMISTRY.

BY MUHAMMED ARIF, ESQ.

(*Munsiff of the Collector's Court, Benares.*)

While professing a belief that modern Chemistry has not yet discovered all the valuable secrets of the ancient alchemists, I have at the same time a full appreciation of its great achievements which is based upon a reading of modern authorities. If, therefore, I venture an assertion that may seem highly improbable, I trust that the credit may be given me of doing so, because I believe it to stand upon facts of a perfectly conclusive nature. These facts are among the secrets of Asiatic Chemistry, and if generally known by men of science, would, I am sure, lead to a complete modification of the opinions as to the ultimate nature and mutual relations of things now universally prevalent in Western laboratories. With deliberation then and as a student of alchemy I maintain that the making of gold and silver, or any other metal is neither opposed to common-sense, nor to the principles of Chemistry. Let us demand of such as may deny this proposition to explain the full and entire reason why by the combustion

of metals their oxides are obtained. We know the fact, but why is it so? Why do we thus, for instance, obtain, the oxide of lead, a substance widely differing in its properties from the metal itself; and why are mercury and zinc incapable of assuming the semblance of silver? Of course, the answer will be that experiments have shown that lead oxide is formed by the addition of oxygen to the mother metal, while there is no such proof that anything like silver can be obtained by treating mercury or zinc: hence there is reason to affirm the one and deny the other. I should meet such an argument by demanding the reason why it must be taken for granted that all available proof is in, and that besides the laboratory processes hitherto discovered, there may not be others by which both the oxide of lead may be obtained, and the mercury and zinc be changed into a substance of a silvery nature. We are not obliged by any canon of necessity to confine ourselves within any prescribed limits of research: in fact, new departures are being made daily. The incompleteness of old ideas is shown in the case, among a thousand others, of the theory of steel-making. It was long supposed that iron was converted into steel by the gradual elimination by heat of its baser components, whereas now it is ascertained that the conversion is effected by the addition of carbon to the metal. Similarly modern Chemistry has shown that the addition of phosphorus, carbon, &c. to certain metals hardens them and at the same time effects great changes in their resonance: whereas, these alterations in the physical properties of the metals were ascribed to totally different causes.

Among Indian alchemists, it has long been a theory universally accepted that if the diamond is by a certain process known to them reduced to ashes, these ashes added to melted tin are capable of changing the latter into silver. Practically, of course, the experiment is valueless, the transforming agent being more costly than the resultant product. But still it is important in its suggestiveness, for if the ashes of one substance containing carbon when obtained by a certain process will transmute tin into silver, it opens the enquiry whether a nearly related ash from another carboniferous substance might not give the same result under proper conditions. If the addition of carbon to iron, as above stated, converts it into steel, why is it an unthinkable proposition that its addition to tin by some better process than is now known to European chemists, might also harden that metal and give it properties as different from the mother metal as those of steel are to those of iron? True, modern Chemistry does not show any such affinity between carbon and tin, nor does it show that there are none. We do know that in ancient times a process was known for imparting to copper tools the cutting hardness of steel; and that secret is lost, chemists may well pause before dogmatizing as to what was or was not possible for the alchemists. They have a deal yet to learn before they recover the "Lost Arts" of the olden time.

By way of further illustrating the incompleteness of modern Chemistry, I may here mention that while it affirms crystallised sugar and gum to be made of the same ingredients—carbon, oxygen and hydrogen—yet no modern chemist can cause the ore to assume the properties of the other. They can take each apart and weigh their component gases, but they cannot then put those equivalents together again so as to make them up into crystallised sugar and gum. Just so they cannot combine carbon and tin as they can carbon with iron; but the Indian alchemists *have proved that they can do so*; hence they cover a broader ground than the chemists in the department of metallurgy. Independently of the above illustrations of the fallibility and incompleteness of modern chemical science, upon whose dictum alone the transmutation of metals has been discredited, I have during my long researches into this momentous subject discovered innumerable instances, showing the inconsistency of the dogmas now generally prevalent. Alchemical science is being dishonoured by the neglect of the educated, and the trickery and base frauds of charlatans, but still it is a great science. My own views

on this point of transmutation are not without support from high scientific authority (*vide Chambers' Encyclopædia*, article on Alchemy). In the *Encyclopædia Britannica*, it is seen that the late Sir Humphrey Davy did not deny the transmutation of metals. The great Frenchman Dumas has also favoured this view. But I shall not enter into details here, as I have compiled the voluminous testimony upon this question in a work entitled *The History of Chemistry*, to which I must refer the reader.

Note by the Editor.—DOES GOLD GROW, is a story charmingly told in the *Phrenological Journal* by Elizabeth Oakes Smith. We have given of late so many articles by believers in alchemy and have been so much criticized for it by some of our skeptical readers that we are happy to find a strong corroborative testimony for the possibility of the above described transmutation of metals in a sentence quoted by the above-mentioned lady. "Dr. Draper," she says, speaking of the eminent American *savant* and author of *Conflict between Religion and Science*—"has given his testimony to the belief that eventually the dreams of the old alchemists of converting the baser metals into gold, may be at some time realized, inasmuch as there are forty elementary metals out of sixty elementary substances. He says emphatically: 'It requires some degree of moral courage to present the facts as they actually are, and stem the derision of the conceited and ignorant; but the metals will one day be transmuted into one another, and the dreams of the alchemists all realized.'"

THE BRAHMO SAMAJ.

BY A BRAHMO.

TO THE EDITOR.—I am sorry to see that in writing on the Brahma Samaj in the THEOSOPHIST for April, several mistakes have inadvertently been committed. The writer is evidently misinformed with respect to the present state of the Brahma Samaj. At present the Brahma Samaj is divided into three sections, known respectively as the *Adi* Brahma Samaj, or the First Theistic Church; the *Bhârathbarshia* Brahma Samaj, or the Indian Theistic Church; and the *Sadhawan* Brahma Samaj, or the General Theistic Church. The *Adi* Brahma Samaj which was established by Ram Mohun Roy fifty-one years ago, has now two leaders—Baboos Debendra Nath Tagore and Raj Narain Bose. The *Bhârathbarshia* Samaj which was established fourteen years ago, has one leader, and it is your "Mr. Sen." The *Sadhawan* Samaj which was established only two years ago, has a host of leaders, the most prominent among whom are Pundit Bejoy Krishna Goswami, Pundit Shiva Nath Sashtri, M. A., and Baboo Ananda Mohun Bose, B. A. (Cantab), barrister-at-law, and a wrangler of the Cambridge University to boot. The *Adi* Brahma Samaj has a Bengalee organ called the *Tatwabodhini Patrika*, a high-class religious and theological journal, now in the thirty-ninth year of its publication. The *Bhârathbarshia* Brahma Samaj has two organs, one Bengalee called *Dharma Tatwa*, and the other English, *viz.*, your *Sunday Mirror*. The *Sadhawan* Samaj has likewise two organs—one Bengalee called *Tatwa Koumudi* and the other English called *Brahmo Public Opinion*. You will now perceive that you were quite wrong in asserting that Keshub was the leader of the Brahmos, and the *Sunday Mirror*, the organ of the Brahma Samaj.

As to religious opinions there is no difference between the old and the new Samajes—the *Adi* and the *Sadhawan*. But in social reformation the *Adi* Samajists are very conservative, while the *Sadhawan* Samajists advocate all kinds of radical social reformations—such as the rooting out of the caste-system, the introduction of inter-marriage, female emancipation, high female education, &c. The Brahmos of these two Samajes have still kept inviolate the high and noble doctrines of Theism, set forth by the great founder of the Brahma Samaj, and can safely be pronounced to be true Theists. But the *Bhârathbarshia* Brahma Samajists have long since fallen far down from

the pure and sublime heights of Theism by promulgating and enforcing the acceptance of the untheistic doctrines of Dispensations, Saint Worship, Avatarism, Mediatorship, and latterly by preaching the necessity of *Gurus* and belief in the infallibility of Keshub and by the introduction of the worship of a flag and the idolatrous rites of *îrati*. The Brahmos of the other two churches no longer recognize the members of the *Bhârathbarshia* Samaj—Keshub's followers—as Brahmos, nor call their church, Brahma Samaj. The religion of the *Bhârathbarshia* Brahma Samaj is *not* Brahmoism, but Keshubism, or as Keshub now chooses to call it "the Religion of the New Dispensation." It is well that Keshub has adopted this name for his religion. He has forfeited the right to call his church Brahma Samaj and his religion, Brahmoism, for *his* Brahmoism has become as un-Brahmic, nay, as anti-Brahmic as any other religion.

If you wish to know all about the Brahma Samaj and Brahmoism, in order to enlighten your European and American friends on the subject, I recommend you to communicate with the Secretary of the *Adi* and the *Sadhawan* Brahma Samajes.

In calling Keshub's New Dispensation the Brahma Samaj and Keshub the leader of the Brahmos, a great injustice is done to those who really deserve that name and pride themselves on it, and truly represent the Brahma Church. To you and to those of your readers who may be desirous to know the history of the Brahma Samaj from its foundation to the year 1878, I must also refer to Mr. G. S. Leonard's History of the Brahma Samaj now sold by Messrs. W. Newman & Co., Dalhousie Square, Calcutta.

NIRWANA.

BY GEO. W. CHAPMAN, ESQ.

As the infant sinks to rest,
Nestled on its mother's breast,
Let me on thy bosom lie,
Loved and only Deity!
Let me there a refuge find
From the motions of the mind;
From the strifes of men and brothers;
From a life all bornè for others;
From night vigils dark and lonely,
Shared with doubting demons only;
From the flames of passion's fire;
From the gnawings of desire;
From the tortures of despair;
From the black companion care;
From the slumber couched with sorrow;
From the waking on the morrow.
What to me are pathways golden
In some heaven of legends olden,
Harps and crowns, and garish show
Modelled on the life below?
Life, still life however varied,
Still a burden to be carried.
Naught of this, Gautana, give,
If to share it is to live!
What to me are time-worn creeds,
Web of barbarous names and deeds.
Woven threads of childish story,
Far descended, crude and hoary,
Crimped to superstitious phases
In the infancy of races;
Born of fancies weird and elfish;
Nursing aspirations selfish;
Gilded with a specious learning,
Cankering life with futile yearning
For a destiny supernal.
Better far, the rest eternal:
Rest untroubled, tranquil, deep,
Where no souls their vigils keep;
Rest in sleep that knows not waking,
Thirsting, hunger, or heart-breaking;
Where the pain to be shall cease
In Nirwana, perfect peace.
Ceylon, March, 1881.

THE NEW DISPENSATION DISSECTED.

BY TRIPURACHARAN BANERJEA, ESQ.

TO THE EDITOR,—Knowing that yours is the only journal in all India, that welcomes every kind of religious discussion, I make bold to encroach a little upon your columns.

Before I begin, I must premise that I am quite unfettered by the trammels of Brahmoism, not having had as yet to bow my back to the yoke of any of its three sects. This prelude is, it appears to me, in some degree necessary in order to guard your readers against the chance of their pre-supposing the correspondence to be a special pleading in behalf of one sect against another. Issuing, as it does, from one, uncommitted to Brahmoism, this criticism might be taken as a specimen of what the public at large thinks of the movement.

On the 27th of February last, the leader of the New Dispensation came to Bhalgalpore to unfurl the flag of the New Dispensation over the newly-built local *mandir*, erected at the expense of a non-Brahmo. He came in costly simplicity, accompanied by two special *chelas* (disciples) dressed in the fashion of Hindu Yogis with *dhotties and chadars* dyed of a reddish tinge, each with an *ektara*, a stringed instrument of the mendicant *Baishnabs*, in his hand. The wonder-struck spectators were not a little startled when they saw one of the *chelas* take out a roll of tiger-skin from under his arm and spread it quietly upon the altar of the temple for his *guru* to sit upon, and the other to pick up complacently the shoes put off by the pontiff before his ascent to the pulpit. Is the report correct? Are we to believe the eye-witnesses, or are they to be set down as so many calumniators? Into what wilder madness can hero-worship run than that—gentlemen serving as waiters,—degrading themselves as shoe-bearers! By the bye, what greater obeisance was exacted by the Brahmins from the Sudras?

But without further preface, let us address ourselves to our task of dissection. So much capital is being made of the newly-coined phrase "New Dispensation" by its manufacturers that in common fairness they are bound to render an explanation to the public of its scope and aim. Dispensation in theology has a special signification. It suggests two things, a person inspired, and a body of truths communicated anew.

To be ranked with the past dispensations, the present one must have its so-called prophet. May we ask who is the seer on this occasion? Is it, this being emphatically the age of joint-stock companies, the whole firm of Sen, Mozumdar, & Co., or Mr. Sen alone, as was the case with the Christian or the Mosaic Dispensation? In the different ages of the world, the minister preached, there appeared several *avatars* to lighten the earth of its burden of vice; with similar mission the *newa-bidhan* has made its appearance amongst us. The New Dispensation cannot itself be styled a living *avatar*. There must be some *Boojork* (seer) to bring down the glad tidings from the highest heaven. Who is this person elect, we again repeat? This is, indeed, an important question. There is no third alternative possible, either accept Keshub, or him with his followers, as prophets, or the New Dispensation is a myth. Which horn of the dilemma are the followers of the inventor of the New Dispensation prepared to choose?

As to the body of truths forming the substratum of the dispensation in question, the beauty is that its promulgators even seem to be at a loss to define what they want to disseminate. There are many rhapsodies on the subject, studded copiously with the word *new*, but a clear exposition of its tenets is nowhere, and consequently it is difficult to hit directly the points which mark its pretensions to newness. Let us, however, analyse the supposed grounds on which the New Dispensation boasts.

Much stress is laid upon toleration as the characteristic feature of the new religion. (1) That Brahmoism has that amount of toleration which is necessary for eclecticism, none will doubt. It has rather been forced upon it by circumstances. Having no holy books of its own, Brah-

moism has, as a matter of course, had to fall back upon the scriptures of the revealed religions and thence to organize rules of conduct, for this life as well as the next. And this it has been doing since its conception, and after a quarter of a century, this cannot be claimed again as a special feature of the New Dispensation. (2) The want of persecuting zeal is another form of toleration, but this is quite beside the question as far as the new religion is concerned, because of the political insignificance of its adherents and the abandonment of the church-and-state theory by the enlightened Government under which we live. There are unmistakable proofs, however, that if they could gain the ear of the powers that be, they would not hesitate to recall the days of the Star Chamber and Inquisition in India. For to what does the leader in the *Sunday Mirror* of last week, headed "Moral Education" tend? Is it not tantamount to advocating the enactment of a religious-disabilities Bill? (3) Toleration may again mean disbelief in the theory of exclusive salvation. This noble principle is not a product of yesterday; it has been in existence at least for the last three centuries. However, do the New Dispensationists believe that other religions are as efficacious for salvation as their own? Their faith in the *avatars* precludes them from returning a negative reply, for that would be virtually questioning the good faith of the previous *avatars*. Unfortunately, the positive reply is equally suicidal to the whole fabric of the New Dispensation. For, if they grant the competency of other religions, the need of a new religion—the New Dispensation—cannot be established. There, however, appears a way of steering clear of the Scylla and Charibdis, namely, the assumption of the plea of superiority, that the old religions were sufficient in their day, but now, that a new light has dawned upon us, they are not sufficient, but this is nothing short of preaching exclusive salvation, so that the third form of toleration lands the New Dispensation on absurdity.

There is then no phase of toleration, the evolution of which the New Dispensation can arrogate to itself as the special result of its own exertions and on the score of which it can plume itself with the title of *new*.

Again, under the New Dispensation, the *Ekam* or the *One* has been split into a father and mother, a compound of man and woman,—thus adding a link to the already long chain of paradoxes always attributed to the one unknown and incomprehensible. The Mahomedans and the Christians (?) may call this a novel notion, but it is not so with a Hindu. So this plea too for claiming newness has a foundation of sand.

Synchronous with the coining of the phrase New Dispensation, there has been going on a free importation, into Babu Keshub's religion, of the Hindu or rather the Baishnab rites, ceremonies, instruments and all those external auxiliaries of worship, which were once eschewed as badges of idolatry, such as *arati*, *panchapradip* sacred shells, *kansar et hoc genus* the ;(*omne*) prayer-book has also been transformed into Hindu *Pathi*-form. In fact, Keshub's church has considerably retraced its steps from its once vaunted spiritual character. It has wandered far away from its original path of conciliation. The thorough Baishnabising of the Brahmo religion is what the New Dispensation seems to drift to. Judged of by its later developments, we can come to no other conclusion. The movement, when viewed in its true colors, is nothing but a wholesale adoption of Chaitanyaism with all the appurtenances.

If the above is the sum and substance of all the fuss of the New Dispensation we cannot resist likening it to the labour of a mountain producing a mouse. This hodge-podging of the Brahmo religion is, indeed, something new and the manufacturers of it are welcome to give it any appellation they like, old or new.

A few words as to the manner of the *debit* of the New Dispensation, and we have done. The inventor himself of the New Dispensation acknowledges that the seeds of it had been germinating in the dark for fifty years, but the first of January 1879 marked the date of its fuller develop-

ment. To take him at his own word, if this were a consummation devoutly wished, why was its growth suffered to be retarded so long? It may be rejoined very aptly that the time was not till then ripe for its reception. This however, raises the query if we are permitted to penetrate within the veil, what are the credentials for taking the year 1879 as the *annus mirabilis*. What were the miracles which prognosticated it? Are we to consider the date on which Messrs. Sen, Mozumdar and Company, first embarked on their new business, speculated upon by their *sole* director, the fulness of time? Or is it the Kooch Behar, that is to be thought as the index of the fulness of time?

This abruptness in the proclamation of the New Dispensation must have a deeper meaning. And if by signs we can tell, the common-sense religion of Brahmoism is fast approaching the miraculous, trying thus to invest itself with an air of divine sanction and to throw its man-made origin into the background. It has, however, become its necessity, for no code of merely rational religion can have sufficient authoritative influence on the popular mind, unless sanctified by the name divine.

We cannot better conclude this review than with an exhortation to the blind followers of Keshub Babu, that they should think a little for themselves, and should not allow themselves to be led by the nose to anything and everything for the sake of eloquence. The exercise of private judgment is one's birth-right; he who renounces it "hood-winked by the fascination of a name," is a traitor to himself. But among these men there is a great tendency to pay inordinate respect to authority. Is it possible for educated men to show greater mental incapacity than to confound shadow with substance? The simple fact that "New Dispensation" is but a name invented to distinguish the Samaj of which Babu Keshub is the autocrat, from the *Adi* Samaj on one side, and the *Sadhara*n Samaj on the other, should be mistaken, and an unsubstantial name should be looked upon as something substantial and real, powerful enough to "resuscitate India and dispel its spiritual darkness," is what surpasses our power of comprehension. Credulity, into what curious animals you metamorphose human beings!

March 20, 1881.

HUMAN LIFE AT HIGH LATITUDES.

Doubt has been expressed of the correctness of the statement that Indian Yogis have lived and still reside at extreme altitudes in the Himalayas. It has been averred that the rarefaction of the atmosphere is so great at the high plateaux of 15,000 and more feet above sea-level that no human beings could exist there for any length of time. Still in the Sabhapati Swami's little treatise on *Raja Yoga* he declares that he was permitted to visit some of these holy recluses in the snowy peaks, and at p. 92 of our Vol. I, another Swami, known to us as a man of credibility, states (see article on "Badrinath the Mysterious") that from that sacred temple may sometimes be seen far up the icy and inaccessible heights men of venerable presence who are permanently engaged there in "sacred pursuits . . . quite unknown to the world." Science has now happily determined that life can be supported there without serious discomfort after a course of preparative training. In *Nature* for March 17, 1881, a recent lecture of Mr. Edward Whymper, the daring explorer of Chimborazo and Cotapaxi, is reported. He says that he spent twenty-one nights above 14,000 feet above the level of the sea; eight more above 15,000 feet; thirteen more above 16,000 feet; and one more at 19,450 feet. At first he experienced 'mountain sickness,' an extreme physical lassitude, feverishness, intense thirst, difficulty of swallowing, an impediment in breathing. But by the exercise of dogged pluck (*will-power*) these symptoms were eventually overcome, and he and his party finished their memorable explorations in safety. These facts are not cited because they were

needed to fortify the belief of students of Indian *Yoga* science, but to show the Asiatic public in general that modern physical discovery is daily bringing to light fresh proofs that the assertions of Aryan philosophers respecting the reserved powers of man were not loosely and ignorantly made. Let us only wait patiently and we will all see these bold infidels of the West confessing that their grandest discoveries were anticipated many ages ago by these ancients whom they now dare to stigmatise as ignorant theorists.

THE *Bombay Guardian*, AN ORGAN OF THE METHODIST sect recently expressed in strong terms, the decided opinion that the Government of India should "demand of the Native Governments that they shall cease from the injustice" of interfering with men's "convictions in the matter of religion;" affirming that the former did not do so. Its strictures were in this instance specially directed against the action of H. H. the Holkar, in banishing from Indore all Christian colporteurs and converts. If this is not an appeal for the protection of Christian propagandism by armed intervention—for the interference of the Paramount Power, even by remonstrance, is simply that—then we must be very obtuse in perception. The *Guardian* virtually begs that the Viceroy shall hold the Maharajah *vi et armis*, while the missionaries run through Indore and lead into apostacy as many as they can. No wonder His Highness should wish to keep Christianity out of his territory as long as possible, when he can see how it has demoralised its converts in the Presidencies; causing brothels and drinking shops to spring up like mushrooms, and making the name of Native Christian in many places synonymous with all that is bad. What, we wonder, would the *Guardian* say if the shoe were on the other foot and Europeans were being converted "by trick and device" to idolatry? Does it recollect how one such "convert"—an English Captain—was treated some years back; how he was bundled off twice home as a lunatic so as to destroy, if possible, the effect of his example? The mission-house, gentlemen, is a glass house, and the fewer stones its occupants throw while still in India, the better. You had better leave the Holkar alone—unless you court troubles. You are here only on sufferance. The Government has not yet forgotten what share of the Mutiny it owes to the missionary editors of the *Friend of India*, who also clamoured for protection to missionary interests. The later instance of the Zulu war is fresh, and the goings-on of the flogging missionaries of Blantyre fresher still in the public mind. The Editor of the *Guardian* is a respected, good and devoted man, though a missionary; like ourselves he is, we believe, an alien. If he would but reflect a moment he would see that if he is a well-wisher of the Government of India, and would avoid throwing any heavier burdens upon its already over-burdened hands, he ought to abstain from such expressions as those above cited, which plainly tend to stir up discontent and breed perhaps bloody disturbances among a naturally docile and loyal people, passionately devoted to their ancestral religions and intolerant of Governmental interference with the same.

THE LEARNED PRINCIPAL OF BENARES COLLEGE—DR. G. Thibaut—has laid us under obligations by the presentation of a copy of the paper *On the Suryaprajnapti*, which he contributed to the journal of the Asiatic Society of Bengal (vol. xlix, part 1.) Dr. Thibaut's essay upon the curious Jaina cosmological and astronomical system displays all that painstaking elaboration of the details of a subject under study, which is the characteristic of a true man of science, and—a marked trait of German scholars. It is probably within the truth to say that so careful a paper as the present can find but a very small number of appreciative readers in India, where officialism seems to destroy in a great measure the inclination for serious research. If such ripe minds as his would have sympathetic approval and aid they must seek them at home. Here, Badminton holds sway.

TRUE RELIGION DEFINED.

BY THE LATE VISHNU BAWA, BRAHMACHARI.

What is *dharma*, or that which is popularly interpreted to be Religion? Or rather, what is that which can truly and deservedly be called *dharma* or Religion?

The Sanskrit word *dharma* radically implies Duty and Nature. *Dharma* is the Duty and Nature co-existent with the very living or existence of a being in the universe. For instance, it is the *dharma* or the Dutiful Nature of the Fire to burn things, of the wind to blow, of the son to revere and love his parents, of the pupil to respect and obey his preceptor, and so on: it is the *dharma*, or the natural or innate and inborn duty of every being, and thing to perform or do that which proceeds and emanates from the very nature or birth of its essence, existence, being, or living in the universe.* Now, in the case of a rational being, what is its supreme nature or highest natural duty or *dharma*? If a man will just reason a little with himself, he will at once come to know that to a rational being, nothing is of greater importance than the knowledge of its own self. And no rational being is without this nature of thinking and reflecting (even if it be but for a moment) over its incomprehensible and unintelligible self. The knowledge even of every thing and law that exist in the universe without that of the real Self is, in fact, no *dnyan* or *vidya* (knowledge). It is, on the other hand, gross ignorance—*adnyan* or *avidya*; for to know everything (spiritual and natural) but the real Self of the knower of that universal knowledge (science) can never be appreciated by any sensible man. It is the grossest kind of ignorance to try to know everything save one's own real Self. So it is the first, the best and the highest *dharma* or dutiful religion of a living rational being; and as the human beings possess rationality it is the only true duty or religion of a rational being. All other duties are secondary to it. Truth has an eternal, uniform, and omnipresent essence or existence: while falsehood has no real existence at all. In the entire universe, which is composed of active intelligence and inert matter, nothing whatever is found to be eternal, uniform, and omnipresent. And what is not so, is false; for the truth must remain one and the same in every place as at every time. Therefore, the universal matter and spirit are false or only ideally existent but really non-existent. And if one will think well he will at last come to know that the only thing or rather state of being which deserves to be called the Truth, is the *nirvicalpa* or unconscious, and *nirucar* or that immaterial state which pervades and extends *ad infinitum* beyond the universe in the infinity and eternity of what we call Time and Space. It (the unconscious Immateriality) equally exists before, after, and at the very time of the false universal existence of matter and intelligence. Truth is ever present, even during the supposed and imaginary existence of Falsehood. In fact, it exists in the very midst of Falsehood; for Falsehood can never ideally exist without the indirect support and assistance of Truth. The visionary snake exists in the midst of the piece of rope mistaken for it; though the rope neither directly creates nor knows of its ideal and visionary existence. The rope fully and uniformly exists in its own self just as it really is, while the snake exists visionarily in the imagination of others. The same exactly is the case of the *nirvicalpa* or unconscious, and *nirucar* or immaterial state, which, in short, is called the *paramatma*. The *nirvicalpa* and *nirucar paramatma* exist everywhere and at all times. No time or space could influence, curtail or bring to an end its infinite existence. Thus, as the state of the Unconscious Immateriality which pervades the universe is eternal with regard to the duration of its existence, omnipresent with regard to its extent, and uniform with regard to its nature—it can deservedly be known and called existent and truth-

ful. And, as the entire universe is visionary and false, there is nothing besides the *paramatma* which can deservedly be called real. Therefore, the unconscious and immaterial *Paramatma* is the only Truth or the only Existence. And as it is the only Truth and Existence it must needs be the only true existence, Self or essence of every material and spiritual thing falsely and ideally existent in the universal delusion or *Maya*. It is the Eternity and Infinity of Existence or Being, and of quietude or happiness. As it is eternally void of matter and intelligence or consciousness, no materiality and consciousness could in the least affect its Unconscious Immateriality. Thus the *nirvicalpa* and *nirucar Paramatma* is the only Truth, the only Reality, the only Self, the only Essence, and the only Happiness of all material and spiritual things or beings which seem to exist in the universal *Maya* or illusion. Therefore, the highest, the best, the most beneficial, natural, common, uniform, eternal, and omnipresent Religion or *dharma* of a rational being (as well as of the irrational ones, when they will reach the state of rationality) is not only to know, but also to experience (*anobhava*) personally *i. e.* to feel this *nirvicalpa niracuti* or unconscious immateriality, or *Paramatma*—the Infinity and Eternity of Existence and Happiness. This state of unconscious immateriality has been variously called the *Paramatma*, the *Parabrahm*, the *Satya Brahm*, the *Parameshwar*, the *Nirman*, &c.* It is the true or eternal state of every being, for saving it there can be found no other true existence; therefore every rational being's *dharma* or natural duty and Religion is first to acquire the *dnyan* (knowledge) or *vidya* of its real Self, the *Paramatma*, and then *by the annihilation of its atma, or worldly self or soul* to experience the infinity of Happiness prevalent in its unconscious Immateriality.† Let this then suffice for the present, for however accurate one (who has personally experienced the true state of his real self, the *Paramatma*) will be in his description of it, he will never be truly able to exhaust the subject. Truth is eternally and entirely opposed to Falsehood, therefore, it is what Falsehood is not. The *Paramatma* being what the material and spiritual universe is not, to endeavour to describe accurately that Truth with the assistance of language, words, matter, intelligence, &c. would be useless. The components of the universal Falsehood or *maya*, is a vain piece of folly. The *Paramatma's* state must be *experienced personally, i. e.*, one must by the various processes of Yoga either annihilate (for ever) or isolate and paralyze (for a time) his soul to experience it; in other words to become the very state of his real Self, the *Paramatma*. What remains of the Unconscious Immateriality after the annihilation or isolation of the soul is the eternal real state of the *Paramatma*, the one Self of all. To get the personal experience of the *paramatma's* truthful state one must free himself entirely from the influence of matter and finite intelligence. Just as in an arithmetical calculation the wrong figure must be displaced by the right one to come to the truth, so the conscious and material state of Falsehood, the universal *maya*, must by all means be removed by the various prescribed processes of Yoga, before one can hope to reach the truth, the *nirvicalpa* and *nirucar*, or the *Paramatma*. To reach the unconscious and immaterial state, the state of consciousness and materiality must be first removed. Non-existence or Non-being is diametrically and eternally opposed to Existence or Being. The birth, or rather the imagined presence of the one is the death or the imagined non-presence of the other, and *vice versa*. But, truly speaking, No or Non-being is really non-existent, and Yes or Being is truly existent; therefore, there is an eternal Yes or Existence ever pervading what we call time and space. There is

* This teaching is the highest stage of Philosophical ultra-Spiritual Pantheism and Buddhism. It is the very spirit of the doctrines contained in the *Upanishads* wherein we would vainly seek for *Ishtwara*—the after thought of the modern Vedantins.—ED. THEOS.

† We draw the attention of the theoretic and dogmatic Spiritualists to the passage The late Vishnu Bawa was, perhaps, the greatest Philosopher and most acute metaphysician and seer of India in our present century.—ED. THEOS.

* "Duty" is an incorrect and unhappy expression. "Property" would be the better word. "Duty" is that which a person is bound by any natural, moral or legal obligation to do or refrain from doing and cannot be applied but to intelligent and reasoning beings. Fire will burn and cannot "refrain" from doing it.—ED. THEOS.

really no such thing as No or Non-existence, the universal *Maya*, for there is always the Existence, the *Parmatma*, existent in its perfection throughout space and time. The imaginary snake is at all times fully non-existent in the piece of rope; in the same way the material and spiritual universe is at all times fully and really non-existent in the eternal and infinite existence of the *Parmatma*, or *Nirvan* which is nothing more or less than the all-pervading *nirvicalpa* or unconscious, and *niracar* or immaterial state, existent in every place and at every time. That the *niracar* and *nirvicalpa*, or the immaterial and unconscious *Parmatma* is the only true *deva* or Deity is fully attested by the following *shrooti* in the Narayan Atharvashirs of the Atharvan Veda:—

नारायणएवेदं सर्वं यद्भूतं यच्च भव्यं निष्कलंको निरंजनो
निराख्यन निर्विकल्पो निराकारः शुद्धो देव एको नारायणो
न द्वितीयोस्ति कश्चित्.

Thus, there is only one true *dharma* or religion for every being in the universe. It is the *dharma* or Dutiful and natural religion of knowing the True *Parmatma*, the very Essence and eternal Self of every living being. In this truthful religion of the *Parmatma* there is not the least distinction of caste or creed. *Every worldly religion will surely undergo some change and even decay in the course of time*; but as Truth remains, the same Truth in every place and at all time, so the Truthful Vedic religion of the *Parmatma's* knowledge will remain the same in every place and at all time. Thus, if the infinity of space and the eternity of time cannot in any way affect the Vedic religion of the *parmatma's* knowledge, who or what else can overthrow it? After this, every sensible man will at once see, know, and freely acknowledge that (1) if anything could be called *dharma* or religion it is the experienced knowledge of the *Parmatma* alone; (2) that the ancient Aryans must have been extremely learned and experienced to have established this common, true and irrefutable system of religion, without the least distinction of caste, colour, or creed; and (3) that no human or even divine efforts could disestablish this truthful system of the Vedic religion or the religion of the knowledge, *vidya* or *Dnyan* of every one's own real self, the *Parmatma*. Thus, as no one will ever be truly able to prove the true non-existence of the real existence, or to prove and show Yes to be No, so no amount of energy and zeal expended and wasted by the missionaries of the various worldly religions will ever be able to dislodge and disestablish the true and common Vedic *dharma* or Religion from its eternal state. The attempt to prove Truth to be the Untruth is, indeed, not only useless, foolish and ridiculous, but it is also sinful. So if the missionaries of the various religious creeds which at present flourish on the face of our earth, be the real and pious advocates of truth and piety, they must by all means come at once to see that the only thing which they are in duty bound to do is first to convert themselves at once into the truthful Vedic religion, and then to devote their zeal and energy completely to the work of spiritually initiating other ignorant ones into the mysteries of this same Vedic religion. Let this be the divine and true mission of our modern energetic, but erring and misguiding missionaries. The spiritual and internal conversion of the missionaries themselves and of other ignorant ones into the Vedic religion of true self-knowledge will prove more beneficial and less sinful to all of them than their physical and external conversions into the various untruthful *mats*, *panthas* or creeds, which are falsely called *dharmas* or religions, though they do not at all deserve to be distinguished by that noble and truthful appellation.

THE THEOSOPHICAL SOCIETY HAS TO MOURN THE UN- timely death of Mrs. Avabai, wife of Mr. Pherooshah Dhumjibhai Shroff, one of the Parsi Fellows of the Bombay Branch, who accompanied the Founders to Ceylon last

year. The deceased lady was the only one of her sex and race who had joined the Society in India, and she had endeared herself to us all by her sweet nature and her intelligent interest in our work. She would have been respected and beloved by all her sisters in Theosophy in Europe and America if they could but have known her as she possessed all the lovely traits of a true womanhood.

A "MEDIUM" WANTED.

We extract the following from a letter, dated April 7, from an esteemed friend of ours, a native gentleman and a Fellow of our Society at Allahabad:—"An idea has recently sprung up in my mind which I state for your kind consideration. In India there are no regular mediums, hence people anxious to satisfy themselves of the truth of spiritual phenomena or any other occult manifestation cannot do so except by reading books. Can not some such medium as Dr. Slade of America or any one in Europe be induced to pay India a visit, if the expenses of his journey are paid? If so, persons interested may raise a sum for the purpose. If you approve of the plan it might be notified in the next issue of the THEOSOPHIST. I am willing to subscribe to the extent of Rs. 100 towards this fund."

Once before, while in America, we were entrusted with the selection of a reliable medium for physical manifestations and had but to congratulate ourselves with the success obtained. The St. Petersburg Committee of Spiritualists had asked us to choose one who would be willing to undertake the voyage, and our choice fell upon Dr. Henry Slade, the best medium we had ever met. It was he whose wonderful phenomena made a proselyte of one of the greatest men of science in Germany—Professor Zöllner. We are willing to do the same for our Indian and Anglo-Indian friends, provided we are promised not to be held responsible for any possible failure, nor asked to have anything to do with any funds that may be collected. We can answer personally but for two mediums in the world—Mrs. Mary Hollis-Billing, a Fellow of our Society in America, and Dr. Slade. There may be others as good, but we do not know them. There is one though, who has just gone to America. He comes as a third candidate with recommendations from some of our most esteemed Fellows and Brothers of England who have subjected him personally to the most crucial tests and found in him everything that is desirable. We speak of Mr. William Eglinton, a young gentleman well known in London, and who has been frequently invited to the houses of the most respectable and eminent among the English Spiritualists. We read of a most satisfactory séance with that medium at the British National Association of Spiritualists when wonderful "Test materializations," it seems, have taken place in his presence.

"The *Spiritualist* (London) for March 3, 1876, records that an interesting séance, took place at the residence of Mrs. Makkougall Gregory, whereat Sir Garnet Wolseley (commander of the Ashantee expedition), the Hon. Mrs. Cowper Temple, Gen. Brewster, Algernon Joy, Esq., J. M. Gully, M. D., and others, were present. The same issue gives the following testimony from Miss E. Kislbury, the then Secretary of the British National Association.

"A most satisfactory test séance, with Mr. Eglinton as medium, was held at 38 Great Russell-street, on the 12th instant. It was attended by Mr. Alexander Tod, of Peebles; Mr. Robert S. Wyld, LL.D., Edin; M. Gustave de Veb, of Paris; Mr. Collingwood; Mrs. Fitz-Gerald and Mrs. D. G. Fitz-Gerald; Mrs. Potts and Mrs. Michel; Miss Kislbury on behalf of the Séance Committee of the British National Association of Spiritualists.

"As preliminaries, the cabinet was duly scrutinized, the medium enclosed therein, and instructions in the direct voice were obtained from Joey—the intelligent and practical spirit 'control'—to the effect that he (the medium) should be secured and seated as on the last occasion when he gave a séance at these rooms. Accordingly Dr. Wyld and Mr. Collingwood, being investigators, were requested to constitute a 'trying committee.' These gentlemen performed their duty in a very thorough manner; first tying the medium's in the cabinet, so that Dr. Wyld might hold it in his hand whilst he was seated in the 'circle.' When the tying was completed the medium was requested to place his feet upon a hassock; the curtains of the cabinet were drawn so as to leave his feet and knees

wrists together behind him with tape; then seeing that his coat sleeves were securely *sewn* together with white cotton; then tying his wrists to the back of the chair within the cabinet; then tying his neck to the chair; and, lastly, passing the free end of the tape used for the last mentioned purpose through an aperture in view, and a stringed musical instrument was placed in his lap, constituting a kind of table on which were placed a book and a hand-bell.

"In about half an hour the book was distinctly and repeatedly seen to open and close again. Then a *finger* was seen in proximity to the book; and in a short time afterwards a *hand* was several times protruded between the curtains. Joey now requested that some one should come forward and ascertain, *immediately after a hand had been shown*, whether the medium was still secured as at first. This challenge was taken up by Dr. Wyld and Mr. Collingwood, and these gentlemen, at the conclusion of the seance, gave their individual testimony as to the result.

'On two occasions, *immediately* after seeing the 'spirit' hand protruded from the cabinet, I examined Mr. Eglinton's bonds and found them perfectly secure.

(Signed) R. S. WYLD.*

'I also, on one occasion, did the same.

J. FRED. COLLINGWOOD.'

"Miss Kislingbury then asked Joey whether Dr. Wyld could be allowed to *stand behind* the medium, *inside the cabinet*, while the materialized hand was shown to the sitters outside. This inquiry was answered in the affirmative; and accordingly, Dr. Wyld entered the cabinet and took up a position behind the medium, who moaned and shivered as though 'power' were being drawn from him to an unusual extent. In relation to this test, I obtained the following very brief but sufficient testimony, bearing in mind the value of evidence obtained on the spot and at the time:

'We saw the hand whilst Dr. Wyld was in the cabinet.

G. DE VEH. E. KISLINGBURY,
ELLEN POTTS, E. FITZ-GERALD.

"Dr. Wyld also expressed himself as being perfectly satisfied with the test."

Were Mr. Eglinton to accept the invitation and come to India, the native Mussalman gentlemen may be gratified, perhaps, upon seeing "the spirit" of one of their own co-religionists appear through that medium. The following is over the signature of no less a man of science than Mr. Alfred Russell Wallace, F.R.S., who vouchsafes for the reality of the "materialized spirit."

"The sitting took place in the first-floor front room. Across one corner of this room there was hung a curtain of black calico, which one of us (Mr. Tebb) helped to put up, while we *all* examined the enclosed corner and found that it was absolutely free from any means of concealing anything. About twelve ladies and gentlemen were present, who sat in a curve opposite the curtain, and about eight or ten feet from it.....

"Shortly afterwards the fine figure of 'Abdullah' appeared, and after several entrances and exits, came out into the circle close up to where Mr. Wallace was sitting under the gas light, turned down low, but sufficient to allow of the features being distinctly seen by him. The appearance was that of a tall man draped in pure white robes which trailed on the ground, and with a white turban in the front of which sparkled a jewel like diamond. His face was dark, with fine features and prominent nose, and an enormous black moustache mingling with a comparatively scanty beard gave it a striking individuality. He resembled some of the Mahometans of Northern India.....

"After 'Abdullah' had retired, a female figure also draped in white, came out, but was indistinctly seen.

"Then appeared another male figure, not so tall as 'Abdullah.' He was similarly dressed, but had no moustache, and his features were of a more European cast. Unlike 'Abdullah,' who glided about with a graceful, noiseless motion, this figure came out suddenly with a loud, stamping noise, yet the long robes which flowed two or three feet on the ground about his feet, seemed never to impede his motion.

"The white drapery which covered 'Abdullah's' tall figure from head to foot, and trailed amply on the floor, and which, from the way in which it hung and waved, must have been of stout and heavy material, together with his turban and the quantity of fine material exhibited by 'Joey,' would have formed a parcel of considerable bulk, which a far less rigid search than ours could have easily detected. We may add that we examined the walls, which were papered, the carpet, which was securely nailed down, and the chair on which the medium sat, and are satisfied that nothing was or could be concealed in or about them.

(Signed) { ALFRED R. WALLACE.
WILLIAM TEBB.
WILLIAM WILLIAMS CLARK."

* Dr. R S Wyld is a brother to Dr. George Wyld, M. D., Edin, now re-elected President of the British Theos. Society of London for another year. Miss Kislingbury is a highly esteemed lady, whose truthfulness no one who knew her would ever doubt; then, also a Fellow of our Society. ED. THEOS.

We quote the above from Mr. Eglinton's credentials as published by the *Banner of Light* of Boston (March 19, 1881). Should a sufficient number of volunteers be found, in India, who would subscribe for the proposed fund, we believe that the best plan would be to place the sum as well as the management of the transaction in the hands of Mrs. A. Gordon, F. T. S., now at Simla, or some other prominent Spiritualist. We can only promise co-operation and help as regards writing to America and other preliminary arrangements. As far as the manifestations are concerned we again repeat that we firmly believe in their occurrence and reality from our personal knowledge; and we should be glad to prove their existence to the sceptics and thereby turn the laugh on many a scoffer we know. But beyond expressing our firm and unwavering belief in the genuineness of most of the mediumistic phenomena and the frequent occurrence of such, independently of any medium whatever, we venture to say no more. Let every one build his own theory as to the agency at work, and then we may be able to compare notes with better success than heretofore.—(H. P. Blavatsky, Ed. Theos.)

ANCIENT DOCTRINES VINDICATED
BY MODERN PROPHECY.

The German press has recently attempted in numerous editorials to solve what seems a mystery to the ordinary and sceptical public. They feel that they are evidently betrayed by one of their own camp—a materialist of exact science. Treating at length of the new theories of Dr. Rudolph Falb—the editor of the Leipzig "popular astronomical journal," the *Sirius*—they are struck with the faultless accuracy of his scientific prognostications, or rather to be plain, his meteorological and cosmological predictions. The fact is, that the latter have been shown by the sequence of events, to be less scientific conjectures than infallible prophecies. Basing himself upon some peculiar combinations and upon a method of his own, which, as he says, he has worked out after long years of researches and labour, Dr. Falb is now enabled to foretell months and even years in advance every earthquake, remarkable storm, or inundation. Thus, for example, he foretold last year's earthquake at Zagrel. At the beginning of 1868, he prophecied that an earthquake would occur on August 13, in Peru, and it did take place on that very day. In May 1869 he published a scientific work entitled *The Elementary Theory of Earthquakes and Volcanic Eruptions*, in which, among other prophecies, he foretold violent earthquakes at Marseilles, at Utach, along the shores of the Austrian possessions in the Adriatic Sea, in Columbia and the Crimea, which five months later—in October—actually took place. In 1873, he predicted the earthquake in Northern Italy, at Belluno, which event occurred in the very presence of Dr. Falb, who had gone there to witness it himself, so sure was he of its taking place. In 1874, he notified to the world the then unforeseen and quite unexpected eruptions of Etna; and notwithstanding the chaff of his colleagues in science, who told him there was no reason to expect such a geological disturbance, he went to Sicily and was able to take his desired notes on the spot, when it did happen. He also prognosticated the violent storms and winds between the 23rd and 26th of February 1877, in Italy, and that prediction was also corroborated by fact. Soon after that, Dr. Falb went to Chili, to observe the volcanic eruptions in the Andes which he had expected and predicted two years before and—he did observe them. Immediately upon his return, in 1875, appeared his most remarkable work known as *Thoughts on, and Investigations of, the Causes of Volcanic Eruptions*—and which was immediately translated into Spanish and published at Valparaiso in 1877. After the predicted event at Zagrel had taken place, Dr. Falb was immediately invited to lecture in that city, where he delivered several remarkable discourses in which he once more warned the inhabitants of other forthcoming smaller earthquakes high, w as is well known, did take place. The fact is that

as was recently remarked by the *Novoye Vremya*, he has really "worked out something, knows something additional to what other people know, and is better acquainted with these mysterious phenomena of our globe than any other specialist the world over."

What is then his wonderful theory and new combinations? To give an adequate idea of them would require a volume of comments and explanations. All we can add is, that Falb has said *all he could say* upon the subject in a huge work of his, called *Die Umwlungen, im Welt All*, in three volumes. In Vol. I., he treats of the revolutions in the stellar world: in Vol. II. of the revolutions in the regions of clouds, or of the meteorological phenomena; and in Vol. III. of the revolutions in the bosom of the earth, or earthquakes. According to Dr. Falb's theory our *Universum* is neither limitless nor eternal, but is limited to a certain time and circumscribed within a certain space. He views the mechanical construction of our planetary system and its phenomena in quite a different light than the rest of the men of science. "He is very original, and very interesting (eccentric) in some respects, though we cannot trust him in everything"—seems the unanimous opinion of the press. Evidently, the doctor is too much of a man of science to be treated as a "visionary" or a "hallucinated enthusiast"; and so he is cautiously *chaffed*. Another less learned mortal would surely be, were he to expound the undeniably occult and cabalistic notions upon the Cosmos that he does. Therefore, while passing over his theories in silence as if to avoid being compromised in the propagation of his "heretical" views, the papers generally add.—"We send the reader who may be curious to fathom the doctrines of Dr. Rudolph Falb to the latest work of this remarkable man and prophet." Some add to the information given the fact that Dr. Falb's theory carries back the "Universal" deluge to 4000 years B.C., and presages another one for about the year 6,500 of the Christian era.

It appears that the theories and teaching of Dr. Falb are no new thing in this department of science, as two hundred years ago, the theory was propounded by a Peruvian named Joric Baliri, and about a century ago by an Italian called Toaldo. We have, therefore, a certain right to infer that Dr. Falb's views are cabalistic, or rather those of the mediæval Christian mystics and fire-philosophers, both Baliri and Toaldo having been practitioners of the "secret sciences." At the same time—though we have not yet been so fortunate as to have read his work—that calculation of his, in reference to the Noachian deluge and the period of 6500 A.D. allotted for its recurrence, shows to us as plain as figures can speak that the learned doctor accepts for our globe the "Helical," Great year, or cycle of six *sars*, at the close and turning point of which our planet, is always subjected to a thorough physical revolution. This teaching has been propounded from time immemorial and comes to us from Chaldea through Berosus, an astrologer at the temple of Belus at Babylon. Chaldea, as is well known, was the one universal centre of magic, from which radiated the rays of occult learning into every other country where the mysteries were enacted and taught. According to this teaching,—believed in by Aristotle if we may credit Censorinus—the "great year" consists of 21,000, odd, years (the latter varying) or six Chaldean *sars* consisting of 3,500 years each. These two decimillenniums are naturally halved, the first period of 10,500 years bringing us to the top of the cycle and a minor cataclysm; the latter decimillennium to a terrible and universal geological convulsion. During these 21,000 years the polar and equatorial climates gradually exchange places, "the former moving slowly towards the line and the tropical zone: . . . replacing the forbidding wastes of the icy poles. This change of climate is necessarily attended by cataclysms, earthquakes and other cosmical throes. As the beds of the ocean are displaced, at the end of every decimillennium and about one *neros* (600 years) a semi-universal deluge like the legendary Bible flood is brought about" (See *Isis Unveiled*, Vol. I. pp. 30-31.)

It now remains to be seen how far Dr. Falb's theory and the old antediluvian teaching mentioned by the author of *Isis Unveiled* agree. At all events, as the latter work antedated by three years, his *Die Umwlungen in Welt All* which was published in 1881 (but two months ago), the theory was not borrowed from the Leipzig astronomer's work. We may add that the constant verification of such geological and meteorological predictions besides its scientific value is of the utmost philosophical importance to the student of theosophy. For it shows: (a) that there are few secrets in nature absolutely inaccessible to man's endeavours to snatch them from her bosom; and (b) that Nature's workshop is one vast clock-work guided by immutable laws in which there is no room for the caprices of *special providence*. Yet he, who has fathomed the ultimate secrets of the Proteus-nature—which changes but is ever the same—can, without disturbing the LAW, avail himself of the yet unknown correlations of natural Force to produce *effects* which would seem miraculous and impossible, but to those who are unacquainted with their *causes*. "The law which moulds the tear also rounds the planet." There exists a wealth of chemic force—in heat, light, electricity and magnetism—the possibilities of whose mechanical motions are far from being *all* understood. Why then should the theosophist who believes in *natural* (though occult) *law* be regarded as either a charlatan or a credulous fool in his endeavours to fathom its secrets? Is it only because following the traditions of ancient men of science the methods he has chosen differ from those of modern learning?

COMPLYING WITH THE PRESSING INVITATIONS OF OUR Buddhist brothers, our President, Col. Olcott, is again on his way to Ceylon. He sailed on April 22, by the steamer "*Khiva*," accompanied by Mr. H. Bruce, F. T. S., (late of Shanghai), a Scotch gentleman connected with the educational line, who will inspect the several Theosophical Buddhist schools, and, perhaps, be induced to remain on the island as Educational Superintendent. The thorough acquaintance of that esteemed gentleman with school systems makes it desirable that our Buddhist brethren should not lose such an opportunity; the more so as Mr. Bruce—a free-thinker of forty years' standing—is very much opposed to *padri* proselytism, which in this country is rarely, if ever achieved, through sincere conviction. In Ceylon, converts bribed over to Christ, whether by the prospect of employment, ready cash, or any other worldly boon, are pertinently called "belly Christians." We doubt whether the confiding victims "at home" who are made to swell the "poor missionary" fund would be much gratified to find out that instead of helping the heathen convert to "Jesus" they helped him to "Mammon." Out of the two fresh and educated catechumens, we hear, one was coaxed over to "Salvation" by the means it afforded him to cast off his non-Christian wife and marry again, and the other by the prospect of becoming the happy possessor of the few rupees of his *padri* baptizer by taking his daughter in the bargain. Being a thoroughly honourable man, we trust Mr. Bruce will help exposing such evil practices. We may give some account of the joint work of both the travellers in our next.

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SUPPLEMENT TO THE THEOSOPHIST.

Vol. 2 No. 8.

BOMBAY, MAY, 1881.

No. 20.

OFFICIAL BULLETIN.

PROCEEDINGS OF COUNCIL.

On the 18th of April, a Meeting of the General Council was held at Head-Quarters, Bombay, the President in the Chair. Present:—Councillors—the Hon. Rao Bahadur G.H. Deshmukh, D. E. Dudley, M. D., K. M. Shroff, Esq., Tukaram Tatia, Esq., Martandrao Babaji, Esq., and the Corresponding and Recording Secretaries.

The President reported the official exchange of papers in ratification of the alliance with the Hindu Sabha of Southern India, and laid the official documents before the Council. The action of the Executive was, upon motion, approved.

A pending negotiation with another Society, comprising several hundred Hindu Members, for an affiliation with the Theosophical Society, was then reported. The papers were, upon motion, referred to the Executive with powers.

Similar action was taken in the matter of an important offer to found a Branch in a European country, that had been received.

The Acting Treasurer, H. P. Blavatsky, then presented a detailed statement of the Society's receipts and disbursements from Dec. 1. 1878 to April 30, 1881; which was received and, the President having relinquished the Chair to Councillor Dudley, a motion by Councillor Shroff was adopted that the account be referred to Messrs. Deshmukh and Tukaram Tatia for audit. A debate then ensued upon the question of its publication, finally resulting in a vote that it should be printed with explanatory notes in the THEOSOPHIST for the information of members and the public; so that the characters of the Founders which had been so shamefully traduced on various occasions, might be vindicated.

Upon motion of Mr. T. Tatia, seconded by Mr. K. M. Shroff, a Resolution was unanimously carried that the General Council has unabated confidence in the President, Col. Olcott, and Corresponding Secretary, Madame Blavatsky; and on behalf of the Society, expresses its sense of the deep obligations to them under which both have been placed by their unselfish, incessant and self-sacrificing labours for the cause of Theosophy and Universal Brotherhood.

Upon motion, the Meeting then adjourned.

DAMODAR K. MAVALANKAR,

Joint Recording Secretary.

A Statement* of Receipts and Disbursements from December 1, 1878,† to April 30, 1881 (twenty-nine months in all) of the Theosophical Society, as rendered by its Treasurer, and audited by two Councillors.

	<i>Receipts.</i>
Initiation fees—	
India : 108 persons paid at	
Rs. 10 each	Rs. 1,080
Ceylon : 246 do. do. do. „	2,460
Europe : 30 do. do. at £1 „	360
	₹3,900 0 0
Forty poor members' fees paid for them by Madame Blavatsky	400 0 0
(109 Buddhist priests initiated in 1880, but not charged fees).	
Cash recovered from H. Chintamon: donations (Rs. 136) and fees (£30); sent by the Theosophical Society, to Arya Samaj through him, but which had been withheld; afterwards offered to Swami, but by him declined	609 3 4
Credit by two quarters of Girgaum house expenses donated to the Society by Colonel Olcott and Madame Blavatsky (see note, debit side of account).....	1,514 0 0
	Carried forward Rs... 6,423 3 4

* American dollars and pounds sterling are reduced to Indian money in the above account at the rate of Rs. 12 per £. The items are derived from careful approximate estimates where vouchers were not available. No charge is included for the personal disbursements of Colonel Olcott and Madame Blavatsky, or on account of the THEOSOPHIST (which is private property). The charges are only for the necessary expenses of travel, of maintaining Head-quarters and of carrying on the work of the Parent Society. Nor does it show any of the receipts or expenses of the Bombay Theosophical Society or of any other Branch, with whose financial affairs the Parent Society has no concern.

† The date when the Founders began packing up and preparing for the voyage to India. They sailed from New York on December 17. For two years previously no initiation-fees had been taken by the Society, but its expenses had been exclusively paid by the two Founders. But shortly before their departure, the fee was re-imposed for the benefit of the Arya Samaj, and the proceeds remitted to Mr. H. Chintamon.

‡ This sum represents the total receipts for initiation fees realized from 523 Fellows for two years, but is no indication of the number of members added during the period covered by the accounts. Only those few are counted who have formally applied for active "Fellowship" in the Parent Society, and been granted diplomas. There are thousands, in affiliated societies and outside the same, who are Theosophists and members of the Theosophical Society, but not Fellows.

Brought forward Rs... 15,513 0 7

Rent, Girgaum Head-Quarters, March 1879 to February 1881.....	810	0	0
Rent of Library, November 1879 to April 1880 (paid by Parent Society)	123	0	0
For S. M. to Smyrna (Nov. 7, 1880).....	200	0	0
Stationery and postage stamps for twenty-six months (March 1879 to May 1881) ...	529	0	0
Telegrams sent from N.-W. P. to Bombay...	19	0	0
Wages, Head-Quarter servants (March 1879 to May 1881)	1,112	0	0
Peon, eighteen months, (half wages charged to THEOSOPHIST account) to April 30, 1881	216	0	0
Estimated household expenses at Girgaum from March 7, 1879 to August 12, 1880 of four persons (Colonel Olcott, Madame Blavatsky* and the two English members) exclusive of rent and servants' wages	3,028	0	0
Head-Quarter expenses, August 12, to December 31, 1880 (two persons being in charge in absence of the Founders)	212	0	0
Law expenses and others.....	227	0	0
Expense of removal to Breach Candy Head-Quarters, cleaning, painting, cartage, coolies, furniture, lamps, &c. (from Nov. 15, 1880)	684	0	0
Books and telegrams ..	63	0	0
Charity to the family of a deceased member	25	0	0
Miscellaneous Society expenses as per Recording Secretary's books—August 27, 1880 to April 11, 1881	1,453	5	10
Lithographing Diplomas and Charters, and printing rules in India	288	0	0
Pamphlets and blanks of various kinds in India.....	325	0	0
Rent, Breach Candy, four months (Rs. 260) Commission Agent's fee (Rs. 15)	275	0	0
One engraved metal seal and press, and one rubber stamp	44	0	0
January 1 to April 30, 1881 expenses for six persons, all Theosophists.....	580	0	0
Additional expenses for furniture and fitting at new Head-Quarters	693	0	0

Total Rs.... 26,419 6 5

H. P. BLAVATSKY,
Acting Treasurer.

E. & O. E.
Bombay, April 17, 1881.

We have carefully gone through all the items of both the credit and debit sides, and have found them correctly stated.

TOOKARAM TATYA,
GOPALRAO HURRY DESHMUKH,

per M. B. N.

ALLIANCE WITH THE HINDU SABHA.

We have great pleasure in announcing that an alliance has been concluded between the Hindu Sabha of Southern India and the Theosophical Society. The text of the articles of affiliation is herewith printed. The negotiations for the interchange of this new pledge of Universal Brotherhood have been going on since the beginning of the year; formal action having been delayed of necessity to await the annual meeting of the Sabha in March. The matter was referred to by President Col. Olcott in his Anniversary Address at Framjee Cowasjee Institute on the 27th of February. The Hindu Sabha is composed of Native Gentlemen in high official position in various States of Southern India and the learned President-Founder is Naib Divan of Cochin State. Among its leading Patrons are M. R. Ry. Rama Varma, Rajah of Parponad, and M. R. Ry. Mana Vikraman, Elya Rajah of Nilambur. The Theosophical Society most cordially echoes back the sentiment, expressed by the President of the Sabha in his official letter, transmitting the document in question, that he hopes "the alliance will bear fruit in an ever-increasing regard by all nations for the science, literature and philosophy of Ancient India."

In the journal of the Sabha (No. 1 of Vishu or 4983 Kali Era) the new title of that body "The Hindu Sabha, affiliated to the Theosophical Society" is given for the first time. The Sabha was organised—1. To cite the Vyasiyan or teachings of Sri Veda Vyasa authority for any doctrine or practice upheld or condemnation of any opposed; 2. To give certificates of qualification and character to learned priests; 3. To encourage the marriage of girls *after* reaching puberty and the re-marriage of child-widows; 4. To promote unity and good-will amongst the sects and castes of India. These worthy objects, it is claimed, can be upheld by the strictly orthodox authority of the great Rishi Vyasa. In the journal (No. 6 for Vikrama) a decision is reported which has great significance. It says; "A Hindu *may* associate with a Theosophist at meals, but not with a Christian, Mussulman, etc. etc." This is the first time that our quasi-national relation with the Hindus has been officially affirmed, though we have on several occasions dined with even Brahmins.

ARTICLES OF ALLIANCE.

Between the Hindu Sabha, of Southern India, of which M. R. Ry. A. Sankariah Avergal is the President-Founder, and the Theosophical Society, of which H. S. Olcott is the President Founder.

Whereas, The objects for which the Hindu Sabha has been organised can best be promoted by co-operation between all the friends of India, her nationality, philosophy, religion and science; and

Whereas, The Founders of the Theosophical Society have ever manifested a sympathy for the said objects, and are zealously working to advance the best interests of India, and make her name honoured throughout the world; and

Whereas, The said Society has tendered to the Hindu Sabha its friendly aid and proposed an affiliation between the two Societies;

Now therefore, Be it Resolved that the said offer be accepted, and that a close and brotherly union be and is hereby declared between the Hindu Sabha and the Theosophical Society.

Resolved, also, that the Hindu Sabha hereby pledges its officers' and members' best exertions to assist in the accomplishment of the aims and objects of the Theosophical Society by every practicable means.

Executed by the undersigned for, on behalf of, and by authority of their respective Sabhas, this 31st day of March, 1881 A. D.; corresponding to 20th Meenam 4982 Kali Era.

(Sd.) A. SANKARIAH, B. A., President, for the Hindu Sabha.

(Sd.) H. S. OLCOTT, President, for the Theosophical Society.

T. S. Seal.

*Of the above sum the two quarter shares of Colonel Olcott and Madame Blavatsky have been paid by them and credited to the Society (see credit side of account).

The Proprietors of the THEOSOPHIST acknowledge, with thanks,
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