

THE THEOSOPHIST

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

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

SPECIAL NOTICE TO CORRESPONDENTS.

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

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

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

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

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

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.

OLD AND NEW METHODS.

So much information relating to the highest science of Nature has lately been given out to the world through those columns, that it is worth while at this stage of the proceedings to call the reader's attention to the way in which new methods of dealing with spiritual truths illuminate the old methods adopted by occult writers of a former date. It will grow more and more apparent to students of occult philosophy as time goes on, that the explanations now in process of development were all foreshadowed by mystic writers of the earlier school. Books that have hitherto irritated impatient readers by their almost hopeless obscurity, will already have grown intelligible to a considerable extent, and many of the

riddles they still present to the student will probably be interpreted as time goes on. In this elucidation of old standing enigmas there is a double interest for all serious investigators of Nature. Firstly, the occult writings of the obscure school gather fresh importance in modern estimation as it is thus demonstrated that their obscurity of style is not,—as unsympathetic critics may often have been inclined to think,—a mere cover for obscurity of thought; secondly, the recent teachings of which the Theosophical Society and these pages have been the channel, will be invested with all the more authority in the eyes even of comparatively apathetic recipients as it grows evident that they were familiar long ago to advanced students of the mystic era.

The science in fact which is now being given out to the world in clearly intelligible language for the first time has been in possession of the elect few from time immemorial. Never mind, for the moment, why that science has hitherto been jealously hidden from mankind at large. There are plenty of reasons forthcoming in justification of that reticence really, and it may not be unreasonable to suggest that the world at large, to which the elements of occult doctrine are now received as something new and strange, almost too wonderful for belief, should give credit to the exceptionally gifted persons who have fathomed these mysteries and many more besides, for having had some motives for the policy they have pursued, which every body may not yet be in a position to understand. But this is another branch of the subject: the justification of Nature's most advanced explorers, in regard to the precautions they have hitherto taken in reporting their discoveries, may be remitted to a future period. What we are concerned to show for the present is, that though purposely veiled and expressed in language which ordinary readers were not expected to understand, the science in which all who wish to learn may now be taught very freely was long ago recorded in books to which we may now appeal for the retrospective confirmation of the explanations now given.

Any one who will read Eliphas Levi's writings after thoroughly assimilating the ideas that have been expounded in our "Fragments," will find for himself abundant illustrations of the coincidences to which we refer; the obscure language at once breaking out into significance by the light of the clear explanations given under the new method; and Mr. Hargrave Jennings' "Rosicrucians" will in the same way be invested with new significance for readers who take it up with perceptions sharpened by recent study of that science, which, if the new method is persevered with long enough, will hardly any longer deserve to be called "mysticism." But for the purpose of these remarks, their purport may best be illustrated by reference to a passage in a later work which will ultimately be seen, when it comes to be fully understood, to have bridged over the chasm between the old and new methods, viz. "Isis Unveiled."

If the reader will turn to page 455 of the second volume he will find the following passage in exposition of "Hindu ideas of cosmogony."

Be it remembored—1, that the universe is not a spontaneous creation, but an evolution from pre-existent matter; 2, that it is only one of an endless series of universes; 3, that eternity is pointed off into grand cycles, in each of which *twelve* transformations of our world occur, following its partial destruction by fire and water alternately. So that when a new minor period sets in, the earth is so changed even geologically as to be practically a new world; 4, that of these twelve transformations, the earth after each of the first six is grosser, and everything on it,—man included,—more material, than after the preceding one: while after each of the remaining six the contrary is true, both earth and man growing more and more refined and spiritual with each terrestrial change; 5, that when the apex of the cycle is reached, a gradual dissolution takes place, and every living and objective form is destroyed. But when that point is reached humanity has become fitted to live subjectively as well as objectively. And not humanity alone, but also animals, plants and every atom. After a time of rest, say the Buddhists, when a new world becomes self-formed, the astral souls of animals and of all beings, except such as have reached the highest Nirvana, will return on earth again to end their cycles of transformations and become men in their turn.

Who can have read the recent "Fragments" without being in a position to see that this passage contains a brief *exposé* of the doctrine there elaborated with much greater amplitude. It really contains allusions to a great deal that has not yet been elaborated in the "Fragments;" for the return "to earth",—and to the chain of worlds of which the earth is one, of the astral souls that have not in the preceding *manwantara* attained the highest Nirvana, has to do with the destinies of individualities (as distinguished from personalities) that are not launched on the main stream of evolution with which the recent essays on the Evolution of Man have been concerned. And the Fragments have not yet dwelt at any length on the vast phenomenon of *Solar* "manwantaras" and "pralayas" as distinguished from those of the septenary chain of worlds to which our earth belongs. The sun, which is the centre of our system, is the centre of other systems too, and a time comes when all these systems go into *pralaya* together. Therefore the period of activity between two periods of rest which is a *maha* or great cycle for one world only, is a *minor* cycle for the solar system. This leads to a superficial confusion of language sometimes in occult writing, which, however, embodies no confusion of thought and never need for an instant embarrass a reader who remembers the constant similitudes and resemblances connecting microcosms and macrocosms. Again, the reader of the Fragments will be puzzled at the reference in the passage cited above to the *twelve* transformations of the planet. Twelve transformations will not at first seem to fit into the septenary divisions to which students of occultism under the new method have been accustomed. But the explanation simply is that the new method is very frank and outspoken about a good many points on which the old system has been very reserved and mysterious. The seventh form of all things has been regarded by the older school of occult writers as too sacred to be written about. A hundred and one quotations might easily be put together to show how profoundly they were impressed with the septenary idea, and what enormous importance they attributed to the number 7 in all its bearings. These quotations would serve, on the principle we are now pointing out, as foreshadowing the explanation of the Fragments on the seven-fold constitution of man, the world, the system of which it is a part and the system of which that is a part again. But just as the 7th principle in man has been passed over silently by some occult writers who have referred to only six, so the twelve transformations are the exoteric equivalent of fourteen.* And those

* Thus, in *esoteric* Buddhism the seven kinds of Wisdom (*Bodhi-anga*) are often referred to as six; the seven *qualities* or properties of living bodies also as six; while of the seven states of matter the *esoteric* doctrine says that "strictly speaking there are only *six* states," since the 7th state is the sum total, the condition or aspect of all the other states. When speaking of the "six glories" that "glitter on the incomparable person of Buddha," the Book of *Kin-te* explains that only *six* are to be mentioned, as the student (*Yu-po-sah*) has to bear in mind that the *seventh* glory can by no means "glitter" since "it is the *glittering* itself." This latter explanation is sufficient to throw light on all.—*Ed.*

transformations again, may be taken to refer either to the cataclysms which intervene between the evolution of the great root-races of earth in the course of one "Round" period, or to the Rounds themselves and their intervening "Obscurations." Here we come upon the micro-macrocosmic principle again. But we are not concerned at present with the anticipation of future teachings or the repetition of those which have been already given out: merely with the interesting way in which any one who chooses may go back, either to the relatively obscure expositions of *Isis Unveiled* or the more obscure dissertations of earlier occult works, and trace the identities of the Great Doctrine,—which the Theosophical Society, faithful to the promise of its triple programme, is engaged in bringing to light.

A FLATTERING NOTICE.

[The following is an extract from the "Administration Report of the Bombay Government for 1881-82" upon "Books published," and will interest our readers.—*Ed.*]

"The native mind is still profoundly affected by the *Veds* and the *Purans*, and draws its religion and philosophy, its poetry and even its dramatic conceptions, from these fertile and imaginative sources; and the only English periodical which appears to enjoy an extensive circulation among natives is the "*Theosophist*," which deals in Mesmerism and Spiritualism. No book on such practical subjects as travels and voyages or politics has been published, although the *Sarvajanik Sabha* continues to interest itself in questions of administrative reform. There are a few publications in history and biography relating to ancient times; and in fiction while the Marathi work which has been successful treats of the rascalities of a corrupt Sheristadar to a Collector, the Guzerathi works which have attracted most attention have been satirical stories upon the manners and extravagances of reformed Parsis. 'Romco and Juliet' has been translated into Kanarese. It is also noticeable that the Guzerathis have been for some time past increasing the number of their publications, and have now clearly passed the Marathas and also support three times the number of periodicals."

+ THEOSOPHY AND MIRACLES.*

BY GILBERT ELLIOT, ESQ.

IN the *Nineteenth Century* of November, below an article headed Modern Miracles, signed by Richard F. Clarke, S. J., there is a note to the effect that a Protestant lawyer, recently at Rome, doubting concerning the character of an inquiry into miracles attributed to a saint proposed for canonisation, had submitted to him by one of the examining Cardinals a set of papers containing some of the evidence on which the claim rested, with a request for a *quasi* legal opinion of their value as proof. In a few days the papers were returned with the remark that if any evidence could prove a miracle that contained in the documents was sufficient. "All that evidence, *caro mio*," was the Cardinal's reply, "we have rejected as inconclusive!" But the note admits that a part only of the evidence adduced was submitted to the lawyer, which, of itself, was in his opinion proof of the miracles. The note is silent about the evidence on which the Cardinals rejected the claim. The main difficulty in the way of ascertaining the truth about so-called miracles is not lack of evidence; the cases are generally presented with attested facts that would prove the miracle, if it were not for other facts not adduced, which prove that the attested circumstances are explainable so as to show the real nature of the extraordinary occurrence. Thus,

* *The Leader*. Only original portions are given from this article since our subscribers are well acquainted with the facts cited.—*Ed.*

the evidence which Mr. Clarke offers in his article "Modern Miracles," establishes the truth of the very wonderful cures of diseases at Lourdes which no known medical treatment can cure. The facts cannot be fairly denied. So far Mr. Clarke is perfectly right. But he is hopelessly wrong in his deductions from the facts. He says:—"Our witnesses are not the uneducated and the unlearned, but skilled witnesses; we do not dig up our testimony from the records of an uncritical age, but we bring them out into the full light of this nineteenth century, and we challenge our opponents to adduce any reasonable hypothesis which they can pretend, with any show of truth, to substitute for our explanation of the phenomena. They cannot deny the facts. They can if they choose, talk about some yet undiscovered law of nature, but the said law is one which will simply be a complete reversal of all human experience from the beginning until now. The very supposition of such a law is an insult to the intelligence of their hearers. Who ever heard of an undiscovered law upsetting and destroying laws tested by the uniform experience of ages?"

Now what do these conclusions amount to, but that the pretentious infallibility of the Church of Rome so saturates the minds of the votaries that even a skilful Jesuit, offering good reason with one hand, cannot resist the habit of his mind to give with the other hand such dolo of the knowledge of to-day as his Church permits. Roman Catholicism has never had, and never will have, the "lucidity" which is so sweet in Mr. Matthew Arnold's nostrils. She knows too well that to be abreast of the science of her day would be to stand by her grave. Mr. Clarke asks, who ever heard of an undiscovered law upsetting and destroying laws tested by the uniform experience of ages? A direct answer to him is, the Roman Catholic Church. That the earth is a sphere rotating on its axis round the sun was, as Galileo and Giordano Bruno's lives attest, once a discovery held by the Church of Rome to be false, because it upset and destroyed laws tested by the uniform experience of ages. All the churches, all sorts of Conservatism, meet great discoveries in this fashion. And when the establishment of some great law of Nature is manifest, by way towards equivoise they say, we knew it.

I may now accept Mr. Clarke's challenge to adduce a reasonable hypothesis to account naturally for the phenomena at Lourdes, which, he says, occur "through this spring, sanctified as it is by the presence of God's Immaculate Mother. His supernatural power is manifesting itself to the world." My hypothesis is this. I will not say there is not supernatural power. But I assert that the limits of natural power are certainly as yet unknown by man, and are probably unknowable by the human mind. Concerning the phenomena at Lourdes, and similar occurrences elsewhere at many places, and at all times of the earth's history, I hope to show that they are invariably the effect of natural causes, which, though known of but misunderstood by the Church of Rome, are much better apprehended by a body of men in whose custody has been reposed for several thousand years before Roman Catholicism existed, at least so much of knowledge as can assign the phenomena to their real causes.* Here I will state that these men would use the word miracle, meaning something wonderful, not something beyond or above nature, which is the meaning the word is used to express now that wrong notions,

especially such as the Church of Rome has encouraged, have wrested the original, simple, true idea symbolised in the word miracle into a false complication, expressed as something beyond nature.

As to these men. Before stating anything further about them, I must insist upon obtaining what credit is due to me in my argument with Mr. Clarke for admitting, as I do admit, that miracles in the proper sense of the word, "wonderful phenomena," have occurred, are happening, and will be observed throughout the history of man. It is not easy to hold an infallible church to any consistent definite position. But I believe even the Society of Jesus must admit that infallibility of their Church rests mainly on, and is at least proved by, the miracles done for and by her. That the manifestations are supernatural, caused by God, out of the course of nature, to make mankind believe in the infallibility of the Church of Rome, and so establish and preserve the Christianity she teaches.

Now I will, by evidence just as worthy to be considered proof as the Roman Catholic evidence I have admitted, prove that the phenomena claimed to be miracles by the Church of Rome, in its own sense of the world, are caused naturally, and that the causes are in operation now, as indeed they always have been. And if I can do so, I maintain that the Church of Rome's claim to infallibility must be held to be disproved by the very same proofs she most relies on; and this must apply to other conservative religious systems too.

I know very well that I must have against me a tremendous majority of the best minds of Western civilisation when I declare there is in existence a body of men, call them a brotherhood, who are in possession of knowledge far in advance of anything which is known in Europe, and that in support of their claims they produce wonderful phenomena, miscalled by ignorance "supernatural miracles," and explain how the causes of the phenomena work naturally; and that they have even more valuable knowledge capable of exact demonstration. I leave this bare statement as it is. I will not encumber its force by talking of science and theology. Both are, I know, full of power and usefulness. I proceed to narrate as simply and plainly as I can facts, which are by no means everywhere unknown, but which have not, I think, attracted the attention they deserve from the civilisation we live in.

First, I will speak of what is directly within my own knowledge, and that is very little. When I went to India early in 1854 I was much with a man whose gifts as a linguist, close observer and thinker, and whose experience of the things of Asia exceeded anything of the kind I have met with during a career of nearly a quarter of a century in the Bombay branch of the Indian Civil Service. He told me there were secrets in the East in the hands of custodians, who guarded their knowledge with a patient reticence, as unknown to the people of Europe as the hidden truths are to the ken of modern science. I feel sure that my indomitable informant—bold, industrious, much trusted by the natives of India as he has been—failed as entirely as I did while I was in India to obtain more than very faint traces of the confraternity. So also was the case in regard to a Bengal civilian, who had lived about 30 years in India and whom I met in London in 1866. This able man had, with exceptional advantages for observation, failed, as others have, to do more than ascertain the existence of the Brothers, and that merely by hearsay.

But within the last 10 years, it was desired by one, at any rate, of "the Brothers" who was educated in the West, to afford some glimpses to that West, now fast sinking in a Dead Sea of materialism, of those spiritual truths of which the Brothers are the keepers. This led on to the formation of the "Theosophical Society," whose head-quarters are in India, and for this year at Madras. The European leaders of the Society are

* Last year, during Col. Olcott's tour at Ceylon, an attempt was made by the Roman Catholic *papris* to inaugurate an era of *miracles* by means of a Singhalese "Lourdes." A fountain or well was discovered, "sanctified by the apparition of the Holy Virgin," and the lame and the blind, it was alleged, recovered their health, by drinking of that holy water. Then it was that Col. Olcott produced several wonderful cures of old paralysis, instantaneously, by simple mesmeric passes; and thus proved that there were simple mortals who could vie with gods and goddesses in producing "divine" miracles, without any interference of, or claim to, supernatural powers. This was done by the direct order of his MASTER, one of the "men" alluded to by the author. The Singhalese heard no more of the visits of the Virgin Mary.—*Ed.*

Madame Blavatsky, a Russian lady of good family, and Colonel Olcott, an American gentleman well known in the United States and in India.

With regard to Madame Blavatsky, it was difficult in the last degree to find any person fitted to become a missionary in the cause. Admitting unhesitatingly, as they always do, that Madame Blavatsky is by no means in all respects what they should have desired, "the Brothers" yet affirm that she was on the whole the fittest instrument available they could get to set the work they had in view on foot.

Colonel Olcott's connection with the movement happened because America was chosen as its starting point, as being of all Western countries the one where, owing to the wide diffusion of spiritualistic experiences there, materialism was most easy to deal with. Here I must emphasise that "the Brothers" disapprove very much of what has been unfortunately miscalled Spiritualism. They are familiar with the phenomena, and know well the natural causes which produce them. Their first endeavours have been directed to explaining the causes, and rectifying the confusion into which so-called spiritists have fallen.

I am obliged to introduce these explanatory details because, though Madame Blavatsky and Colonel Olcott and the Theosophical Society are as well known in India as the Roman Catholic Church is, I have to publish the facts in directions where they are unknown; and, as will be perceived, the curious assertions I am making must be made clearly, and must rest on evidence as irrefutable as that proving the phenomena which Roman Catholicism wrongly declares are miracles.

* * * * *

Your space will not permit to write *in extenso* the evidence from which I could make extracts. But any one may test my accuracy by reading the notes at the foot of pages 83 and 86 of *Hints on Esoteric Theosophy*, No. 1; second edition, published at Calcutta in 1882.*

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It may be objected to these cases that the evidence cited is not such proof as is relied on in a court of law. Because these witnesses and the actual facts are not dealt with from two points of view, and submitted to cross-examination. No doubt this is so, and the objection applies too to the evidence adduced in support of the Lourdes miracles and to the mass of cases of similar kind. But considering how great is the mass of occurrences claiming to be miraculous, and well supported by all sorts of testimony, it seems as if the argument for the total rejection of such narratives because the truth of them cannot be tried, say by a judge and jury, is not worth much.

Viewing the whole case, which is not at all confined to the two instances I have cited, but which fills volumes of printed matter relating to matters of the same sort, I must submit there is much reason for thinking that natural causes, hitherto very faintly apprehended, exist, and have sufficient potency to effect what has been attributed to supernatural agency. I have stated that I do not deny the possibility of a supernatural power. But what power humanity knows of, and is ever likely to know, is natural, and none the less so on account of its potent subtlety. When the human mind has acquainted itself with nature and the modes she assumes, it may possibly have reached a stage at which it may conceive of something above nature. No doubt Mr. Clarke and the church of which he is a priest will call me an atheist, and affirm that the Roman Catholic Church has full cognisance of magic and the powers of the Devil. To this I answer that, if there be God, I cannot be without him. And as to the latter potentiality, when his existence has been established, it will still be necessary to

show why men leading blameless lives are dependent on him. If Mr. Clarke were to call "The Brothers" diabolical magicians, I would remind him of the two first verses of the 2nd chapter of the Gospel according to St. Matthew. But what do the churches know of the wise men who came from the East to worship that Great One, Jesus Christ, save that they were in existence then, saw his star in the East, and came to worship him? I cannot do better than end this article by quoting from a Paris newspaper:—"For us, we do not hesitate to avow our conviction that the worst of hallucinations is that of those who imagine they have fathomed all the laws of nature."

THE EIGHTEEN SIDDHAS OF SOUTHERN INDIA.

(Communicated.)

For the information of Western people, I may say that a "Siddha" is a man who has developed his psychic nature to that degree where the Siddhis, or occult power by which so called 'miracles' are wrought, show themselves. Adeptship ignores caste as a pre-requisite, though, as may be easily conceded, it is more commonly attained by the class of men in whom there is a hereditary capacity for high intellectual labour and spiritual insight. Hence there have always been more adepts among Brahmans than any other caste, though at the same time there have been from time to time many among the lower social groups. In such latter cases the law of individual differentiation asserts itself, in the former that of heredity. An interesting illustration of this question is afforded in the following list of the eighteen most celebrated adepts of Southern India:—

1. Agastya = Brahman.
2. Pulastya = Brahman.
3. Nandi = Brahman.
4. Idaikkáttá = Edaya (இடையன். Includes cowherd and shepherd.)
5. Karúr Siddha = Barber.
6. Kongana = Palinga caste; a subdivision of the low-caste people inhabiting the Western Ghats, such as the *Malayarasus* of the mountains lying round Agastya peak and the Todas of the Nilgiris. The word *Malayarasu* means chief or king of the mountain.
7. Sattanuni = *Shéniya*, a subdivision of the weaver caste.
8. Bhôga = Potter.
9. Sndarânanda = Retti (ரெட்டி. Probably a Chetti, i. e., a Vysya or Reddi, a subdivision of the Telugu Sudras.)
10. Matsya = Chemmayyan (செம்மையன். The meaning of this word is not clear. A Tamil scholar suggests that it may mean either a fisherman or a shoemaker.)
11. Tirumula = Valluvan (வள்ளுவன்.) A caste above the Paraya.
12. Pinnákkísa = Maravar. (Many of the Zemindars of the Districts of Madura and Tinnevely are of this caste.)
13. Kaláangi = Paravan (Fisherman.)
14. Górákshaka = Kavara Edayan (கவரை இடையன். Telugu Shepherd.)
15. Róma Rishi = Koravan (either Mala Koravan or Nattu Koravan.)
16. Brahmamuni = Brahmin.
17. Alukanni Siddha = Vedan (hunter caste.)
18. Chandikosa = Vindar caste (விண்டர்வகும). The meaning of this name is not known.

The above information I found it very difficult, though not impossible, to get at. On the very day of my return to this station I began my enquiries and sent for several learned Tamil scholars. Each and all of them found it difficult to answer my questions and wanted time to get at the required information. Some asked for a day or two, others for a week, ten days, and so on. The majority of them did not keep their promise; while those who did,

* Here follow lengthy extracts, from the "Hints on Esoteric Theosophy" and from the *Psychic Notes* edited last year by Mrs. A. Gordon, F. T. S., at Calcutta.

gave mere lists of names, which, moreover, differed from one another. They could not even quote authorities in support of their writings. In these degenerate days, learning has gone down so low that it is rare to find a Pundit, either in Sanskrit or Tamil, who can give exact information on any of the great questions of Philosophy, Religion, Philology, and other sciences, treated of by our ancestors. However, some of them furnished lists containing only fourteen or fifteen names. I was dissatisfied with all these, because I could rely on none. I became extremely anxious, and at last came to the conclusion that the best way of arriving at a correct knowledge of the facts wanted, was to gather all the available works of the MAHATMAS themselves, and to personally examine them with the aid of one or two Tamil scholars. Fortunately, just at that time, I had to go on official duty to a village, eight miles from this place. There I learnt for the first time that a tolerably large collection of the works of the Siddhas was in the possession of a Vaishnavite Brahmin. When I spoke to him about my object, he said that it was such a difficult thing that he wanted at least a fortnight's time to examine his books, if I could not extend it to one month. But my past experience had taught me that it was worse than useless to trust to these people, as they are generally either ignorant, or, if learned, extremely lazy. Therefore, I told him that it was not at all such a very difficult matter and offered to search myself for the required information, if the books were brought to me, although my knowledge of Tamil is very poor. With the assistance, however, of the Brahmin and another Tamil scholar, I began my researches. We examined several books for one whole night and for two consecutive days more. In the very first or second work (on medicine) I found a list of eighteen Siddhas which differed from those I already had. This result being unsatisfactory to me, I went on with further research, until at last I found the list which I have given in the present communication. It is given by the great Agastya himself in one of his works. I have also been able to ascertain the castes of some of them. We had to go through nearly thirty works, containing more than twenty thousand stanzas, before we got even the little information given in this letter.

The names of other equally celebrated Siddhas are also extant, but they do not belong to the original eighteen. It is supposed that this great brotherhood of the adepts of Southern India live in the Western Ghats on and around Agastya Peak under the presidency of Parama Guru (Chohan) Agastya. According to a Tamil work they are said to number 9 kotis. Short accounts of some of the great Siddhas will be given in this journal from time to time.

7th February, 1883.

V. S. B.

ATOMS, MOLECULES, AND ETHER-WAVES.

By J. TYNDALL, F. R. S.

(Continued from the January No.)

THE memorable investigations of Leslie and Rumford, and the subsequent classical researches of Melloni, dealt, in the main, with the properties of radiant heat; while in my investigations, radiant heat, instead of being regarded as an end, was employed as a means of exploring molecular condition. On this score little could be said until the gaseous form of matter was brought under the dominion of experiment. This was first effected in 1859, when it was proved that gases and vapours, notwithstanding the open door which the distances between their molecules might be supposed to offer to the heat waves, were, in many cases, able effectually to bar their passage. It was then proved that while the elementary gases and their mixtures, including among the latter the earth's atmosphere, were almost as pervious as a vacuum

to ordinary radiant heat, the compound gases were one and all absorbers, some of them taking up with intense avidity the motion of the ether-waves.

A single illustration will here suffice. Let a mixture of hydrogen and nitrogen in the proportion of three to fourteen by weight, be enclosed in a space through which are passing the heat-rays from an ordinary stove. The gaseous mixture offers no measurable impediment to the rays of heat. Let the hydrogen and nitrogen now unite to form the compound ammonia. A magical change instantly occurs. The number of atoms present remains unchanged. The transparency of the compound is quite equal to that of the mixture prior to combination. No change is perceptible to the eye, but the keen vision of experiment soon detects the fact that the perfectly transparent and highly attenuated ammonia resembles pitch or lampblack in its behaviour to the rays of heat.

There is probably boldness, if not rashness, in the attempt to make these ultra-sensible actions generally intelligible, and I may have already transgressed the limits beyond which the writer of a familiar article cannot profitably go. There may, however, be a remnant of readers willing to accompany me, and for their sakes I proceed. A hundred compounds might be named which, like the ammonia, are transparent to light, but more or less opaque—often, indeed, intensely opaque—to the rays of heat from obscure sources. Now the difference between these latter rays and the light-rays is purely a difference of period of vibration. The vibrations in the case of light are more rapid, and the ether-waves which they produce are shorter, than in the case of obscure heat. Why then should the ultra-red waves be intercepted by bodies like ammonia, while the more rapidly-recurrent waves of the whole visible spectrum are allowed free transmission? The answer I hold to be that, by the act of chemical combination, the vibrations of the constituent atoms of the molecules are rendered so sluggish as to synchronise with the motions of the longer waves. They resemble loaded piano-strings, or slowly descending water-jets, requiring notes of low pitch to set them in motion.

The influence of synchronism between the 'radiant' and the 'absorbent' is well shown by the behaviour of carbonic acid gas. To the complex emission from our heated stove, carbonic acid would be one of the most transparent of gases. For such waves olefant gas, for example, would vastly transcend it in absorbing power. But when we select a radiant with whose waves the atoms of carbonic acid are in accord, the case is entirely altered. Such a radiant is found in a carbonic oxide flame, where the radiating body is really hot carbonic acid. To this special radiation carbonic acid is the most opaque of gases.

And here we find ourselves face to face with a question of great delicacy and importance. Both as a radiator, and as an absorber, carbonic acid is, in general, a feeble gas. It is beaten in this respect by chloride of methyl, ethylene, ammonia, sulphurous acid, nitrous oxide, and marsh gas. Compared with some of these gases, its behaviour in fact approaches that of elementary bodies. May it not help to explain their neutrality? The doctrine is now very generally accepted that atoms of the same kind may, like atoms of different kinds, group themselves to molecules. Affinity exists between hydrogen and hydrogen, and between chlorine and chlorine, as well as between hydrogen and chlorine. We have thus homogeneous molecules as well as heterogeneous molecules, and the neutrality so strikingly exhibited by the elements may be due to a quality of which carbonic acid furnishes a partial illustration. The paired atoms of the elementary molecules may be so out of accord with the periods of the ultra-red waves—the vibrating periods of these atoms may, for example, be so rapid—as to disqualify them both from emitting those waves, and from accepting their energy. This would practically destroy their power,

both as radiators and absorbers. I have reason to know that a distinguished authority has for some time entertained this hypothesis.

We must, however, refresh ourselves by occasional contact with the solid ground of experiment, and an interesting problem now lies before us awaiting experimental solution. Suppose 200 men to be scattered equably throughout the length of Pall Mall. By timely swerving now and then a runner from St. James's Palace to the Athenæum Club might be able to get through such a crowd without much hindrance. But supposing the men to close up so as to form a dense file crossing Pall Mall from north to south, such a barrier might seriously impede, or entirely stop, the runner. Instead of a crowd of men, let us imagine a column of molecules under small pressure, thus resembling the sparsely distributed crowd. Let us suppose the column to shorten, without change in the quantity of matter, until the molecules are so squeezed together as to resemble the closed file across Pall Mall. During these changes of density, would the action of the molecules upon a beam of heat passing among them, at all resemble the action of the crowd upon the runner?

We must answer this question by direct experiment. To form our molecular crowd we place, in the first instance, a gas or vapour in a tube 38 inches long, the ends of which are closed with circular windows, air-tight, but formed of a substance which offers little or no obstruction to the calorific waves. Calling the measured value of a heat-beam passing through this tube 100, we carefully determine the proportionate part of this total absorbed by the molecules in the tube. We then gather precisely the same number of molecules into a column 10·8 inches long, the one column being thus three and a half times the length of the other. In this case also we determine the quantity of radiant heat absorbed. By the depression of a barometric column, we can easily and exactly measure out the proper quantities of the gaseous body. It is obvious that 1 mercury inch of vapour, in the long tube, would represent precisely the same amount of matter—or, in other words, the same number of molecules—as $3\frac{1}{2}$ inches in the short one; while 2 inches of vapour in the long tube would be equivalent to 7 inches in the short one.

The experiments have been made with the vapours of two very volatile liquids, namely, sulphuric ether and hydride of amyl. The sources of radiant heat were, in some cases, an incandescent lime cylinder, and in others a spiral of platinum wire, heated to bright redness by an electric current. One or two of the measurements will suffice for the purposes of illustration. First then, as regards the lime light: for 1 inch of pressure in the long tube, the absorption was 18·4 per cent. of the total beam; while for 3·5 inches of pressure in the short tube, the absorption was 18·8 per cent., or almost exactly the same as the former. For 2 inches pressure, moreover, in the long tube, the absorption was 25·7 per cent.; while for 7 inches, in the short tube, it was 25·6 per cent. of the total beam. Thus closely do the absorptions in the two cases run together—thus emphatically do the molecules assert their individuality. As long as their number is unaltered, their action on radiant heat is unchanged. Passing from the lime-light to the incandescent spiral, the absorptions of the smaller equivalent quantities, in the two tubes, were 23·5 and 23·4 per cent.; while the absorptions of the larger equivalent quantities were 32·1 and 32·6 per cent. respectively. This constancy of absorption, when the density of a gas or vapour is varied, I have called 'the conservation of molecular action.'

But it may be urged that the change of density, in these experiments, has not been carried far enough to justify the enunciation of a law of molecular physics. The condensation into less than one-third of the space does not, it may be said, quite represent the close file of

men across Pall Mall. Let us therefore push matters to extremes, and continue the condensation till the vapour has been squeezed into a liquid. To the pure change of density we shall then have added the change in the state of aggregation. The experiments here are more easily described than executed; nevertheless, by sufficient training, scrupulous accuracy, and minute attention to details, success may be ensured. Knowing the respective specific gravities, it is easy, by calculation, to determine the condensation requisite to reduce a column of vapour of definite density and length to a layer of liquid of definite thickness. Let the vapour, for example, be that of sulphuric ether, and let it be introduced into our 38-inch tube till a pressure of 7·2 inches of mercury is obtained. Or let it be hydride of amyl, of the same length, and at a pressure of 6·6 inches. Supposing the column to shorten, the vapour would become proportionally denser, and would, in each case, end in the production of a layer of liquid exactly 1 millimeter in thickness.* Conversely, a layer of liquid ether, or of hydride of amyl, of this thickness, were its molecules freed from the thrall of cohesion, would form a column of vapour 38 inches long, at a pressure of 7·2 inches in the one case, and of 6·6 inches in the other. In passing through the liquid layer, a beam of heat encounters the same number of molecules as in passing through the vapour layer; and our problem is to decide, by experiment, whether, in both cases, the molecule is not the dominant factor, or whether its power is augmented, diminished, or otherwise overridden by the state of aggregation.

Using the sources of heat before mentioned, and employing diathermanous lenses, or silvered mirrors, to render the rays from those sources parallel, the absorption of radiant heat was determined, first for the liquid layer, and then for its equivalent vaporous layer. As before, a representative experiment or two will suffice for illustration. When the substance was sulphuric ether, and the source of radiant heat an incandescent platinum spiral, the absorption by the column of vapour was found to be 66·7 per cent. of the total beam. The absorption of the equivalent liquid layer was next determined, and found to be 67·2 per cent. Liquid and vapour, therefore, differed from each other only 0·5 per cent.: in other words, they were practically identical in their action. The radiation from the lime-light has a greater power of penetration through transparent substances than that from the spiral. In the emission from both of these sources we have a mixture of obscure and luminous rays; but the ratio of the latter to the former, in the lime-light, is greater than in the spiral; and, as the very meaning of transparency is perviousness to the luminous rays, the emission in which these rays are predominant must pass most freely through transparent substances. Increased transmission implies diminished absorption; and, accordingly, the respective absorptions of ether vapour and liquid ether, when the lime-light was used, instead of being 66·7 and 67·2 per cent., were found to be—

Vapour	-	-	-	33·3	per cent.
Liquid	-	-	-	33·3	„

no difference whatever being observed between the two states of aggregation. The same was found true of hydride of amyl.

This constancy and continuity of the action exerted on the waves of heat when the state of aggregation is changed, I have called 'the thermal continuity of liquids and vapours.' It is, I think, the strongest illustration hitherto adduced of the conservation of molecular action.

Thus, by new methods of search, we reach a result which was long ago enunciated on other grounds. Water is well known to be one of the most opaque of liquids to the waves of obscure heat. But if the relation of liquids to their vapours be that here shadowed forth; if in both

* The millimeter is $\frac{1}{25}$ th of an inch.

cases the molecule asserts itself to be the dominant factor, then the dispersion of the water of our seas and rivers, as invisible aqueous vapour in our atmosphere, does not annul the action of the molecules on solar and terrestrial heat. Both are profoundly modified by this constituent; but as aqueous vapour is transparent, which, as before explained, means pervious to the luminous rays, and as the emission from the sun abounds in such rays, while from the earth's emission they are wholly absent, the vapour-screen offers a far greater hindrance to the outflow of heat from the earth towards space than to the inflow from the sun towards the earth. The elevation of our planet's temperature is therefore a direct consequence of the existence of aqueous vapour in our air. Flimsy as that garment may appear, were it removed, terrestrial life would probably perish through the consequent refrigeration.

[ED. NOTE.—Writing to Mr. H. G. Atkinson, F. G. S., (see his letter published in *Philosophic Inquirer* of March 4th,) Mr. Tyndall remarks of the above paper (“Atoms, Molecules, and Ether Waves.”) “The article in *Longman* I should certainly have thought too stiff to make its way among Theosophists.” Verily, Mr. Tyndall was right in preceding this remark with that other: “When a man puts his pen to paper he knows not whither his words may go.” They have gone to the Theosophists who would respectfully enquire of that great man of science why he should consider this, or any other of his articles “too stiff” for the Theosophists? Since they number among their ranks some of his own colleagues—Fellows of the Royal Society—as some of the most eminent men of science in Europe and America, physicists, astronomers and naturalists, we are sorry to be compelled to pronounce the remark as unkind as it is unmerited. Undoubtedly Mr. Tyndall's knowledge is far higher than that of, and as unattainable to, the average Theosophist. Yet there are a few among them, who may perhaps know something entirely unknown to the learned Professor, and which, if he could look into it, he would certainly not reject.]

THE REMINISCENCES OF A CHELA.

By BHOLA DEVA SARMA, F. T. S.

III.

(Continued from the February Number.)

BEFORE I commence an account of my adventures, it will be necessary to say a few words about my early education and character. I need say nothing concerning the period prior to the celebration of my thread ceremony, since it is of no consequence or interest. All Hindoos are aware that the sacred investiture of the Brahminical thread is performed at an early age. My history, however, must begin with that period. There are only certain months in a year and a few particular days fixed in these months by astrological calculations, on which this ceremony can be performed. Not only this: the horoscope of the neophyte must be consulted, and it must be ascertained which one of these days is favourable to him for its performance. My horoscope was accordingly shown to the astrologers and a day appointed for my becoming a twice-born, and real Dwija (द्विज). All preparations were made, and we were to go to our native town for that purpose about two or three weeks before the great day fixed for the ceremony and a date was determined upon for our departure from our temporary residence to our native place. Just four or five days before our leaving, however, I was suddenly attacked one evening with fever. And here, I must remind the reader that although throughout this publication the names of persons and places are everywhere omitted for reasons too obvious to need explanation, nevertheless, the incidents herein related are all facts.

Until then I had never given a thought to religious matters, being but a mere boy. In my infancy, although not extraordinarily strong, I had never had such a severe illness before. Notwithstanding that the best European medical advice was resorted to, the disease became worse every day. It baffled the skill of the physicians and my case was proclaimed hopeless. By degrees the fever grew so strong that on the seventh day I began to show signs of unconsciousness and insensibility, and on the ninth I was entirely given up. Although to all those around me I appeared quite insensible, yet *internally* I remained fully conscious. My eyes were closed; but I saw grouped around my bed all my relatives with their sad countenances, and expecting every moment my end. This moment drew near. One by one all the ornaments were stripped from my body, and I felt that I was being removed from my bed to a blanket on the floor—in accordance with the orthodox Hindu custom of thus removing a dying man nearer to his mother Earth. The idea is, that a person has to renounce at the moment of his death the world and all its comforts and to prepare himself for the next. To an educated and a philosophical mind it will of course seem ridiculous that a dying man should be thus made to formally renounce a world, that *nolens volens* he has to leave, and like the fox in *Æsop's* fable made to pronounce the grapes too sour. But a religious mind understands the ceremony otherwise. Naked and bereft of all comfort or luxury we have been ushered into this world, and naked we have to leave it. Being made to go through this formality of hoary antiquity, I knew that I was entirely given up, and heard the orders issued for the preparations for my burning.

I could *see*—though my eyes were closed—and hear all this. I *knew* that I was alive, and yet I was unable to show any sign of life. I felt confused; and was seized with terror. The idea of being burned alive, was a thought of horror unbearable and inexpressible. I tried my best to utter the name of my cousin and schoolmate, but the preparations around me showed plainly that I had failed, and that I was considered dead. A moment more of dreary agony, and I saw myself as if standing beside my body or what I conceived to be my own body. Then an instant of perfect blank and I felt as though there were two “I's”, each beside the body that lay entirely stiff and cold. One more short pang of agony, then as if something estranging itself from within and something else entering the body followed by a *blank* once more. What was this mystery I knew not, nor could I comprehend at the time. Whether it was a dream, or the conjuration of an over-exerted, feverish brain, or a reality, I could not then determine, and it was a great puzzle for me for some years to come. During the process of these various sensations, as also for some time afterwards, I saw standing beside me a very tall man. I knew well that it was no relation of mine, nor had I seen him at any previous time before. He was taller than any man I then knew, although not quite as tall as some I have subsequently seen. He was nearly but not quite six feet in height, of a middle size as to bulk, and his complexion fair. His face was oval; and his long, dark wavy hair streamed over his broad shoulders. He wore a long white robe, such as I have seen the Punjabis wear, and round his head was twisted a snow-white cloth. The whiteness of his dress was dazzling, although it was extremely simple, and the lustre which its whiteness shed was even more impressive than the brightness of the full moon. His eyes seemed to be very peculiar and shining, especially the right one. As soon as the temporary disturbance caused by what seemed my dual personality had subsided, my whole attention was riveted upon this extraordinary personage. All around was perfect blank and I was lost in his contemplation. I thought I could be happy only with him and in his awe-inspiring presence. He appeared to fix his gaze upon me, and to pass his hands over my

body from head to foot without touching me, and occasionally hold his hands opposite my eyes for a few seconds. This process was very soothing, and I began very soon to feel that the pain in my body was gradually subsiding as though *melting* under his strong gaze and the influence of his moving hands. The figure was thus visible to me for what seemed about ten minutes. But as the process was continued, and I gradually began to recover my consciousness, I began seeing the figure more and more hazily. Finally it disappeared like a flash and I lost all consciousness!

IV.

It seems that I had been in a lethargic sleep. The renewed warmth of my body soon showed to my relatives that I was not dead, and the signs of resuscitation multiplying, I soon awoke. When I enquired about the cause of the fear which still dwelt upon the faces of those around me, they corroborated exactly what I had seen, and what I have described above in reference to the preparations for the incineration,—with the exception of the part concerning the “Strange Figure.” Nobody ever saw any stranger beside my body, nor was any voice heard by any of them. Yet “The Figure” was a *reality* to me. Ever and anon it flashed across my mind, and to see it again became my life’s resolve. Come what may; see it I would and should. A curious change came over me since that day. I who never knew what religion was, became extremely pious, and my only happiness was in contemplation and prayer. Young as I was, worldly pleasures appeared to me but as a vain show; luxuries but the conceit of arrogance, and indulgence in sensual appetites but the ambition of brutes. Nothing could satisfy me—but to be alone, to recite my prayers, to contemplate and recall this “Strange Figure,” with whom my life now seemed to be interwoven. I felt as if he were my guardian Deva who had banished me from his loka of light and joy for some fault or other of mine, although in his extreme benevolence and charity he had condescended to save me from death to instil into my heart new and nobler feelings, and perchance to watch over my destiny!

(To be continued.)

THE POWER TO HEAL.

It is a striking commentary upon the imperfection of our modern system of medicine, that an almost unanimous scepticism prevails among physicians as to the power of healing the sick by mesmeric methods. By most the thing is declared impossible, and those who maintain its reality are set down as little better than charlatans. The majority are not satisfied with this exhibition of petty spite: they do their best to intimidate and ostracize the more candid minority. And they find more than willing allies in the theologians who stand for their especial prerogatives, and, while claiming to heal by divine commission, denounce all lay mesmeric healers as either humbugs or sorcerers. It is saddening to read in the literature of mesmerism so many plaintive protests against the prejudiced injustice of the medical profession towards such able scientists as Gregory, Ashburner, Elliottson, and Von Reichenbach. One cannot restrain one’s indignation to see how an instinct of narrow selfishness carries professional men beyond all bounds and warps the moral sense. The case of Newton, the American healer, whose mesmeric cures are recorded by thousands and embrace examples of the most desperate ailments instantaneously relieved, is striking. This man has healed in public halls, in many American cities as well as in London, not scores, but hundreds of sick people, by the simple laying on of hands. His power was so great that he could by a word and a gesture dispel the pains of everybody in the audience who stood up when he

called upon those who were suffering from any pain to do so. Seventeen years ago, he publicly stated that he had up to that time cured one hundred and fifty thousand sick persons; what his present total is—for he is still curing—we cannot say, but it must be larger than the aggregate of all the instantaneous cures effected by all the “holy wells,” and shrines, and professed healers within our historical period. A book* by Mr. A. E. Newton, a respectable gentleman of Massachusetts, which appeared in the year 1879, contains the record of some thousands of cases which yielded to Dr. Newton’s tremendous psychopathic power. From a public address of the latter (see p. 113-14) we learn that “In healing there must be faith on *one side or the other*. A healer should be a person of great faith, great energy; sympathetic and kind; a man who is true to himself; a muscular man, with a fixed, positive and determined will. One possessing a good share of these qualities will be successful.” The discourse finished, he gave a practical illustration of his healing power. Said he: “Now I ask any in the room that are in pain to rise—only those who are in acute pain.” About twenty rose, and the Doctor threw his arms forcibly forward and said, “Now your pain is gone.” He then “requested those whose pains were cured to sit down, and they all sat down.” His power has been sometimes so superabundant that he had only to touch a paralytic, a club-foot patient, a deaf or blind person, to cure them on the spot, and there he has touched and healed 2,000 in one day. The Curé D’Ars, a good French priest, who died in 1859, healed like Newton for thirty years; during which period he had been visited by 20,000 patients, of all ranks, and from every country in Europe. Dr. Ennemoser, in his most interesting “History of Magic,” tells about Gassner, a Romish priest of the latter half of the 18th century, who cured his thousands by the following artifices. “He wore a scarlet cloak and on his neck a silver chain. He usually had in his room a window on his left hand, and a crucifix on his right. With his face toward the patient, he touched the ailing part, * * * * calling on the name of Jesus * * * *. Every one that desired to be healed *must believe* * * * covered the affected part with his hand, and rubbed therewith vigorously both head and neck.” In our days the Roman Catholics have revived the business of miraculous cures on a grand scale: at Lourdes, France, is their holy well where hundreds of cripples have deposited their sticks and crutches as tokens of their cures; the same thing is going on at the parish church at Knock, Ireland, and last year there were symptoms that the same trump-card was to be played by the fish-collecting priests of Colombo, Ceylon. In fact the Church of Rome has always claimed a monopoly and made the simple psychopathic law to play into their hands as testimony in support of their theocratic infallibility. That useful compiler of valuable psychic facts, the Chevalier G. Des Mousseaux, scrapes on this papal violincella with great zeal. With him all mesmeric healings are effected by the devil. “When the magnetic agent operates upon the evils of the body, experience proves as an infallible truth, that it does not heal them without causing acute pains, or without risk to life, which it often destroys! Its cures are exasperatingly brief; perfect ones are the exception; the evil that it expels from one organ is often replaced in another organ by an evil still more desperate, and the sicknesses it dissipates are liable to cruel relapses.”† His several volumes contain hundreds of reports of cases in which the devil has shown his Satanic power by healing the sick and doing all sorts of wonders. And that we may have the most unanswerable proof that the mesmeric fluid has manifested itself similarly in all ages, he collects from the writings of the ancient the testimonies which they have left on record.

* The “Modern Bethesda, or The Gift of Healing Restored.” Edited by A. E. Newton. New York: Newton Pub. Co.

† “La Magie au XIX^{me} Siècle.” p. 327. (Paris: 1864, Henri Plon).

Nothing could be more sarcastic than his arraignment of the Academies of Science and the medical profession for their stupid incredulity as to the occurrence of these marvels. Verily this is an author to be studied by the intelligent psychologist, however much he may be disposed to laugh at his Catholic bias and his blind resort to the theory of a non-existent devil to explain away the beneficent power to heal disease which so many philanthropic men in all epochs have exercised. It is not in the least true either that mesmeric cures are impermanent or that one disease disappears only to be replaced by a worse one. If the operator be healthy and virtuous and knows his science well, his patients will be effectually restored to health in every instance where his or her own constitution is favourably disposed to receive the mesmeric aura. And this leads us to remark that Dr. Newton has not sufficiently explained the curative action of faith nor its relation to the mesmeriser's healing power. The familiar analogy of the law of electric and magnetic conduction makes all plain. If a metallic body charged with +Electricity be brought into contact with a body negatively electrified, the +fluid is discharged from the first into the second body. The phenomenon of thunder and lightning is an example in point. When two bodies similarly electrified meet they mutually repel each other. Apply this to the human system. A person in health is charged with positive vitality—*pran*, *Od*, *Aura*, *electromagnetism*, or whatever else you prefer to call it: one in ill-health is negatively charged: the positive vitality, or health element, may be discharged by an effort of the healer's will into the receptive nervous system of the patient: they touch each other, the fluid passes, equilibrium is restored in the sick man's system, the *miracle* of healing is wrought, and the lame walk, the blind see, deaf hear, dumb speak, and humours of long standing vanish in a moment! Now, if besides health, power of will, knowledge of science, and benevolent compassion on the healer's part, there be also faith, passivity, and the requisite attractive polarity, on that of the patient, the effect is the more rapid and amazing. Or, if faith be lacking and still there be the necessary polaric receptivity, the cure is still possible. And, again, if there be in the patient alone a faith supreme and unshakable in the power of a healer, of a holy relic, of the touch of a shrine, of the waters of a well, of a pilgrimage to a certain place and a bath in some sacred river, of any given ceremonies, or repetition of charms or an amulet worn about the neck—in either of these or many more agencies that might be named, then the patient will cure himself by the sole power of his pre-disposed faith.* And this rallying power of Nature's forces goes in the medical books under the name of *Vis*

* That excellent journal, *The Times of Ceylon*, in its number for February 7th, prints the following facts which illustrate the recuperative power of the imagination: "I have recently read an account of what is termed a 'faith-cure' which took place with the famous Sir Humphrey Davy when quite a young man. Davy was about to operate on a paralytic patient with oxygen gas, — but before beginning the inhalation, Davy placed a thermometer under the patient's tongue to record his temperature. The man was much impressed with this and declared with much enthusiasm that he was already much relieved. Seeing the extraordinary influence of the man's imagination, Davy did nothing more than gravely place the thermometer under his tongue from day to day, and in a short time he reported him cured". I can relate a perfect faith-cure of a desperate case of dysentery in one of our planting districts, by a medical practitioner well-known at the time, Dr. Baylis, who practised on his own account in the Kallibokke valley and Knuckles district. He had just returned from a visit to India, having left his assistant in charge, and on his return was much distressed to learn that a favorite patient of his, the wife of an estate manager, was desperately ill with dysentery and not expected to live more than a day or two, being almost *in extremis*. She had been gradually sinking under the debilitating effects of the terrible disease, and there was nothing more to be done as the doctor found the treatment to have been all that he could have adopted. Wishing to see the patient before her death, he at once went to the estate, and on seeing him she expressed great pleasure, saying in faint tones she knew she should recover now that he had come to attend her, as she had such complete confi-

Medicatrix Natura—the Healing Power of Nature. It is of supreme importance that the one who attempts to heal disease should have an absolute and implicit faith (a) in his science; (b) in himself. To project from himself the healing aura he must concentrate all his thought for the moment upon his patient, and *WILL* with iron determination that the disease shall depart and a healthy nervous circulation be re-established in the sufferer's system. It matters nothing what may be his religious belief, nor whether he invoke the name of Jesus, Rama, Mahommed or Buddha; he *must believe in his own power and science*, and the invocation of the name of the founder of his particular sect, only helps to give him the confidence requisite to ensure success. Last year in Ceylon, Col. Olcott healed more than fifty paralytics, in each case using the name of Lord Buddha. But if he had not had the knowledge he has of mesmeric science, and full confidence in his psychic power and the revered Guru whose pupil he is, he might have vainly spoken his simple religious formula to his patients. He was treating Buddhists, and therefore the invocation of Sakya Muni's name was in their cases as necessary as was the use of the name of Jesus to P re Gassner and the other many healers of the Romish Church who have cured the sick from time to time. And a further reason for his using it was that the cunning Jesuits of Colombo were preparing to convince the simple-minded Singhalese that their new spring near Kelanie had been endowed with exceptionally miraculous healing powers by the Virgin Mary.

Those who may, after reading our remarks, feel a call to heal the sick, should bear in mind the fact that all the curative magnetism that is forced by their will into the bodies of their patients, *comes out of their own systems*. What they have, they can give; no more. And as the maintenance of one's own health is a prime duty, they should never attempt healing unless they have a surplus of vitality to spare, over and above what may be needed to carry themselves through their round of duties, and keep their systems well up to tone. Otherwise they would soon break down and become themselves invalids. Only the other day a benevolent healer of London died from his imprudent waste of his vital forces. For the same reason, healing should not be attempted to any extent after one has passed middle life: the constitution has not then the same recuperative capacity as in youth. As the old man cannot compete with the fresh youth in athletic contests, so he can no more hope to rival him in healing the sick; to attempt it is sheer folly; to ask it of him simple ignorance and selfishness. We make these reflections because requests have been made from many quarters that Col. Olcott would visit them and publicly heal the sick as he did in Ceylon. To say nothing of the fact that he is now a man of past fifty years of age, and burdened with a weight of official duty that would break down any person, not sustained like him by exceptional influences, we need only reflect that the suffering sick throughout India are numbered by the tens of thousands, and that for him to be himself known as healer would be to insure his being mobbed and almost torn to pieces in every city. If in a small place like

dence in him. At her request he remained in the house, but no change in her medicine was made. Strange to say she at once began to recover, and at the end of a week was able to walk with him in the garden.

"Such was the result with the patient. On the mind of the doctor the cure had the effect of causing him to lose all confidence in the efficacy of medicine; he abandoned allopathy as a delusion, took to hom opathy as the only true practice, and necessarily lost many of his patients; and eventually left the country and settled in California as a farmer, where he was drowned a few years ago. The late Dr. Baylis was a marvellously gifted man in many respects, but, like many other clever men, very impulsive. He was inclined to be a believer in Buddhism and actually named one of his children Buddha."

Galle, our Head-Quarter building was thronged by two and three hundred patients a day, the road was crowded with carts, litters, and hobbling cripples, and the President was often unable to find time to get even a cup of tea before 5 P.M., what would it be in our Indian cities, those hives of population where every street would pour out its quota of invalids? If like Newton, he had practised healing all his life, and he could cure by a touch the case would be different. As it is, all he can do is that which he has been doing, viz., to teach eligible members of the Theosophical Society the secrets of mesmeric psychopathy, on the simple condition that it shall never be used as a means of pecuniary gain or to gratify any sinister motive.

BY "BELL, BOOK, AND CANDLE."

LEAVES FROM THE NOTE-BOOK OF A MISSIONARY PRIEST.

NOT with the object of vindicating the Asiatic people from any charge of superstition that may lie against them, but only to show that in Western countries under all its boasted enlightenment, the self-same belief in demoniac obsession obtains as among them, we have heretofore cited cases which have appeared in current literature similar to the very curious one we now quote. The narrative is taken from the *Catholic Mirror*, a most conservative journal of the Romish Church in America; in fact, as it announces itself, "Official Organ of the Archbishop of Baltimore, Bishops of Richmond and Wilmington, and the Vicar-Apostolic of North Carolina." What it admits is, therefore, not to be coughed down or put aside; its voice is that of authority. The strong mediæval flavour which pervades the present story adds a greater zest to it. Its chief value to the intelligent psychologist is in showing (a) that the phenomenon of so-called obsession survives to our day, despite scientific progress; (b) that the possibility of overcoming the abnormal condition by means of rituals and prayers (*mantrams*) is claimed by the Church to be true; (c) that the self-same abnormal psycho-physiological symptoms show themselves in Christian and heathen countries, where almost identical remedies are employed. In the one case the power of exorcism is claimed as a divine gift from the Christian god, and in the other as coming from the god Rama, conqueror of Rawan; that is all. And if exorcism be impossible by Hindu priests in India, it must be equally impossible by Romish priests in Canada or at Rome. For *Hysteria* is the obsessing devil in both instances.

We have a certain respect for sceptics who laugh with equal scorn at the credulity of phenomenalists whether inside or outside their own Church. But our feeling is quite the reverse for those who, while making merry at the expense of all others for credulity, are ready to swallow identical stories if alleged by their own ecclesiastics to be miraculous. The most staggering recitals of occult phenomena that have been taken from 'heathen' sources into our journal, do not surpass, if they equal, the report of this missionary priest in the elements of credulity, blind faith, and impossibility; and yet, the occultist will no more deny the essential facts of this case than those of the others. We will watch with amused curiosity the tone that will be assumed by our critics in speaking of this affair. The reader will bear in mind that henceforward it is the editor of the *Catholic Mirror* who is telling the story. Such comments as we may have to make will be confined to the foot-notes:—

The following extraordinary narrative was related in our (*C. M.*'s) presence some years ago by a venerable and worthy priest, formerly attached to a diocese, but now a member of a religious order; and it was subsequently written out at our request with a view to publication. We thought it would prove edifying and instructive to a large number of readers. The MS. has lain in our

desk for a long time; for several reasons we hesitated about publishing it, and it is only after a critical investigation, and consultation with persons whose judgment is entitled to the highest regard, that we have decided to do so. There can be no doubt that cases of diabolical possession are sometimes met with, and we believe this to be a genuine one. They are of frequent occurrence in missionary countries, and, though rare in Christian communities, there are, perhaps, more instances than most persons imagine. We have heard of as many as eight well-authenticated cases in the United States alone; one of these, a most remarkable one, was mentioned to us by a Bishop, who, if we remember rightly, was himself the exorcist. Another case that we have in mind, and which we investigated somewhat, occurred in a Protestant family at the East, and resulted in the conversion of all its members, one of whom, we believe, is to become a priest.*—(*Ed. Cath. Mirror.*)

Many persons hardly believe in the devil at all, from believing so little in God.† Although the reality of diabolical possessions is a truth which the Holy Scripture abundantly establishes, there are many who scout the idea of devils being permitted to be on this earth of ours. They call it a superstition, and have a way of their own for explaining whatever is related in the Lives of the Saints on this subject. Satan may be looked upon as a mere abstract idea, to be taken as the personification of evil, but this is not Catholic doctrine by any means. Archbishop Vaughan has said somewhere: "As men get misty in their notions of the God-man, they become vague in their belief in him whose power that God came to crush."‡ That there are diseases known to science with symptoms very similar to demoniacal possession, there can be no doubt, and that they have sometimes been mistaken for it is not surprising. It is not necessary to attribute to the agency of the devil whatever is mysterious or phenomenal, and that cannot immediately be accounted for otherwise. Catholics are guilty of no such folly. In cases of possession, the Church proscribes rules for determining their genuineness. The fact that forms of exorcism have been employed by the ministers of religion from the earliest ages of Christianity, and that they are still retained in our Rituals, is proof enough that the Church believes that the devil can, and sometimes does, exercise power on earth in a palpable manner; that cases of demoniacal possessions have taken place in the past, and that they still occur. It was prophesied by our blessed Lord that the casting out of devils would be one of the signs that shall follow them that believe.—§

I sailed from Havre on the steamer *Arago*, February 1, 1858, en route for the American mission and the State of

* Just before his lamented death, Rev. Father Finotti prepared a full account of the remarkable Wizard Clip case related in the Life of Prince Gallitzin by Miss Brownson.—*Ed. C. M.*

† We think it due to quite another reason. Those capable of sincerely believing in a just and omnipotent deity are unable to believe in a Devil. If anything has been calculated to make the Western world lose all faith in Religion, it is this absurd and cruel dogma which enforces upon all Christians belief in the Devil.—*Ed. T.*

‡ And why could he not have crushed the power of the Devil without moving from heaven? Why should "that God" have had to "come" to our earth? He was not here already, then, before the year one? So there was at least one entire globe where God was not present, despite the claim of his Omnipresence. And if he created everything in the heavens above as well as in the earth beneath, why did he create such a devil?—*Ed. T.*

§ And the words, "In my name shall they cast out devils" (Mark xvi. 17-18) are followed by these others—"they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." This, is, we are told, what Jesus promised to "them that believe." Having known Christian orthodox exorcisers and many other persons who "believed" most sincerely, we yet have never met one, least of all a *padri*, who would consent to either drink a glass of poison, or take a cobra by its tail. Why is this? The "casting out of the devils" is only one of the signs that should "follow them that believe." Is it because faith is but one-fifth of what it used to be?—*Ed. T.*

**** Arriving safely in New York, I proceeded directly to the Archbishop, who appointed me to give a mission in three French settlements. I reached *at night, no one being aware of my arrival*. On the following morning a man stopped me on the street, and asked me very politely if I was not a Catholic priest, and, upon my replying in the affirmative, he exclaimed :

“OH, THEN, IT IS TRUE—TOO TRUE: IT IS THE DEVIL!”

In reply to my request for an explanation of this strange expression, he said: “Oh, Father! my daughter has been possessed by the devil for many years; I see it all now!”

“You must not believe that so easily,” I replied.

“How can I doubt it,” he answered, “when only last night she told me that a ‘black coat’ had come to—, and repeated it this morning, saying: ‘You must go; you will find him; you must bring him. Oh!’ said she (or rather the devil), ‘how foolish I have been to take possession of this girl! Now I shall suffer; he comes to torment and expel me.’ † I was so struck by the talk that I started mechanically rather than believing that I should actually find you; but now that you are here, will you not kindly come and judge for yourself? It is only five miles distant: you can return again this evening. I came on horseback, but I will saddle another horse while you are taking breakfast.” I assented.

During our ride he acquainted me with all the particulars of the case.

“When my daughter was three years of age—she is now fifteen—she went, as was her custom, to play with the child of a widow at a neighbouring house; the woman gave her some toast and molasses; when she returned home, she complained of uneasiness in the stomach, and from that time forward became melancholy, and lost the cheerfulness and good health she had previously enjoyed. She was strange in her motions; not positively ill, but always complaining of a weight on her stomach. She would not perform as usual little services about the house, but would act in an awkward and whimsical manner. Such has been the state of the child during the past twelve years.” I learned later that the mother—who, on one occasion, during the feast of the Purification of the Blessed Virgin, gave the girl some *blessed tea* to drink, when suddenly she broke out in a rage, slapped her mother, and exclaimed: “Oh! I am found out—I must speak now! but thou shalt pay for it.” Then the father, gently interposing, said: “What is that?”—calling her by name—“you strike your mother!”

“It is not—who is here, it is I,” was the answer, in a rough, hollow voice, and growling like a dog.

“Who art thou?” said the father.

“I am the devil,” was the answer, in similar tones.

“If thou art the cursed one,” replied the father, “give the reason why thou hast taken possession of my daughter.”

“No,” said he, “I won’t. What a fool I have been to come here! Now I must be tormented; he is coming; he is on the sea” (words which were not then understood. I was, indeed, on sea at that time, having embarked at Havre as above mentioned, just the day previous). For a month she was more or less in fits of rage. About the end of February she said again: “He has arrived at last, he will come soon.” When asked whom she meant, she replied: “He that must expel me; and there shall be two.” So much I learned of the facts that preceded my arrival. The mother then repeated what her husband had already told me about the girl’s reference to me during the previous evening.

* Our motive for the suppression of names in this relation will be obvious when we state that most, if not all, of the persons are still living. However, neither the narrator, who is well known to us, nor the other priest who witnessed the manifestations, would object to have their names given if it were thought expedient.—*Ed. C. M.*

† Now really that must have been an idiotic devil! For had he but kept quiet, no one, least of all the new comer, could have ever found him out; hence would not have turned him out of his chosen premises.—*Ed. T.*

I was truly surprised at this narrative, seeing clearly that the devil meant me. I said that I would see the girl, but first I recommended myself to God by kneeling down and reciting the *VENI CREATOR*.

(To be continued.)

FRAGMENTS OF OCCULT TRUTH.

BY A LAY CHIELA.

No. VII.

THE HUMAN LIFE WAVE.

PREVIOUS essays will have given the reader a general idea of the way in which the great evolutionary life-wave sweeps round and round the seven worlds which compose the planetary chain of which our earth is a part. Further assistance may now be offered with the view of expanding this general idea, into a fuller comprehension of the processes to which it relates. And no one additional chapter of the great story will do more towards rendering its character intelligible, than an explanation of certain phenomena connected with the progress of worlds, that may be conveniently called Obscurations.

Students of occult philosophy who enter on that pursuit with minds already abundantly furnished in other ways, are very liable to misinterpret its earlier statements. Every thing cannot be said at once, and the first broad explanations are apt to suggest conceptions in regard to details which are most likely to be erroneous with the most active-minded and intelligent thinkers. Such readers are not content with shadowy outlines even for a moment. Imagination fills in the picture, and if its work is undisturbed for any length of time, the author will be surprised afterwards to find that later information is incompatible with that which he had come to regard as having been distinctly taught in the beginning. Now in these *Fragments* the writer’s effort is to convey the information in such a way that hasty weed growths of the mind may be prevented as far as possible, but in this very effort it is necessary sometimes to run on quickly in advance, leaving details,—even very important details to be picked up during a second journey over the old ground. So now the reader must be good enough to go back to the explanation given in Fragment IV. of the evolutionary progress through the whole planetary chain.

Some few words were said even in that Fragment, concerning the manner in which the life impulse passed on from planet to planet in “rushes or gushes; not by an even continuous flow.” Now the course of evolution in its earlier stages is so far continuous that the preparation of several planets for the final tidal wave of humanity may be going on simultaneously. Indeed the preparation of all the seven planets may, at one stage of the proceedings, be going on simultaneously, but the important point to remember is that the main wave of evolution,—the foremost growing wave,—cannot be in more than one place at a time. The process goes on in the way which may now be described, and which the reader may be the better able to follow, if he constructs either on paper or in his own mind a diagram consisting of seven circles (representing the worlds,) arranged in a ring. Calling them A, B, C, &c., it will be observed from what has been already stated that circle (or globe) D, stands for our earth. Now the kingdoms of Nature as known to occultists, be it remembered, are seven in number, three, having to do with astral and elementary forces, preceding the grosser material kingdoms in the order of their development. Kingdom 1 evolves on globe A, and passes on to B, as kingdom 2 begins to evolve on A. Carry out this system and of course it will be seen that

kingdom 1 is evolving on globe G, while kingdom 7, the human kingdom, is evolving on globe A. But now what happens as kingdom 7 passes on to globe B. There is no eighth kingdom to engage the activities of globe A. The great processes of evolution have culminated in the final tide wave of humanity,—which as it sweeps on, leaves a temporary lethargy of nature behind. When the life wave goes on to B, in fact, globe A passes for the time, into a state of obscurity. This state is not one of decay, dissolution or anything that can properly be called death. Decay itself, though its aspect is apt to mislead the mind, is a condition of activity in a certain direction, this consideration affording a clue to the meaning of a great deal which is otherwise meaningless, in that part of Hindu mythology which relates to the deities presiding over destruction. The obscurity of a world is a total suspension of its activity: this does not mean that the moment the last human monad passes on from any given world, that world is paralysed by any convulsion, or subsides into the enchanted trance of a Sleeping Palace. The animal and vegetable life goes on as before, for a time, but its character begins to recede instead of to advance. The great life-wave has left it and the animal and vegetable kingdoms gradually return to the condition in which they were found when the great life-wave first reached them. Enormous periods of time are available for this slow process by which the obscured world settles into sleep, for it will be seen that obscurity in each case lasts six times* as long as the period of each world's occupation by the human life-wave. That is to say, the process which is accomplished as above described in connexion with the passage of the life-wave from globe A to globe B, is repeated all along the chain. When the wave passes to C, B is left in obscurity as well as A. Then D receives the life wave, and A, B, C are in obscurity. When the wave reaches G, all the preceding six worlds are in obscurity. Meanwhile the life-wave passes on in a certain regular progression, the symmetrical character of which is very satisfactory to scientific instincts. The reader will be prepared to pick up the idea at once, in view of the explanations already given of the way in which humanity evolves through seven great races, during each round period on a planet,—that is to say, during the occupation of such planet by the tidal wave of life. The fourth race is obviously the middle race of the series. As soon as this middle point is turned, and the evolution of the fifth race on any given planet begins, the preparation for humanity begins on the next. The evolution of the fifth race on D for example, is commensurate with the evolution, or rather with the revival of the mineral kingdom on E, and so on. That is to say, the evolution of the sixth race on D, coincides with the revival of the vegetable kingdom on E, the seventh race on D, with the revival of the animal kingdom on E, and then when the last monads of the seventh race on D, have passed into the subjective state or world of effects, the human period on E begins and the 1st race begins its development there. Meanwhile the twilight period on the world preceding D, has been deepening into the night of obscurity in the same progressive way, and obscurity there has definitely set in when the human period on D, is past its half way point. But just as the heart of a man beats and respiration continues, no matter how profound his sleep, there are processes of vital action which go on in the resting world even during the most profound depths of its repose. And these preserve, in view of the next return of the human wave, the results of the evolution that preceded its first arrival. Recovery for the reawakening planet is a larger process than its subsidence into rest, for it has to attain a higher degree of perfection against

the return of the human life-wave, than that at which it was left when the wave last went onward from its shore. But with every new beginning, Nature is infused with a vigour of its own—the freshness of a morning,—and the later obscurity period, which is a time of preparation and hopefulness as it were, invests evolution itself with a new momentum. By the time the great life wave returns, all is ready for its reception.

In the first essay on this subject it was roughly indicated, that the various worlds making up our planetary chain were not all of the same materiality. Putting the conception of spirit at the north pole of the circle and that of matter at the south pole, the worlds of the descending arc vary in materiality and spirituality, like those of the ascending arc. This variation must now be considered more attentively if the reader wishes to realise the whole processes of evolution more fully than heretofore.

Besides the earth, which is at the lowest material point, there are only two other worlds of our chain which are visible to physical eyes,—the one behind and the one in advance of it. These two worlds, as a matter of fact, are Mars and Mercury,—Mars being behind and Mercury in advance of us,—Mars in a state of entire obscurity now as regards the human life-wave, Mercury just beginning to prepare for its next human period.*

The two planets of our chain that are behind Mars, and the two that are in advance of Mercury, are not composed of an order of matter which telescopes can take cognisance of. Four out of the seven are thus of an etherial nature, which people who can only conceive matter in its earthly form, will be inclined to call immaterial. But they are not really immaterial at all. They are simply in a finer state of materiality than the Earth, but their finer state does not in any way defeat the uniformity of Nature's design in regard to the methods and stages of their evolution. Within the scale of their subtle "invisibility," the successive rounds and races of mankind pass through their stages of greater and less materiality just as on this Earth; but whoever would comprehend them, must comprehend this Earth first, and work out their delicate phenomena by correspondential inferences. Let us return therefore to the consideration of the great life-wave, in its aspects on this planet.

Just as the chain of worlds treated as a unity, has its north and south, its spiritual and material pole,—working

* It may be worth while here to remark for the benefit of people who may be disposed, from physical science reading, to object that Mercury is too near the Sun, and consequently too hot to be a suitable place of habitation for Man,—that in the official report of the Astronomical Department of the United States on the recent "Mount Whitney observations," statements will be found that may check too confident criticisms of occult science along that line. The report in question was republished in *Nature*, and for the most part, within the last six months, in some of the Indian newspapers. The results of the Mount Whitney observations on selective absorption of solar rays showed, according to the official reporter, that it would no longer be impossible to suggest the conditions of an atmosphere which should render Mercury habitable, at the one extreme of the scale, and *Saturn* at the other. We have no concern with *Saturn* at present, nor if we had to explain on occult principles the habitability of Mercury, should we set to work with calculations about selective absorption. The fact is that ordinary science makes at once too much and too little of the Sun, as the store-house of force for the solar system,—too much in so far as the heat of planets has a great deal to do with another influence quite distinct from the Sun, an influence which will not be thoroughly understood till more is known than at present about the correlations of heat and magnetism, and of the magnetic, meteoric dust, with which inter-planetary space is pervaded. However it is enough,—to rebut any objection that might be raised against the explanations now in progress, from the point of view of loyal devotees of last year's science,—to point out that such objections would be already out of date. Modern science is very progressive,—this is one of its greatest merits,—but it is not a meritorious habit with modern scientists to think, at each stage of its progress, that all conceptions incompatible with the stage reached, must necessarily be absurd. If the present essay had been written twelve months ago, and remember that as regards the information it contains it might have been written twelve milleniums ago,—we could have said nothing more than the sentence last written, had some one argued in reference to Mercury, that Mr. Proctor had summed up all that could be said on the question, and had given judgment against its habitability. As it happens in this matter, Mount Whitney has risen up to refute the Proctorian judgment,—refuting it by wrong arguments indeed, but by arguments that will be acceptable in the Proctorian arena.

* Or we may say five times, allowing for the half period of morning which precedes and the half period of evening which follows the day of full activity.

from spirituality down through materiality, up to spirituality again,—so the rounds of mankind constitute a similar series which the chain of globes itself might be taken to symbolise. In the evolution of man in fact, on any one plane as on all, there is a descending and an ascending arc; spirit, so to speak, transforming itself into matter, and matter resolving itself into spirit. The lowest or most material point in the cycle thus becomes the inverted apex of physical intelligence, which is the masked manifestation of spiritual intelligence. Each round of mankind evolved on the downward arc (as each race of each round if we descend to the smaller mirror of the cosmos) must thus be more physically intelligent than its predecessor, and each in the upward arc must be invested with a more refined form of mentality commingled with greater spiritual intuitiveness. In the first Round therefore we find man, a relatively ethereal being compared even on earth with the state he has now attained here, not intellectual but super-spiritual. Like the animal and vegetable shapes around him, he inhabits an immense but loosely organised body. In the second Round he is still gigantic and ethereal, but growing firmer and more condensed in body—a more physical man, but still less intelligent than spiritual. In the third Round he has developed a perfectly concrete and compacted body, at first the form rather of a giant ape than of a true man, but with intelligence coming more and more into the ascendant. In the last half of the third Round his gigantic stature decreases, his body improves in texture, and he begins to be a rational man. In the fourth Round intellect, now fully developed, achieves enormous progress. The dumb races with which the Round begins, acquire human speech as we understand it. The world teems with the results of intellectual activity and spiritual decline. At the half way point of the fourth Round here, the polar point of the whole seven-world period is passed. From this point onwards the spiritual ego begins its real struggle with body and mind to manifest its transcendental powers. In the fifth Round the struggle continues, but the transcendental faculties are largely developed, though the struggle between these on the one hand, with physical intellect and propensity is fiercer than ever, for the intellect of the fifth Round as well as its spirituality is an advance on that of fourth. In the sixth Round humanity attains a degree of perfection both of body and soul,—of intellect and spirituality, which ordinary mortals of the present epoch will not readily realise in their imaginations. The most supreme combinations of wisdom, goodness and transcendental enlightenment which the world has ever seen or thought of, will represent the ordinary type of manhood. Those faculties which now, in the rare efflorescence of a generation, enable some extraordinarily gifted persons to explore the mysteries of Nature and gather the knowledge of which some crumbs are now being offered (through these writings and in other ways) to the ordinary world, will then be the common apanage of all. As to what the seventh Round will be like, the most communicative occult teachers are solemnly silent. Mankind in the seventh Round will be something altogether too god-like for mankind in the fourth Round to forecast its attributes.

During the occupation of any planet by the human life-wave, each individual monad is inevitably incarnated many times. This has been partly explained already in Fragment No. V. If one existence only be passed by the monad in each of the branch races through which it must pass at least once, the total number accomplished during a Round period on one planet, would be 343 ,—the third power of 7 . But as a matter of fact each monad is incarnated twice in each of the branch races, and also comes in, necessarily for some few extra incarnations as well. For reasons which is not easy for the outsider to divine, the possessors of occult knowledge are especially reluctant to give out numerical facts relating to cosmogony,

though it is hard for the uninitiated to understand why these should be withheld. At present, for example, we shall not be able to state what is the actual duration, in years, of the Round period. But a concession which only those who have long been students of occultism by the old method will fully appreciate, has been made about the numbers with which we are immediately concerned; and this concession is valuable at all events, as it helps to elucidate an interesting fact connected with evolution, on the threshold of which we have now arrived. This fact is that while the earth, for example, is inhabited as at present, by fourth Round humanity, by the wave of human life, that is to say, on its fourth journey round the circle of the worlds, there may be present among us some few persons, few in relation to the total number, who, properly speaking, belong to the fifth Round. Now, in the sense of the term at present employed, it must not be supposed that by any miraculous process, any individual unit has actually travelled round the whole chain of worlds once more often than his compeers. Under the explanations just given as to the way the tide-wave of humanity progresses, it will be seen that this is impossible. Humanity has not yet paid its fifth visit even to the planet next in advance of our own. But individual monads may outstrip their companions as regards their individual development, and so become exactly as mankind generally will be when the fifth Round has been fully evolved. And this may be accomplished in two ways. A man born as an ordinary fourth Round man, may, by processes of occult training, convert himself into a man having all the attributes of a fifth Round man and so become what we may call an artificial fifth-Rounder. But independently of all exertions made by man in his present incarnation, a man may also be born a fifth-Rounder, though in the midst of fourth Round humanity, by virtue of the total number of his previous incarnations.

If x stands for the normal number of incarnations which in the course of nature a monad must go through during a round period on one planet, and y for the margin of extra incarnations into which by a strong desire for physical life he may force himself during such a period, then, as a matter of fact, $24\frac{1}{2} (x \times y)$ may exceed $28x$; that is to say, in $3\frac{1}{2}$ Rounds a monad may have accomplished as many incarnations as an ordinary monad would have accomplished in four complete Rounds. In less than $3\frac{1}{2}$ Rounds the result could not have been attained, so that it is only now that we have passed the half way point of evolution on this half way planet, that the fifth-Rounders are beginning to drop in.

It is not possible in the nature of things that a monad can do more than outstrip his companions by more than one Round. This consideration notwithstanding Buddha was a sixth Round man, but this fact has to do with a great mystery outside the limits of the present calculation. Enough for the moment to say that the evolution of a Buddha relates to something more than mere incarnations within the limits of one planetary chain.

Since large numbers of lives have been recognised in the above calculations as following one another in the successive incarnations of an individual monad, it is important here, with the view of averting misconceptions to point out that the periods of time over which these incarnations range are so great that vast intervals separate them, numerous as they are. As stated above, we cannot just now give the actual duration of the Round-periods. Nor indeed could any figures be quoted as indicating the duration of all Round-periods equally, for these vary in length within very wide limits. But here is a simple fact which has been definitely stated on the highest occult authority we are concerned with. The present *race* of humanity, the present 5th *race* of the 4th Round period, began to evolve about one million of years ago. Now it is not yet finished; but supposing that a million years had constituted the complete life of the race, how would it have been divided up for each in-

dividual monad? In a race there must be rather more than 100, and there can hardly be 120 incarnations for an individual monad. But say even there have been already 120 incarnations for monads in the present race already. And say that the average life of each incarnation was a century, even then we should only have 12,000 years out of the million spent in physical existence, against 988,000 years spent in the subjective sphere, or there would be an average of more than 8,000 years between each incarnation.* Certainly these intervening periods are of very variable length, but they cannot contract to anything less than about 1,500 years, in any case,—leaving out of account of course the case of adepts who have placed themselves quite outside the operation of the ordinary law,—and 1,500 years if not a quite impossibly short, would be an extraordinarily brief interval between two rebirths.

THE CAVE OF THE ECHOES.

A STRANGE BUT A TRUE STORY.†

IN one of the distant governments of the Russian empire in a small town, on the very borders of Siberia, a mysterious tragedy occurred some twenty-five years ago.

About six versts from the little town of P——, famous for the wild beauty of its scenery, and for the wealth of its inhabitants—generally proprietors of mines and iron foundries—stood an aristocratic mansion. Its household consisted of the master, a rich old bachelor, and his brother, a widower and the father of two sons and three daughters. It was known that the proprietor, Mr. Izvertzoff, had adopted his brother's children, and, having formed an especial attachment for his eldest nephew, Nicholas, he had made him the sole heir to his numerous estates.

Time rolled on. The uncle was getting old, the nephew coming of age. Days and years had passed in monotonous serenity, when, on the hitherto clear horizon of the quiet family, appeared a cloud. On an unlucky day one of the nieces took it into her head to study the zither. The instrument being of purely Teutonic origin, and no teacher for its speciality residing in the neighbourhood, the indulgent uncle sent to St. Petersburg for both. After diligent research only one Professor could be found willing to trust himself in such close proximity to Siberia. It was an old German artist, who, sharing equally his earthly affections between his instrument and a pretty blonde daughter, would part with neither. And thus it came to pass that, one fine morning, the old Professor arrived at the mansion with his music-box under one arm and his fair Munchen leaning on the other.

From that day, the little cloud began growing rapidly; for, every vibration of the melodious instrument found a responsive echo in the old bachelor's heart. Music awakens love, they say, and the work begun by the zither was completed by Munchen's blue eyes. At the expiration of six months the niece had become an expert zither-player, and the uncle was desperately in love.

One morning, gathering his adopted family around him, he embraced them all very tenderly, promised to remember them in his will, and wound up by declaring his unalterable resolution to marry the blue-eyed Munchen. After which he fell upon their necks and wept in silent rapture. The family, understanding that they were cheated out of the inheritance, also wept; but it was for another cause. Having thus wept, they consoled themselves and tried their best to rejoice, for the old gentleman was sincerely beloved by all. Not all of them rejoiced though. Nicholas, who had been himself smitten to the heart by the pretty German, and found himself at once defrauded of his belle and his uncle's money, neither rejoiced nor consoled himself, but disappeared for a whole day.

* See in this connection page 35 of Vol. I of *Isis Unveiled*, beginning at the last paragraph of page 34.

† This story is given from the narrative of an eye-witness, a Russian gentleman, very pious, and fully trustworthy. Moreover, the facts are copied from the police records of P——. The eye-witness in question attributes it of course partly to divine interference and partly to the Evil One.—Ed.

Meanwhile, Mr. Izvertzoff had given orders to prepare his travelling carriage for the following morning. It was whispered that he was going to the Government town, at some distance from there, with the intention of altering his will. Though very wealthy, he had no superintendent on his estate, but kept his books himself. The same evening, after supper, he was heard in his room scolding angrily at his servant, who had been in his service for over thirty years. This man, Ivan, was a native of Northern Asia, from Kamtchatka. Brought up by the family in the Christian religion, he was thought very much attached to his master. A few days later, when the first tragic circumstance I am about to relate, had brought all the Police force to the spot, it was remembered that Ivan was drunk on that night; that his master, who had a horror of this vice, had paternally thrashed him and turned him out of his room; and that Ivan had been seen reeling out of the door and heard to mutter threats.

There was on the vast domain of Mr. Izvertzoff a curious cavern, which excited the curiosity of all who visited it. It exists to this day, and is well known to every inhabitant of P. * * * A pine forest, which begins nearly at the garden gate, climbs in steep terraces up to a long range of rocky hills, which it covers with a broad belt of impenetrable vegetation. The grotto leading to this place which is known as the "Cave of the Echoes," was situated about half a mile from the mansion, from which it appeared as a small excavation in the hill side, almost hidden by luxuriant plants, but not so as to prevent any person entering it from being readily seen from the terrace of the house. Entering the grotto, the explorer finds at the rear a narrow cleft, having passed which he emerges into a lofty cavern, feebly lighted through fissures in a ceiling fifty feet high. The cavern itself is immense, and could easily hold between two and three thousand people. A part of it was then paved with flags, and often used in the summer as a ball-room by picnic-parties. Of an irregular oval, it gradually narrows into a broad corridor, which runs for several miles under ground, intercepted here and there by other chambers, as large and lofty as the ball-room, but, unlike the first, impassable otherwise than in a boat, as they are always full of water. These natural basins have the reputation of being unfathomable.

On the margin of the first of these, was a small platform, with several mossy rustic seats arranged on it, and it is from this spot that all the phenomenal echoes are heard in all their weirdness. A word pronounced in a whisper or a sigh seems caught up by endless mocking voices, and instead of diminishing in volume, as honest echoes do, the sound grows louder at every successive repetition, until at last it bursts forth like the repercussion of a pistol-shot, and recedes in a plaintive wail down the corridor.

On the evening in question M. Izvertzoff had mentioned his intention to have a dancing party in this cave on his wedding day, which he had fixed for an early date. On the following morning, while preparing for his departure, he was seen by his family entering the grotto, accompanied only by the Siberian. Half an hour later Ivan returned to the mansion for a snuff-box, which his master had forgotten in his room, and went back with it to the cave. An hour later the whole house was startled with his loud cries. Pale and dripping with water, Ivan rushed in like a mad man and declared that M. Izvertzoff was nowhere to be found in the cave. Thinking he had fallen into the lake, he had dived into the first basin in search of him, and got nearly drowned himself.

The day passed in vain attempts to find the body. The Police filled the house, and louder than the rest in his despair seemed Nicholas, the nephew, who had returned home only to receive the sad tidings.

A dark suspicion fell upon Ivan, the Siberian. He had been struck by his master the night before, and had

been heard to swear revenge. He had accompanied him alone to the cave, and when his room was searched, a box full of rich family jewelry, known to have been carefully kept in M. Izvertzoff's apartment, was found under Ivan's bedding. Vainly did the serf call God to witness, that the box had been given to him in charge by his master himself, just before they proceeded to the cave; that it was the latter's purpose to have the jewelry reset, as he intended it for a wedding present for his bride, and that he, Ivan, would willingly give his own life to recall that of his master, if he knew him to be dead. No heed was paid to him, however, and he was arrested upon a charge of murder. Under the Russian law a criminal cannot, at any rate, be held not in those days, be sentenced for a crime, however conclusive the evidence, unless he confessed his guilt.

After a week passed in useles search, the family arrayed themselves in deep mourning; and, as the will as originally drawn remained without a codicil, the whole of the property passed into the hands of the nephew. The old teacher and his daughter bore this sudden reverse of fortune with true Germanic phlegm, and prepared to depart. Taking his zither again under one arm, he was about to lead his Munchen by the other, when the nephew stopped him by offering himself instead of his departed uncle. The change was found an agreeable one, and, without much ado, the young people were married.

Ten years rolled away again, and we find the happy family at the beginning of 1859. The fair Munchen had become fat and vulgar. From the day of the old man's disappearance, Nicholas had been morose and retired in his habits. Many wondered at the change in him; for now he was never seen to smile. It seemed as if his only aim in life was to find out his uncle's murderer, or rather to bring Ivan to confess his guilt. But the man still persisted that he was innocent.

An only son was born to the young couple, and a strange child it was. Small, delicate and ever ailing, his frail life seemed to hang by a thread. When his features were in repose, his resemblance to his uncle was so striking that the members of the family often shrank from him in terror. It was the pale, shrivelled face of a man of sixty upon the shoulders of a child of nine years. He was never seen to either laugh or play; but perched in his high chair, gravely sat, folding his arms in a way peculiar to the late M. Izvertzoff. He often remained so for hours, motionless and drowsy. His nurses were often seen furtively crossing themselves at night, upon approaching him, and not one of them would consent to sleep alone with him in the nursery. His father's behaviour towards him was still more strange. He seemed to love him passionately, and at the same time to hate him bitterly. He seldom embraced or caressed the child, but would pass long hours watching him, with livid cheek and staring eye, as he sat quietly in a corner, in his goblin-like, old fashioned way. The child had never left the estate, and few outside the family knew him.

About the middle of July, a tall Hungarian traveller, preceded by a great reputation for eccentricity, wealth and mysterious powers, arrived at the town of P—— from the North where, it was said, he had resided for years. He settled in the little town in company with a Schaman or North Siberian magician, on whom he was said to experiment in mesmerism. He gave dinners and parties, and invariably exhibited his Schaman, of whom he felt very proud, for the amusement of his guests. One day the notables of P—— made an unexpected invasion of the domains of Nicholas Izvertzoff, and requested of him the loan of his cave for an evening entertainment. Nicholas consented with great reluctance, and with still greater hesitancy was he prevailed upon to join the party.

The first cavern and the platform beside the bottomless lake glittered with lights. Hundreds of flickering candles and torches stuck in the clefts of the rocks, illuminated the place, and drove the shadows from the mossy nooks and corners, where they had been undisturbed for many years. The stalactites on the walls sparkled brightly, and the sleeping echoes were suddenly awakened, by a confusion of joyous sounds of laughter and conversation. The Schaman, who was never lost sight of by his friend and patron, sat in a corner, entranced as usual. Crouched on a projecting rock, about midway between the entrance and the water, with his lemon-yellow, wrinkled face, flat nose, and thin beard, he looked more like an ugly stone idol than a human being. Many of the company pressed round him and received correct answers to their questions, the Hungarian cheerfully submitting his mesmerised 'subject' to cross examination.

Suddenly one of the party, a lady, remarked that it was in that very cave that old M. Izvertzoff had so unaccountably disappeared ten years before. The foreigner appeared interested, and desired to learn more of the mysterious circumstances. Nicholas was sought in the crowd and led before the eager group. He was the host and he found it impossible to refuse the demanded narrative. He repeated the sad tale in a trembling voice, with a pallid cheek and tears were seen to glitter in his feverish eye. The company were greatly affected, and encomiums upon the behaviour of the loving nephew in honouring the memory of his uncle and benefactor freely circulated in sympathetic whispers. Suddenly the voice of Nicholas became choked, his eyes started from their sockets, and, with a suppressed groan, he staggered back. Every eye in the crowd followed with curiosity his haggard look as it remained riveted upon a weazen little face that peeped from behind the back of the Hungarian.

"Where do you come from? Who brought you here child?" lisped out Nicholas, as pale as death itself.

"I was in bed papa; this man came to me, and brought me here in his arms," simply answered the boy, pointing to the Schaman, beside whom he stood on the rock, and who, with his eyes closed, kept swaying himself to and fro like a living pendulum.

"That is very strange," remarked one of the guests, "for the man has never moved from his place!"

"Good God! what an extraordinary resemblance!" muttered an old resident of the town, a friend of the lost man.

"You lie, boy!" fiercely exclaimed the father, "Go to bed, this is no place for you."

"Come, come," interposed the Hungarian, with a strange expression on his face, and encircling with his arm the slender, childish figure; "the little fellow has seen the double of my Schaman, which roams sometimes far away from his body, and has mistaken the phantom for the man himself. Let him remain with us for a while."

At these strange words the guests stared at each other in mute surprise, while some piously made the sign of the cross spitting aside presumably at the devil and his works.

"By the bye," continued the Hungarian, with a very peculiar firmness of accent, and addressing the company rather than any one in particular, "why should we not try to unravel the mystery hanging over that tragedy, with the help of my Schaman? Is the suspected party still lying in prison?... What? not confessed till now?... This is very strange indeed. But now we will learn the truth in a few minutes! Let all keep silent!"...

He then approached the Tehucktchene, and immediately began his performance without so much as asking the consent of the master of the place. The latter stood rooted to the spot as if petrified with horror, and unable to articulate a sound. Except by him the suggestion was met with general approbation, and the Police Master, Col. S——, approved of the idea very much.

"Ladies and gentlemen," then said the mesmeriser in a miabile tones, "allow me for this once to proceed otherwise than I generally do. I will employ the method of native magic. It is more appropriate to this wild place, and far more effective as you will find, than our European mode of mesmerisation.

Without waiting for an answer, he drew from a bag that never left his person, first, a small drum, and then two little phials—one full of liquid, the other empty. With the contents of the former he sprinkled the Schaman, who fell to trembling and nodding more violently than ever. The air was filled with the perfume of spicy odours and the atmosphere itself seemed to become clearer. Then to the horror of those present, he quietly approached the Tibetan, and taking a miniature stiletto from his pocket, he plunged the sharp steel into the man's forearm, and drew blood from it, which he caught in his empty vial. When it was half filled he pressed the orifice of the wound with his thumb, and stopped the flow as easily as if he had corked a bottle, after which he sprinkled the blood over the little boy's head. He then suspended the drum from his neck, and, with two ivory drum sticks, which were covered with carved magic signs and letters, he began beating a sort of *reveille*, as he said, to drum up the spirits.

The bystanders, half shocked and half terrified at these extraordinary proceedings, eagerly crowded round him, and for a few moments a dead silence reigned throughout the lofty cavern. Nicholas with his face livid and corpse-like stood speechless as before. The mesmerizer had placed himself between the Schaman and the platform when he began slowly drumming. The first notes were muffled, and vibrated so softly in the air that they awakened no echo, but the Schaman quickened his pendulum—like motion, and the child became restless. The drummer then began a low chant, slow, impressive, and solemn.

As the unknown words issued from his lips, the flames of the candles and torches wavered and flickered until they began dancing in rythm with the chant. A cold wind came wheezing from the dark corridors beyond the water, leaving a plaintive echo in its trail. Then a sort of nebulous vapour seeming to ooze from the rocky ground and walls, gathered about the Schaman and the boy. Around the latter the aura was silvery and transparent, but the cloud which enveloped the former was red and sinister. Approaching nearer the platform, the magician beat a louder call on his drum, and this time the echo caught it up with terrific effect! It reverberated near and far, in incessant peals; one wail followed another, louder and louder, until the thundering roar seemed the chorus of a thousand demon voices, rising from the fathomless depths of the lake. The water itself, whose surface, illuminated by many lights, had previously been smooth as a sheet of glass, became suddenly agitated, as if a powerful gush of wind had swept over its unruffled face.

Another chant, and a roll of the drum, and the mountain trembled to its foundation with the canon-like peals which rolled through the dark and distant corridors. The Schaman's body rose two yards in the air, and nodding and swaying, sat, self suspended, like an apparition. But the transformation which now occurred in the boy chilled every one, as they speechlessly watched the scene. The silvery cloud about the boy now seemed to lift him too, into the air; but unlike the Schaman, his feet never left the ground. The child began to grow as though the work of years was miraculously accomplished in a few seconds. He became tall and large, and his senile features grew older, in proportion with the body. A few more seconds, and the youthful form had entirely disappeared. It was *totally absorbed in another individuality, and, to the horror of those present who had been familiar with his appearance, this individuality was old M. Izvertzoff!*

On his temple was a large, gaping wound, from which trickled great drops of blood. The phantom now moved directly in front of Nicholas, who, with his hair standing erect, gazed at his own son, transformed into his uncle with the look of a mad man. This sepulchral silence was broken by the Hungarian, who, addressing the child phantom, asked him, in solemn voice:—

"In the name of the great Master, Him, who has all power, answer the truth, and nothing but the truth. Restless spirit, hast thou been lost by accident, or foully murdered?"

The spectre's lips moved, but it was the echo which answered for them in lugubrious shouts: "Murdered! murdered! mur-der-ed!"

"Where? How? By whom?" asked the conjuror. The apparition pointed a finger at Nicholas, and, without removing its gaze or lowering its arm, retreated backward slowly toward the lake. At every step it took, the younger Izvertzoff, as if compelled by some irresistible fascination, advanced a step toward it, until the phantom reached the lake, and the next moment was seen gliding on its surface. It was a fearful, ghostly scene!

When he had come to within two steps of the brink of the watery abyss, a violent convulsion ran through the frame of the guilty man. Flinging himself upon his knees, he clung to one of the rustic seats with a desperate clutch, and, staring wildly, uttered a long piercing cry of agony. The phantom now remained motionless on the water, and bending its extended finger, slowly beckoned him to come. Crouched in abject terror, the wretched man shrieked until the cavern rang again and again "I did not...no, I did not murder you?"...

Then came a splash, and now it was the boy who was in the dark water, struggling for his life, in the middle of the lake, with the same motionless, stern apparition brooding over him.

"Papa! papa! Save me!...I am drowning,"...cried the piteous little voice amid the uproar of the mocking echoes.

"My boy!" shrieked Nicholas, in the accents of a maniac, springing to his feet; "My boy! Save him! Oh save him!.....Yes, I confess—I am the murderer..... It is I who killed him!" Another splash, and the phantom disappeared. With a cry of horror the company rushed towards the platform, but their feet were suddenly rooted to the ground as they saw amid the swirling eddies, a whitish shapeless mass, holding the murderer and the boy in tight embrace and slowly, slowly sinking into the bottomless lake.

On the morning after these occurrences, when, after a sleepless night, some of the party visited the residence of the Hungarian gentleman, they found it closed and deserted. He and the Schaman had disappeared. Many are among the older inhabitants of P—who remember him, the police-master, Col. S—who dying a few years since in the full assurance that the noble traveller was the Devil. To add to the general consternation, the Izvertzoff mansion took fire, and was completely destroyed on that night. The Archbishop performed the ceremony of exorcism, but the locality is considered accursed to this day. The Government investigated the facts, and—ordered silence.

PICKINGS FROM OUR CONTEMPORARIES.

The Revue Spirite of Paris, for February, publishes a communication from a medium named L. Cephas—which it calls quite pertinently "very original." It is headed GAMBETTA NAPOLEON and announces the stupendous news that the late French Dictator was no other than Napoleon re-incarnated. This re-incarnation having been predestined and preordained by God and the Spirits, there was no fatality in Gambetta's death. The modern Tchengis Khan had "reflected and repented" between his two lives and come to the conclusion that the republic was after all the best form of government for the French people. And now "Gambetta has expiated a portion of the sins of Napoleon." If so, it hardly behooves Bonapartists and the next of kin of the great Napoleon to go on rebel-

ling against "spirits" in trying to restore the lost Dynasty. The best means of cutting the Gordian knot of France's present difficulties would be to convert all the *Napoleonides* and their partisans to spiritism. We offer this advice to the serious consideration of our friends and brothers in France.

Le Bon sens, a Radical journal of Carcassone, France, publishes another interesting communication from the same source. It is a prophecy and emanates from the cerebral ganglia of another medium and seer. We translate it *verbatim et literatim*.

"France has made a great loss, you say, in the persons of two of her sons. Do not despair. Two others will come in their stead (reincarnations of the two departed ones, as we understand) to replace them.

Alsace and Lorraine will be restored to us after a terrible war which is going to take place between Germany and Russia, a war into which France will be dragged in. It will be favourable to the allied armies. Austria will be at first with Prussia; but she will soon forsake her; for Hungary and all the Slavonians of that Empire will compel her to it.

Be full of hope, oh dear friends.

(Signed) LEON GAMBETTA."

At this revelation, a spiritist present exclaimed, "Oh, if it were true!"

Thereupon the "Spirit" (of Gambetta) answered with great animation:

"I swear by the holy name of God, in whom I had the misfortune to disbelieve, that all will come to pass as I say.

Oh God of Justice! Thou wilt not permit that the monstrous iniquity of the spoil of such a beautiful portion of my France should continue!—Adieu."

The world of "Spirits" we see, is rife with politics. The latter entering very little into our programme we will leave it for what it is worth with this short remark, however, that it does seem puzzling, why on the same principle of divine equity, Lothaire II, or Stanislas Leszczinski, or some other respectable ghost whose life preceded the treaties of Munster and Ryswick should not equally claim Alsace and Lorraine as "a beautiful portion of their Austria and Germany?"

The Banner of Light and the *R. P. Journal* of the U. S. A. notify us of the death of Dr. George Beard, the most fierce opponent of spiritualism. The world of science loses an earnest worker, and believers in "spirit" communication acquire thereby a new ally. We prophesy that, as in the case of our much lamented Brother, D. M. Bennett, Dr. Brittan and many other illustrious departed, a week will not pass after his demise that this uncompromising enemy of materialised and other "spirits" will come himself in that role and deliver *pseudo* scientific lectures "through the organism" of some inspirational medium repenting of what he had done and recanting all he had ever said against Spiritualism. Verily, bitter is the thought of death, so long as there exists no law to prevent *inspired* mediums from making any one's spirit" say platitudes that would have forced the living man to cut off his tongue in despair rather than to utter them. We invite the reasonable spiritualist to ponder over the *post-mortem* orations of—the great DARWIN—for instance.

THE *Indian Witness* of Calcutta, after the manner of the majority of the professional modern witnesses in India who, to use the words of a native Judge, "for the consideration of four annas to ten rupees, will give evidence damaging enough to hang four consecutive generations of innocent men"—is once more at its old slanders. Speaking of the "*Ghostology* of the Theosophists," it calls it "an imposture, which the average sceptic thoroughly despises." The *Indian Witness* in saying this fibs as usual; moreover it fathers upon the Theosophists a belief which is thoroughly its own. The Theosophist, unless he happens to be a rabid Spiritualist of the coarser kind, believes in neither holy nor unholy ghost and ghosts. Moreover, what the "average sceptic thoroughly despises" is superstition, or belief in a *supernatural* religion full of divine and satanic miracles—precisely the position of our well-wisher the *Indian Witness*; and what the *educated* Sceptic has a thorough contempt for,—one shared in this by every refined Christian—is the disgusting cant and at the same time the backbiting propensity of the half-educated preacher and missionary; the noisy impertinence of the religious snob and zealot of that class so well represented by some Yankee orators; and—the mountebank performances of half-witted fanatics throwing discredit upon the religion they try to preach. All of these—spiteful

palris, Christian snobs, and irresponsible fanatics, are the subjects of the gushing reverence and respectful patronage of the *Indian Witness*.... What Theosophist under the circumstances but will prefer vilification to laudation at such hands and in such a motley company!

PITY THE POOR "PRINCIPALS!"

THE Theosophical Society is at last relieved of half the burden of its supposed iniquities, the said half being kindly transferred from its long suffering back to that of the "Principals of Indian Colleges," through the kind offices of the local "padris." The Rev. T. Evans of Monghyr is bewailing in the *Indian Evangelical Review* in tones sounding suspiciously like an ugly denunciation the "godlessness" of the hapless "Principals." Says, the Reverend: "Principals of colleges occasionally advertise the giving of atheistical lectures, and invite missionaries to these lectures. They give missionaries an opportunity of defending Christianity. But this shows that they are not only atheists, but very determined atheists. The department is a godless one: and it persecutes Christianity in every way."

Sad—if true. We too invite missionaries to our theosophical lectures, offering them to defend their respective *sectarian* views and doctrines, by either meeting our lecturers on the platform, or explaining them in the columns of our journal. But they will do neither. They will not come out to meet us publicly, nor will they have to say any thing in our magazine, nor reciprocate the politeness. Our "godly" friends are prudent, and prefer having the field all to themselves, wherein they can denounce the "godless" theosophists without any fear of being contradicted. Thus they have always a backdoor opened, through which, in case of necessity, they can quietly slip out "dry from under a shower," and plead *ignorance of facts* whenever caught fibbing and distorting truth about their opponents.

A HEAVY CURSE.

As a specimen of condensed and concentrated episcopal malice, the following ANATHEMA recently sent by the Pope to various Bishops with orders to be read to their parishioners, and hurled by the Archbishop of Santander (Spain) against spiritualists in general, and certain editors in his diocese especially—is truly edifying and Christian. The "accursed ones" are men whose only crime is to have dared to proclaim their preference for civil and religious liberty, over priestly domination. Matching well those famous excerpts from the bulls against liberals issued by the late Pope Pius IX, and collated by Mr. Gladstone a few years ago, this latest inspiration claimed to be received through the Holy Ghost merits a prominent place among them. We translate it *verbatim* from the original, as found in the *St. Petersburg Rebus*, and dedicate our translation to our good friends of the Society of Jesus—that meek and all-forgiving ideal of every divine and human virtue.

BULL OF EXCOMMUNICATION.

"May Almighty God and his holy saints curse the spiritualists and their journals with the perpetual malediction launched against the Devil and his angels! May they be accursed like Judas the traitor, and Julian the apostate; and may they perish like Nero. May the Lord judge them as he judged Dathan and Abiram and command the earth to swallow them alive. May they be crushed and swept away from the face of the earth and all memory of them disappear for ever and ever; and may they be seized with terrible death and hurled alive they and their progeny into hell for damnation everlasting, so as not to leave a seed of themselves upon the surface of the globe. May the few days that are yet in store for them be full of gall and bring on incessant disasters and unhappiness to THE ACCURSED ONES. Let them suffer hunger, thirst and nakedness, and be visited by every unclean disease and pain, through wretched poverty and misery. Accursed be every bit of their property and every blessing and prayer instead of benefitting be changed for them into a curse. Let them be cursed everywhere and at every hour; cursed day and night, sleeping and waking, in eating, in drinking and during fast; cursed when they speak and when they keep silent; cursed at home and abroad; cursed on land and on water; cursed from the top of their heads down to the soles of their feet! May their eyes be blinded, their ears deaf, their tongues dumb and rooted to their palates! Cursed be every member of their family and every limb of their body! Let them be cursed from to-day and for ever! Let light be

changed for them into darkness before the face of the Creator, on the great day of the last Judgment! May their sepulchre be that of dogs and asses! May famished wolves prey upon their corpses and may their eternal company be that of Satan and his angels!"

Who, after reading the above, would dare to deny that the coming of Christ was a gigantic failure, and the claims of his church and followers as gigantic a sham? A wretched chance the poor Theosophists would have if they should be cast upon some island where this theocratic Boanerges enjoyed absolute power!

A CASE OF CLAIRVOYANCE.

SOME time ago, a curious case of clairvoyance happened to a friend of mine at Shihpore. I will not, in the least, color my story in order to invite the attention of your numerous readers, but give the facts in *ipsissima verba* of my friends.

On a moonlit night, my friend, who holds an enviable situation in the Postal Department, sat on the top of his house. He was very morose and sorrowful; for a few days before he had lost his father, and as a matter of fact, his death caused the whole burden of the family to fall on his head. On this particular night, he was absorbed in deep meditation, in comparing his happy past with the deplorable present and the troublesome future. The gay nature, the beautiful landscapes, the cloudless sky, and the bright moon could not make any impression on him nor relieve him of his pain. While he was thus ruminating from one melancholy thought to another, he descried, at a distance, the form of a human being. Gentle readers, call it a form, a shadow, a phantom, or any name you please, but the moving form was that of his dead father. It was then on the road and on its way home. It came to the gate of his house. The gate opened voluntarily as if by magic. His father entered into the vestibule, bolted the door, and proceeded to the inner house. For a while he lost sight of him, but on a sudden he heard distinct and heavy foot-falls in the staircase. The door opened ajar, and his dead father in living form, believe me, appeared before him without any change in his appearance or color. My friend, like Hamlet, was taken by surprise. His hair stood on end, and for some time he lost the courage even to turn his face towards him. A few moments after, he made a bold attempt and looked full in the face of the apparition. The moon was shining on his withered face, and there was not a shadow of doubt in regard to his personality. There was an awful silence reigning for some time. His father at last broke the silence thus:—"My dear boy, why are you so cowed down, care-worn and crest-fallen? Why do you think of me so often? Take courage. I will shortly come to you." With these words he vanished in the air, like a phantom.

My friend who had very little hope of getting any child after the birth of his two daughters, however, soon perceived the truth of his father's words. The day of confinement was not far off, and while every member of the house was on the tiptoe of expectation of seeing a male child, lo! my friend saw one evening a beautiful boy sleeping on his sofa. The boy was pointed out to the females of the house, but to his mortification none could see anything but the clean and white bed itself. On the next day, it so happened that the same sleeping boy first fell to the sight of his consort, whose loud exclamation soon brought a crowd of members around the bedstead. On this occasion, every one secured a full view of the slumbering child. On the third day, his eldest daughter then about six years old, came across this child, and reported the fact to her parents. While the thread of the narration reached this point, his daughter, who was standing by me, corroborated her father's statement by emphatically declaring, "yes, papa, I found a beautiful *khoka* sleeping in your bed."

In due course his wife gave birth to a pretty male child, who, when a year old, seemed to understand everything that went around him. He could retain in his memory almost every word that entered into his ear. He was as grave as Addison, who was reported to have never spoken three sentences together in his whole life. The boy, unlike other boys of his age, would not laugh or cry without reason. This boy is now only three years old.

I hope these lines will draw the attention of the Theosophists in India and the members of the Society for Psychical Research, founded by Mr. Henry Sidgwick.

Yours, &c. H.

PATIYA, CHITTAGONG, 28th February, 1883.

Ed. Note.—Before any "Theosophist" gives his opinion on the above, he will stop to enquire for that of the writer himself. What does he mean?

Are we to understand that his friend's father has reincarnated himself in his newly-born babe and that the "beautiful boy" seen clairvoyantly by several persons was the *mayavi rupa* of the future son and the *kama rupa* of the deceased man? But that would present insuperable difficulties from the occult point of view, and as to the ordinary spiritualistic explanation no strict Theosophist would ever accept it. Rested *savoir* what the Society for Psychical Research will have to say.

MYSTIC STORIES.

[A NUMBER of M.S.S. relating to remarkable incidents within the personal experience of the writers, mostly Fellows of our various Societies, having accumulated on our hands, it will be convenient to lay them before the reader as a connected series; the more so, as the occurrences referred to, cover a wide area of different nationalities, customs, and beliefs, and may thus suggest interesting comparisons. N. B.—No story will be published unless the name of the writer can be given in full.—Ed.]

MEHLADI MATA.

BY HIS HIGHNESS DAJI RAJ, F. T. S., THAKORE SAHEB OF WADHWAN.

THE province of Kathiawar, of which my estate forms a part, is perhaps one of the best adapted in India, to the study of the Black Art, sorcery, or the malicious misuse of Occult Power, since mediumship, or involuntary obsession, is very rife there. The practitioners and subjects of occult thaumaturgy frequently produce their phenomena in the presence of a host of witnesses. Every household has thus its tale of witnesses. I myself, although young in years and much experience, have seen like wonders on two occasions. According to common local tradition, a distant relative of mine, who died about fifty years ago, had learnt the black art, and possessed the "powers" to a wonderful degree. While I was studying in the Rajkumar College at Rajkot, a Mahomedan servant of His Highness the Rajah of Loonawara, gave Rawal Shree Hurree Singhajee Roop Singhjee, F. T. S. of Sihore, and myself, an exhibition of his knowledge in this direction.

Along with a few other persons, we were one day seated in a room, when the Mahomedan, accompanied by another young man, came to us. He commenced beating and playing on a peculiar tom-tom; when the young man soon appeared like one obsessed and began to jump and dance. After a while, the Mahomedan stopped his music and submitted to our examination a long spear. We inspected it very carefully, and after assuring ourselves that it was a good, sound, iron spear, and a dangerous one to use, we returned it to him, after which he at once ran it through the young man's body. The programme having been previously explained to us, we felt more dismayed than surprised at the spectacle; and it was that knowledge of his powers that prevented our being greatly frightened at the act. In a few seconds, he drew out the spear from the transpierced young man, upon whom, on close examination, we could not find a single scar left to mark the wounded spot. Another case. Among my retainers there is a sepoy who, on certain occasions and at certain times can, for the brief duration of a second or two, cut off a part of his tongue and taking it out of the mouth, show it on the palm of his hand and then replace it back. When he re-opens his mouth after a while, not a sign of the severance is observable. Some doctors suggested that this was a case of healing by the first intention? When I however asked for a practical demonstration to substantiate their hypothesis, their intentions failed them.

When I was a boy, an Arab Fakir from Bagdad came to Wadhwan and showed the same feat of transpiercing human flesh with perfect impunity. He thus ran through with the sharp points of iron rods not only his own cheeks, but also those of some persons who were sitting close to him. This was done without a drop of blood being spilt. Nor would this feat leave any other sign of the operation at the wounded spot save a small puncture about the size of a pin's head for a month or two. The men so dealt with, as they told us, were not actually hurt; but the fright, caused by the sudden thrust of the sharp iron through both their cheeks, was as amusing as the feat itself was instructive and wonderful.

The story of the powers and achievements of my relative, alluded to above, though very interesting, is too long to be given along with the above. I will, therefore, reserve it for a future number of the Journal.

HINDU DIVINATION.

By NOBIN K. BANNERJI, F. T. S.

IN my school-days I had the good fortune of witnessing in our neighbourhood, in the suburbs of Calcutta, an instance of the "Batu Chalan" (cup in motion), a mode of divination for the purpose of finding out lost or stolen articles. A relative of ours lost one day a certain article; and as there happened to be then a Hindu diviner close to our place, he was sent for the next morning. A number of persons collected to witness the phenomenon. The man asked for a brass-cup with a round bottom, and some earth from the mouth of a mouse-hole. In Bengal, this earth is called *Indur Mattee*. When these objects were procured, the diviner placed the cup on a bed made of this earth. He then put some water and flour into, and made certain *poojahs* or incantations over it. After that, he asked one of the audience to come forward and to cover the cup with the palm of his right hand. One man came up and tried the experiment—but the cup would not move. He then called for another person. A strongly built man came forward and repeated what the first had done. The cup swayed a little from side to side and then started off at once, dragging, after, irrepressibly as it seemed, the man whose hand was as though rivetted to its top. Followed by the lookers-on, the cup went on, not in a straight line, but spasmodically, jumping over drains, jungles, by-lanes, deserted alleys and unfrequented paths. Some few of us only could follow the enchanted vessel in its entire transit. In the evening and during the next morning, however, we learnt that the cup had travelled in that strange fashion nearly six miles before it came to the door of a house. There the diviner stopped its movement and went inside the house, alone. When he emerged out of it, taking our relative aside he told him that there was no need for him to know who the thief was, but that he ought to be satisfied with the recovery of the lost article, which would be brought back to him in the course of the day. This as we all learned was done, but *how*—no one could ever learn.

The man who held the cup, a near relative of the man who had engaged the diviner, was so much broken down and exhausted by the forced journey that he determined never more to hold another cup.

THE BUGBEARS OF SCIENCE.

HOMŒOPATHY AND MESMERISM.

(Continued from the February Number.)

YEARS since Homœopaths began telling us that extremely small doses of substance are required to produce extremely important effects upon animal organism. They went so far as to maintain that, with the *decrease* of the dose was obtained a proportionate *increase* of the effect. The professors of this new heresy were regarded as charlatans and deluded fools, and treated henceforward as quacks.

Nevertheless, the instance in hand furnished by Mr. Crookes' experiments with radiant matter and the electrical radiometer and now admittedly a fact in modern physical science, might well be claimed by Homœopathy as a firm basis to stand upon. Setting aside such a complicated machinery as human organism, the case can be experimentally verified upon any inorganic substance. No impartial thinker, moreover, would be prepared, we think, to deny *a priori* the effect of homœopathic medicines. The trite argument of the negator—"I do not understand it, therefore it cannot be"—is worn out thread-bare. "As though the infinite possibilities of nature can be exhausted by the shallow standard of our pigmy understanding!" exclaims the author of an article upon Jaeger's *Neuralanalysis* and Homœopathy. "Let us leave aside," he adds, "our conceited pretensions to understand *every* phenomenon, and bear in mind that, if verification of a fact by observation and experiment is the first requisite for its correct comprehension, the next and most important requisite is the close study by the help of those same experiments and observation of the various conditions under which that fact is made to appear. It is only when we have strictly complied with this method that we can hope—and even that not

always—to be brought to correctly define and comprehend it."

We will now collate together some of the best arguments brought forward by this and other impartial writers to the defence of Homœopathy and Mesmerism.

The foremost and most important factor for the discovery and clear understanding of some given secret of nature is—analogy. Adaptation of a new phenomenon to phenomena already discovered and investigated is the first step towards its comprehension. And, the analogies we find around us tend all to confirm instead of contradicting the possibility of the great virtue claimed for the infinitesimals in medicinal doses. Indeed, observation shows in the great majority of cases that the more a substance is reduced to its simplest form, the less it is complicated, the more it is capable of storing energy; *i. e.*, that it is precisely under such a condition that it becomes the most active. The formation of water from ice, steam out of water, is followed by absorption of heat; steam appears here, so to say, as the reservoir of energy; and the latter when spent during the conversion of steam back into water shows itself capable of performing mechanical work, such as the moving of heavy masses, &c. A chemist would tell us that in the majority of cases, to impart energy to substance he has to spend force. Thus, for instance, in order to pass from steam to its compound parts, hydrogen and oxygen, far more expenditure of energy is required than in the process of the transformation of water into aqueous vapour, hydrogen and oxygen appearing relatively as tremendous reservoirs of forces. This store asserts itself in the conversion of that vapour into water, during the combination of hydrogen with oxygen, either under the appearance of heat-effect, or under the shape of an explosion, *i. e.*, the motion of masses. When we turn to substances chemically homogeneous, or elementary substances so called, we find again that the greatest chemical activity belongs to those elements that are the lightest in weight in order to obtain some definite chemical action. Thus, if, in the majority of cases it is observed that the simpler and the more attenuated a substance has become, the more there is an increase of forces in it—then why, we ask, should we deny the same property or phenomenon there, where the masses of substances owing to their minuteness escape our direct observation and exact measurement? Shall we forget that the *great* and the *little*—are relative conceptions, and that infinitude is equally existent and equally unattainable by our senses whether it is on a large or on a small scale?

And now, leaving aside all such arguments that can be tested only by scientific rule, we will turn to far simpler evidence, the one generally rejected, just because it is so common and within the reach of every one's observation. Every person knows how little is required of certain odours to be smelled by all. Thus, for instance, a piece of musc will fill a great space with its odour, there being present in the atmosphere particles of that odoriferous substance everywhere, without a decrease either in the bulk or the weight of the piece being in the least appreciable. We have no means, at any rate, of verifying such a decrease—if there be one. We also all know what strong effects may be produced upon certain sensitive organisms by certain smells, and that these may induce convulsions, swoons and even a condition of dangerous coma. And if the possibility of the influence of infinitesimally small quantities of certain odoriferous substances upon the olfactory nerve need not be questioned at this stage of scientific enquiry, what ground have we in denying the possibility of like influence upon our nerves in general? In the one case the impression received by the nerves is followed by a full consciousness of that fact; in the other it eludes the testimony of our senses; yet the fact of the presence of such an influence may remain the same in both cases, and though beyond the reach of immediate consciousness, it may be admitted to assert itself in certain changes

taking place in our organic functions without attributing the latter—as our allopaths will often do—to chance or the effect of blind faith. Every one can feel, and become cognizant of, the beatings of one's heart, while the vermicular motion of the intestines is felt by no one; but who will deny for that, that the one motion has as great an importance and as objective an existence as the other in the life of an organic being? Thus, the influence of homœopathic doses becomes perfectly admissible and even probable; and the cure of diseases by occult agency,—mesmeric passes and the minutest doses of mineral as well as vegetable substances—ought to be accepted as an ascertained and well verified fact for all but the conservative and incurable apostles of negation.

To an impartial observer it becomes evident that both sides have to be taken to task. The homœopaths—for their entire rejection of the allopathic methods—and their opponents,—for shutting their eyes before facts, and their unpardonable *a priori* negation of what they are pleased to regard without verification as a quackery and an imposition. It becomes self-evident that the two methods will find themselves happily combined at no distant future in the practice of medicine. Physical and chemical processes take place in every living organism, but the latter are governed by the action of the nervous system to which the first place in importance has to be conceded. It is but when a substance is introduced into the organism in a greater or lesser considerable quantity that its direct, gross, mechanical, or chemical effect will be made apparent; and then it acts rapidly and in an immediate way, taking a part in that or in another process, acting in it as it would act in a laboratory vessel, or as a knife might act in the hand of a surgeon. In most cases its influence upon the nervous system acts only in an indirect way. Owing to the smallest imprudence an allopathic dose while it restores to order one process, will produce disorder in the functions of another. But there is another means of influencing the course of vital processes: indirectly, nevertheless very powerfully. This means consists in the immediate, exceptional action upon that which governs supremely those processes—namely—on our nerves. This is the method of homœopathy. The allopaths themselves have often to use means based upon this homœopathic method, and then, they confess to having had to act upon a purely empirical principle. As a case in hand we may cite the following: the action of quinine in an intermittent malarious fever will not be homœopathic: enough of that substance must be given to poison, so to say, the blood to a degree that would kill the malarian micro-organisms, that induce, through their presence, the fever symptoms. But, in every case where quinine has to be administered as a tonic, then its invigorating action has to be attributed rather to the homœopathic than allopathic influence. Physicians will then prescribe a dose which will be virtually homœopathic, though they will not be ready to admit it. Thus, incomplete and perhaps faulty in its details as the instance given may be found upon strict analysis, it is yet believed as proving that the incurable, *a priori* denial of the effects of homœopathic treatment, is less due to the uncompromising rules based upon scientific data, than to a loose examination of those data by means of their analogies.

The recent and interesting experiments by the well known Zoologist and Physiologist of Stuttgart, already mentioned—Professor G. Jaeger—give a brilliant and triumphant corroboration to the righteous claims of homœopathy. In the author's opinion the results obtained by him being amenable to a correct interpretation in figures, "*place homœopathy at once as a branch of medical science, based upon exact physiological data and inferior in nothing to the allopathic methods.*" Professor Jaeger calls his own method *Neuralanalysis*. We will treat of it as embodied by him in a pamphlet bearing the

epigraph: "figures prove" (*Zahlen beweisen*)—in our next number, making extracts from the best reviews of it, by scientific men.

MEDICAL MESMERISM.

BY BROJENDRA NATH BANERJEE, L. M. S., F. T. S.

THAT mesmerism should be an *armamentarium* of all physicians and surgeons is beyond doubt. By the aid of this natural force many wonderful cures have been made. In India Dr. Esdaile first popularised it amongst the educated men. He used to perform major surgical operations on patients mesmerised either by himself or his native assistants. Before the introduction of chloroform as an anæsthetic, mesmerism was the sole reliable means of anæsthetising patients either suffering from agonising pain or undergoing such gigantic surgical operations, as amputation of thighs, &c. &c. These are facts and not theories. Hundreds of learned and respectable men were witnesses to Dr. Esdaile's operations performed at the Hooghly Embarha Hospital. Among the living witnesses I may mention the name of the Rev. K. M. Banerjee. This is, however, not the place to prove what mesmerism is, though it is a matter of great regret that modern physicians have no faith in it. It is not alone surprising but bewildering to me how educated and scientific men can renounce scientific facts. Mesmerism is now as much of, and as perfect a science as Hydrostatics, Dynamics or Electricity, and no longer the theory of a few cracked-brain unscientific men. Its existence has over and over again been proved by such authorities as Dr. Gregory, Professor of Chemistry and Materia Medica, in the Edinburgh University; Von Reicheubach of Germany, Dr. Esdaile of Calcutta, Dr. Elliotson of London, Dr. Charcot, the celebrated Neurologist of France; Dr. Heidenhain, Professor of Physiology in the University of Leipzig; and scores of other equally eminent educated and scientific men. The most sworn antagonists to mesmerism are those who do not know what this force is. It seems very strange that educated men should be led by the hollow arguments of persons thoroughly ignorant of the existence of this natural force. Many who would denounce mesmerism, will yet accept the terms "animal magnetism" or "hypnotism." Dr. Braid, the celebrated surgeon of Manchester, thought that he discovered a new natural force in his hypnotism. I admit that hypnotism is not mesmerism *per se* but is a part and parcel of this force. What is animal magnetism? Nothing but mesmerism, pure and simple.

Of late the Paris correspondent of the *Lancet* found a good deal to ridicule about the mesmeric phenomena produced by M. M. Richet and Duclerc. He admits that Professor Charcot and these gentlemen proved the existence of this force, but still impudently asks *Qui bono?* The subject of hypnotism has attracted the attention in France of such an eminent physician as Dr. Charcot, but I am sorry to note that no one has yet arrived at a definite conclusion as to its uses. It has been admitted on all hands that there is such a thing as hypnotism or animal magnetism, and these savants have practically proved that by the means of this force sleep *can* be produced. But it is a matter of regret that Dr. Charcot asserts that this hypnotism or animal magnetism is of no earthly use to the medical men. And it is a real mystery how this celebrated physician arrived at such an anomalous conclusion once that he had himself admitted that there is such a force by which sleep *can* be produced. Admitting that animal magnetism has no other use than the production of sleep, would not this single fact lead him to value it more than he does? Would it not be infinitely better for suffering mankind as well as for the physicians to produce sleep in diseased persons when necessary without having to drug them? How can Dr. Charcot assert then that hypnotism or animal magnetism is of no earthly use to the physician? How contradictory in his own statements!

Leaving aside foreign authors and foreign results, let us see how we Aryans practised ourselves mesmerism. That it was in use in India from time immemorial is beyond doubt or dispute. Who among us does not know *jhar fook* and mesmerised oil or water? In all cases of pain and convulsive diseases *jhar fook* is still the predominant method of treatment in this part of the country. In Bengal too, mesmerised water *ghee* or oil is used especially by country folks in cases of apthous sores in the mouth, sore throat and various other affections. What do the *Ojhas* do when they treat hysteric patients? Common people, even some intelligent men, believe these *Ojhas* possessed of powers to drive away spooks who molest hysteric patients. These *Ojhas* are simply good mesmerisers. Having mesmerised the patient suffering from some nervous disease, they command mentally that the patient should say that he is visited by *Choots*, or that he is ill on account of the spirit of some dead relative or neighbour troubling him; and then that he should perform some physical feat, such as holding a *ghara* full of water and hung by a piece of rope to his feet, and so on. The patients say and perform exactly what these *Ojhas* mentally wish them to. Hysteric patients, I must say, are completely cured by them and such permanent cures I must admit, are well nigh impossible to the so-called rational method of treatment. How these *Ojhas* bring on the cures is only known to persons devoted to the study of mesmerism.

Can any living learned physician boast of a cure of paralysis of 9 years' standing? It was in vain that I tried to find out such a fact in the records of medical literature. I ransacked 65 volumes of Braithwaite's Retrospect of Medicine, but was disappointed. Nevertheless, no sane man can possibly disbelieve that such a cure *was* performed by Col. Olcott. The man is still living, and the cure is attested by scores of most respectable people—his friends and fellow citizens.

For the last eight months I have been trying mesmerism on some of my patients. The most effective way of mesmerising such as are suffering from intense pain is to press the ball of the right or left thumb of the patient with the ball of the right thumb of the operator. I have succeeded in mesmerising patients in this way without attracting the attention of either the sufferer or the bystanders. I ask for the right hand to feel the pulse, and after ascertaining its nature, I gently press the ball of the thumb as described above. In this way I have been able to relieve patients suffering from intense pain very easily. Among other cases I shall select a few just to show the value of mesmerism and the rapidity of cure or relief effected.

Case No. I.—Babu S. C. C., son of a very rich and respectable man of this city, aged 18, excessively addicted to spirituous liquors, suffering from a trembling of the hands and enlarged liver. I treated him in consultation with my friend Dr. Avinas Chunder Bannerjee, F. T. S., but failed to do him any tangible good. My friend Avinas Chunder suggested that mesmerism might succeed in this case. The boy came into my surgery one evening and I tried to mesmerise him by passes and fixed gaze. I was successful in mesmerising him in less than five minutes' time. He fell into a deep sleep and remained like a corpse. I pricked through his body in several places with a needle without giving him the slightest pain. Fifteen minutes later, I brought him to his senses by reverse passes. That night he slept soundly without the help of chloral and Bromids and looked better next morning. On the following day I mesmerised him a second time before his brothers and other relatives, in about five minutes. After a couple of days I went to see him with my friend Avinas Chunder, when the patient declared that I would not be able to mesmerise him that evening. I tried passes on him and—failed. In about half an hour I determined that I *would* mesmerise him. He persisted that he would not be mesmerized, whereas

I persisted that he must fall into mesmeric coma. I tried passes on him for twenty minutes before I succeeded in producing the desired effect. In order to test the nature of his unconsciousness, Avinas Chunder put a lighted candle under his fingers which were severely burnt, but the patient remained quite *unconscious*. †

Case II.—Babu T. P. M., subject to hepatic colic since a long time. Every kind of narcotic failing to relieve him he passes gall-stones. Homœopathic medicines relieve him in an hour or sometimes in a couple of hours. Once he got such a very severe colic as though he were likely to die the next moment. The best indicated homœopathic medicine was given, but the patient was so restless that I was obliged to try mesmerism. Instead of making passes, I held his thumb as indicated before. As soon as I got hold of the thumb the patient became convulsed and began groaning like a dying man. I thought it was the last of him, so I left off his thumb to examine his heart and pulse. As soon as his thumb was let free, the patient exclaimed that though the pain was less acute, yet something like an electric shock was passing through his hand to his heart and brain, and that it was that shock that made him cry and groan. I again caught hold of his thumb and he fell into a convulsive fit a second time. This once I did not let go the thumb. In five minutes he became free from all pain and fell into a deep sleep. In this way I mesmerised and relieved him from an agonising pain for three consecutive times. For the last three months he has had no fit.

Case III.—The wife of a brother Theosophist was greatly suffering as she was about to miscarry in her third month of gestation. A medical friend of mine giving her seven full doses of chlorodyne without any effect whatever I was asked by our brother to stop and watch the patient during the night. At 10 p. m. in order to save trouble I tried mesmerism by holding her thumb. She knew nothing of my intention. In a couple of minutes she fell into a deep sleep. She perceived something before she fell into it. After an hour she opened her eyes and was free from pain.

Case IV.—A child was suffering from severe convulsions and was under the treatment of my friend Doctor Avinas Chander. At 11 p. m. in the night I was called in by him to see the child. When I arrived I found a celebrated native physician watching the patient. The parents fearing that the fever was due to small-pox, had not administered the mixture prescribed by my friend. Without telling them what I was going to do, I caught hold of the right thumb of the child and after a few minutes mentally ordered him to sit up and ask for water. The child who had not arisen for seven hours at once sat up and asked to drink. His appearance changed into a healthier one, and since this time no more fits molested the little sufferer.

Case V.—One night at 1 a. m. I was called to see a young girl of 17 lying in a comatous state. A medical man who diagnosed the case as apoplexy had been in attendance since 5 p. m. He gave her to smell spirits of camphor, Carbonate of Ammonia, &c., without producing the least effect. Having no resources at hand, I caught hold of her thumb and mesmerised her. As soon as the expression of her face began changing, I knew that she had been mesmerised. I ordered her mentally to sit up and speak. Instantly she sat up and told me that she was all right. This was simply a case of *hysteria*.

ALLAHABAD,
17th February 1883. }

WHENCE THE NAME "LUNATICS"?

It is well known that the moon-beams have a very pernicious influence; and recently this question became the subject of a very animated discussion among some men of science in Germany. Physicians and physiologists begin to perceive at last, that the poets had led them into a trap. They will soon find out, it is to be hoped, that eastern Occultists had more real information about the genuine character of our treacher-

ous satellite than the Western astronomers with all their big telescopes. Indeed—"fair Diana," the "Queen of Night," she, who in "clouded majesty"—

"...unveils her peerless light,
and o'er the dark her silver mantle throws..."

—is the worst—because secret—enemy of her Suzerain, and that Suzerain's children vegetable and animal as well as human. Without touching upon her occult and yet generally unknown attributes and functions, we have but to enumerate those that are known to science and even the profane.

The moon acts perniciously upon the mental and bodily constitution of men in more than one way. No experienced captain will allow his men to sleep on deck during the full moon. Lately it was proved beyond any doubt, by a long and careful series of experiments, that no person—even one with remarkably strong nerves—could sit, lie or sleep for any length of time, in a room lit by moon-light without injury to his health. Every observing housekeeper or butler knows that provisions of any nature will decay and spoil far more rapidly in moon-light than they would in entire darkness. The theory that the cause of this does not lie in the specific perniciousness of the moon-beams but in the well-known fact that all the refrangible and reflected rays will act injuriously—is an exploded one. This hypothesis cannot cover the ground in our case. Thus, in the year 1693, on January 21, during the eclipse of the moon, *thrice* as many sick people died on that day than on the preceding and following days. Lord Bacon used to fall down senseless at the beginning of every lunar eclipse and returned to consciousness but when it was over. Charles the VI, in 1399, became a *lunatic* at every new moon and at the beginning of the full moon. The origin of a number of nervous diseases was found to coincide with certain phases of the moon, especially epilepsy and neuralgia—the only cure for which is, as we know, the sun. After a discussion of many days, the wise men of Germany came to no better conclusion than the implicit confession that: "Though it is a pretty well established fact that there exists some mysterious and nefast connection between the night luminary and most of the human and even animal and vegetable diseases, yet wherein lies the cause of such connection—we are unable, at present, to determine."

Of course not. Who of these great physicians and physiologists but knows since his boyhood that there was in old Greece a widely-spread belief that the magicians, and especially the enchanters and *sorcerers* of Thessaly, had an uncontrollable power over the moon, drawing her down from heaven at will by the mere force of their incantations and producing thereby her eclipses? But that is *all they know* unless they add to it their conviction that the stupid superstition had nothing at all in it at the bottom. Perhaps, they are right, and ignorance, in their case, may be bliss. But the occultists ought not to forget, at any rate, that *Isis* of the Egyptians and the Grecian *Diana* or *Luna* were identical. That both wear the crescent on their heads or the cow's horns, the latter the symbol of the new moon. More than one profound mystery of nature is securely shrouded by the "veils" of *Isis* and *Diana*, who were both the anthropomorphized symbols—or Goddesses of nature, whose priests were the greatest and most powerful adepts of the lands that worshipped the two. The fact alone, that the temple of *Diana* in *Aricia* was served by a priest who had always to *murder his predecessor*, is more than suggestive to a student of Occultism; for it shows him that in the temples of *Diana* the greatest as the most revered of all the goddesses of Rome and Greece—from that of *Ephesus*, one of the seven wonders of the world, down to the said temple of *Aricia*, the same mysterious initiations took place as in the sacred temples of the Egyptian *Isis*:—*i. e.*, the initiator having unveiled the Goddess, or shown the neophyte *naked truth*—had to die. We refer the reader to our foot-note on page 38 (col. 2) in the November *Theosophist* of 1882. Art. "Gleanings from Eliphas Levi."

A SEEKER AFTER GOD.

In silent trance of visionary thought,
Beneath a giant pipal tree o'ergrown
With creepers whence small doves made mellow moan,
Sat like an image of brown marble wrought,
Motionless as a form of carven stone,
The aged eremite. The world was nought
To him, or the world's doings, who but sought
Freedom from bonds of sense. Speechless, alone,

Uncomforted, full fifty years of heat,
And cold and rain he sitting there had braved,
Still brooding on the mysteries of birth,
And life and death. A tiger-skin for seat,
A bowl, a staff with figures quaintly graved,
Were all his portion of the gifts of earth.

H. C. I.
(Pioneer.)

DEATH WARNING.

THE following communication by Mr. J. Sinclair is found in the December number of the English Journal called "*Knowledge*," edited by the well-known astronomer Mr. Richard A. Proctor.

"A friend of mine (Dr. Goodall Jones of Liverpool) related to me the following account of a case of premonition which I thought might prove interesting as it is well authenticated. The names and dates Dr. Jones will give if required.

He called on a female patient one *Sunday afternoon at three o'clock*; her husband met him at the door and said that he was about to come for him, as the patient was worse and delirious. On going upstairs the doctor found the poor woman in a very excited state, asserting that *her brother* (a Liverpool pilot) *was drowning in the river*, "which," said the husband, "is impossible as he is out at sea to the best of our knowledge." The doctor did what he could to soothe his patient, and left convinced that it was a case of ordinary delirium; but in the next morning's paper he read with surprise the account of the pilot's death by *drowning in the river on the previous afternoon at three o'clock*."

Reviews.

A "REPLY TO EXTRA SUPPLEMENT TO THE THEOSOPHIST" OF JULY 1882, being an Examination of the defence of the Theosophical Society against the charges brought against it by Swami Dayanund Saraswati.* By Pundit Umrao Singh, an Arya of Rurki."

WE acknowledge with pleasure the feeling of thoughtful and well-meaning courtesy that prompted our Brothers of the Lahore Arya Samaj to send to us this little pamphlet. After perusing it, however, we find it so full of incorrect statements, blunders and especially of omissions, that we come to the conclusion that it was sent to us for correction. But we really lack time and space for such a task. The only distinct impression left on the mind of one acquainted with the real facts of the subject treated therein is, that a gestation of the said "Examination," extending over just a nine-months' period, resulted in a labour reminding one of the mountain giving birth to a mouse. Not much information, whether in the shape of new facts or even presumptive evidence, has been elicited during this long preparation of legal evidence, we see. On the other hand, the same superb coolness as adopted from the first in the ignoring of facts proved beyond the possibility of a doubt against the accuser himself and over his own signature; the same careful evasion of direct explanation and answers to the charges made in their turn by the founders—are as plentiful as one may wish it. From its first page to the last, the "Examination" furnishes us but with three fresh items, namely—one of which is a refreshingly ludicrous contradiction,—the Swami being shown as *no Yogi* on page 11, and represented as "a real Yogi" on page 14;—another one—a direct misstatement based on as direct a fabrication—to wit: the letter written by Col. Olcott from Jeypore to Swami;—and a third—the weaving into the whole fabric of a personage that never had, nor could he ever have, any existence under actual circumstances, *i. e.*, a *Russian Yogi*, of whom there never was one within the precincts of that country.

To charge Madame Blavatsky with claiming to be possessed with *Yoga* powers herself is to tell a ludicrous untruth—all her enemies to the contrary. What she always claimed was, that she knew personally some very

great Yogis; who, upon rare occasions, asserted their existence and powers through her; and what she now claims is that the founder of the Arya Samaj after such a number of untruthful and malicious statements, has lost all right to be included in that number.

COSMOS, LES MONDES, is a Parisian Hebdomadary Review of Sciences and Arts, founded by M. L. 'Abbé,' F. Moigno, and published under his direction by another Abbé, M. H. Valette; who seems to be more deserving of the title of an occultist than that of an Abbé. On the whole it is a very interesting Weekly full of scientific matter. Among other branches of sciences we find in it archæology. The latter is of course treated therein only as it should be, considering the clerical dignity of its chief editor, *i. e.*, with an eye toward finds of a biblical nature and corroborating the events described in the Mosaic books. The latter discovery in that direction—one of a theoretico-hypothetical character so far—relates to the ossified remains of Pharaoh's army which, we were taught, had so ignobly perished in the Red Sea while pursuing Moses—"the friend of God." A pretty long article by the Abbé Moigno himself, supports on the authority of the pious Scotch Astronomer Piazzi Smyth...the absolute necessity of sending scientific expeditions to Egypt with a view of digging out from the "Bitter Laes" of the Red Sea, the sorry remains of the said Pharaoh's army, which in the author's opinion *must absolutely be there*; though he himself characterises the difficulties of the enterprise as "too supernatural that it should succeed without a certain amount of divine intervention." We do not see why the learned and pious editor of *Cosmos* should despair. If, as he tells us, the Abbé Richard once already sent by him, "had not found at Galgal in the tomb of Joshua (the Biblical athlete who stopped the course of the Sun) the silex or knives of stone hewn by God's order and having been used for the circumcision of the children of Israel"—then the success of the contemplated enterprise would have been indeed jeopardised. But having luckily found such stone knives, which, although differing in no way from other stone-implements of that peculiar age, in a tomb—one of a million of other *old* tombs, and they *proved* to be the identical knives they searched for—the world of infidels is knocked on its sceptical wretched head and thoroughly upset with the following bunch of undeniable and unanswerable proofs as a clear and logical deduction from the happy find. (1) that the *Septuagint*—the only book that *seems* to hint at some such surgical instruments Carried with Joshua—is unquestionably an inspired and infallible book; (2) the knives found being *the* very knives mentioned and no other, it is thereby proved that Joshua—really existed and was no myth as some wicked infidels have it; hence (3) and finally, that this venerable warrior had stopped the sun and thus prepared for the present day "the glorious triumph of our faith" in the words of the author.

We advise strongly, the promoters of the said pious expedition to insist upon search being made for the ossified, or we should rather say now—petrified remains of the drowned army. In a country where by the very nature of its soil little if anything decays for long ages, the archæologists are sure to come across some skeletons; in which case, as in that of the above said "knives," and one skeleton being as good as any other skeleton, what is to prevent the world of believers to see in them "the soldiers of Pharaoh's army"? Thus true archæology would be enriched, and true Faith more triumphant than ever. Has not the Roman Catholic Church in her possession an authentic letter written by Jesus Christ to king Agbarus in *pigeon* Latin; and is not that letter sanctioned as *genuine* by His Holiness the Pope and shown to produce "MIRACLES"?

THE "SATTYA PRAKASH."

A MONTHLY Journal in Hindi and Urdu, published by the Rohilkhand Patriotic Association at Bareilly. The January Number is before us, and although we understand neither of those languages, yet the "Table of Contents" promises the issue to be very interesting. It is edited by our worthy friend, Rai Bisben Lal, M. A., President of the Branch Theosophical Society at Bareilly, whose name and learning are a sufficient guarantee of the Magazine being well conducted. The Sub-Editor is Pandit Cheda Lal, B. A., the Secretary of the same Branch Society. The list of contributors also shows that almost all of them are Fellows of our Society, A journal

which is devoted to "Oriental Literature, Science, Philosophy and National Improvement"—ought surely to be extremely popular and find a large number of subscribers. Hoping it well we greet its appearance and anticipate for it every success.

"THE VOICE OF INDIA."

A VERY original and, perhaps, as useful a Magazine in its way and for general purposes as there is in all India. Though entirely out of the line with which we are concerned, since it is a purely political journal—it yet seems to us to answer admirably the greatest requirement of the country, containing as it does "a clear and truthful synopsis of what is said on all important questions by the Native Press throughout India." Thus it represents a moving panorama of the vernacular and Anglo-Indian Journalism, which must and will be found extremely useful to the papers whose leading utterances it records and to the general public who may be often glad to turn to, and find out a para. which would have been otherwise lost for ever. We wish every success to our new colleague, and give expression to this wish sincerely and earnestly, not merely as a phrase stereotyped for the conventional exchange of mutual journalistic politeness. For we love India and sympathize with many of its races. And since hitherto, as expressed by a correspondent quoted in the *Voice of India*—those races, because they speak "in various and strange tongues," their voice reached their distant rulers "only as a confused murmur," and that now those races have a chance to be heard, the new journal conveying "the true wishes and feelings of the people" in a louder and clearer voice than their own—hence our wish for its success and prosperity. The *Voice of India* is of the size and shape and double-columned as our own journal. "It is issued monthly in Bombay, and its price is Rs. 10 per annum, payable in advance."

"SUGUNA BODHINI."

WE have received the first number of the new and most useful native Magazine of the Madras Presidency—called *Suguna Bodhini*. It is a bi-monthly published in the Tamil language, intended "to advance the cause of female education and enlightenment, and to raise the social and moral status of Hindu women"—and we feel confident that it will accomplish excellent work in that direction. We only hope that other Presidencies, where Tamil is not spoken, will follow the good example and lose no time in issuing such journals in Marhatta, Bengalee, and Hindi. Our numerous members of the Madras Presidency, who, under the pretext that it is too "deep" and *learned* for them, do not, as a rule, subscribe one in ten men to their own *Theosophist*, can have no such excuse for not patronizing the *Suguna Bodhini*. The latter is not "shooting over their heads" as a native *Theosophist* complained the other day. Intended for native women, it is full of useful and practical information, calculated to feed their intellect and develop their hitherto neglected education. Every married *Theosophist*, if he means to be true to the theosophical programme, ought to subscribe to the useful little journal.

Letters to the Editor.

A PHILOZOOLATRIC APPEAL.

EMBOLDENED by the philanthropic views of the Society in all matters of humanity, I appeal in the name of the dumb millions of cows to all societies for the prevention of cruelty to animals. During one half of the year when the fields are overgrown with paddy, these creatures are penned in and fed very meagrely. When the harvest is over they are let loose to feast on the roots of paddy and to pick up solitary bits of grass here and there.

In former years every village had waste lands called *go churs* or pastures; but at present, Government, Zemindars, and well-to-do ryots of one accord encroach on those lands. Scarcely an acre is left to any village. This has brought misery to the cattle belonging to the poor ryots. The sickly and skeleton cows that are seen every day in every village speak for themselves. It is a pitiable sight to look at, but who cares for them! Of late years both public and Government are convinced of the impoverished state of the Indian ryots and are framing rules and regulations to improve their condition. What I want to impress on them

is that a cow and a pair of bullocks are but a part and parcel of the family of a peasant, without which, no peasant can be termed one; it is no luxury, but bare necessity to keep cows to enable him to keep body and soul together, and the miseries of these creatures go hand in hand with those of the ryots.

My personal opinion is that the accumulation of such a number of sickly animals in a place contaminates the air, and that it is no wonder why so many dire diseases are plaguing the country all over.

Know ye all that cows act as mothers to children, and that bullocks are half human beings. The former are the future hope of the land, and the latter are the very bone of the kingdom; it is for them I pray for a few acres of pasture-ground in every village throughout the land.

If the above subject is worthy your attention, you may act with it as you deem proper. This has been troubling me for a long time; and now having expressed myself to the proper authority, to those, who have taken in hand the grand project of regenerating India, I feel a little consolation. My knowledge is confined to Bengalee only, so I wish to be known by the name of a—

BENGALEE.

DOES LAW REQUIRE A LEGISLATOR?

As I am running over the pages of Mr. Mill's Essay on 'Theism,' I am agreeably surprised to discover a curious mistake I had committed in attributing to the eminent philosopher H. X.'s opinion that 'a law necessarily requires a legislator.'

Says Mr. Mill:—

"The argument is founded on a double meaning of the word Law. A rule to which we feel it a duty to conform has in common with laws commonly so called, the fact of claiming our obedience, but it does not follow that the rule must originate, like the laws of the land, in the will of a legislator or legislators external to the mind."

Mr. Mill here compares the moral law to human so-called laws. And it is evident that his argument may be extended to all laws. How I came to commit the mistake, I cannot recall to mind; but, nevertheless, this mistake obviously does not take away any thing from my contention against H. X.'s assertion; perhaps, it derives strength to find so eminent a philosopher impressing the same fallacy.

B. J. P.

BOMBAY, February 27th, 1883.

THE FINDING OF A GURU.

SOME time ago certain Pundits contended against the assertion that a man in search of knowledge has to undergo any hardship (*i. e.*, training) for finding his Guru. They know of instances of disciples undergoing much hardship after they had found the Guru, but not before. Brother Rama Swamier gave a detailed reply to it, but it has not, I see, yet satisfied them. The truth is that now-a-days the professional interpreters of the Shasters explain the books to the public in a very superficial manner, dealing more with the rhetorical beauties of the language than with the hidden meaning of the expressions. It serves to show their personal learning and thus to secure them a notoriety. It is not improbable that they are often quite ignorant themselves of the real meaning.

The great Book of the Mahabharata is an Encyclopædia in itself, and therefore every kind of information is contained in it in some shape or other. I will quote from it what I consider to have a direct bearing on the subject at issue.

"By proper training of the mind and intelligence, the disciple acquires one-fourth; by obtaining a Guru, one half; by increasing his treasure, three-fourths; and by comparing notes with disciples of the same standing, he completes his career." (*Mahabharata Sanat Sujata*, Chapter XLII). Again, "Whosoever after finding his Guru serves him loyally obtains emancipation even in this life." (*Ibid*). Also, "As the Ishika (pen-cane) is separated from Munja (husk or cover, allied to rice separated from the paddy) so these disciples separate their souls from their bodies." (*Ibid*).

The above lines give more than enough information. The finding of one's Guru is not so easy as is usually imagined. Indeed the action of the Guru—assisting the Chela at the third stage—is very limited; and as soon as the Chela finds his Guru and is accepted by him, he has accomplished half. The preparatory discipline—the first quarter—must be passed

by the man himself to procure him the *adhicar* (competency) for discipleship entirely alone and unaided; and the second quarter brings him to his Guru in the end.

Sanat Sujata is one of the mystic books incorporated in the Udyaga Parva of the MAHABHARATA.

BHOWANIPORE,
21st January 1883. }

T. S.
(A Chela.)

RETROGRESSION IN RE-BIRTH.

IN his able review of Mr. Oxley's "Philosophy of Spirit," concluded in the current number of your journal, Mr. Subba Row criticising the author's views of the hierosophic doctrine, remarks:—

"The second proposition (there is no re-birth in the material human form, *there is no retrogression at any time*) is opposed to all the ancient traditions of Eastern nations and the teaching of all the Eastern adepts."

The italics are mine. The proposition is certainly not in union with "all the ancient traditions of Eastern nations," but is the portion of it which I have italicised (there is no retrogression at any time), though certainly opposed to ancient Hindu traditions, really at variance with the "teachings of all the Eastern adepts"? Unless I am mistaken, you have all along strenuously maintained it as one of the truths of occult philosophy that re-birth in a lower state is impossible, that there is no *going back* in the scale of existence, that "nature invariably shuts the door behind her;" in other words, that there is no retrogression. Exactly the proposition advanced by Mr. O. and objected to by Mr. S. R.!

Will you or the learned reviewer kindly explain this?

H.

BOMBAY, 2nd December 1883.

EDITOR'S NOTE.—We have "strenuously maintained" and still maintain that there is "no retrogression" in the dead-letter sense as taught by exoteric Hinduism—*i. e.*, that the re-birth of a man in the physical form of an animal was impossible on this earth. But, we never affirmed that there was no *moral* retrogression,—especially in the interplanetary spheres; and that is what is combated by Mr. T. Subba Row, for Mr. Oxley means "retrogression" in that very sense, we believe.

CHIROMANCY.

A GOOD deal has been already written in the *Theosophist* about Astrology and Horology, but nothing has been yet written about Chiromancy or Palmistry, either by you or by any of your correspondents. May I venture to request you or any of the readers of your valuable journal to satisfy my curiosity as to whether Chiromancy or Palmistry is based upon scientific facts or whether it is a visionary art?

Chiromancy is, as every body knows, the art or practice of foretelling events or of telling the fortune or disposition of a person by inspecting the lines and lineaments of his hand. The Hindoo Chiromancy is like Astrology of a very remote birth. Its claims as an exact science have been enforced by its professors as strenuously as the professors of Astrology have been doing for the science or art of foretelling future events by the position and aspects of the stars and the planets in the celestial sphere. In the case of a man, the lines and the lineaments of his right hand are inspected, while in the case of a woman the lines and lineaments of her left hand are examined. The line beginning at within an inch or so from the root of the little finger is said to be the line of life; the number of branches of this line as also the cross lines, being considered either as so many accidents, disease or great dangers the person shall have to pass through during the course of his sentient life. So much for the line of life. Secondly, a man who has a discus on the palm of his right hand and the form of a fish on the palm of the left, is considered as very fortunate in a pecuniary point of view. Similarly certain other lines are considered as predicting the education or learning the individual will have acquired in his earthly life. In short, each line and lineament is said to enable the professors of this art to foretell an individual's limit of life, wealth, learning, progeny, &c. Now the lines and lineaments of the human hand being, so to say physiological things formed according to no definite laws, at least from what appears to us, how can the lines and lineaments be considered as the several means of predicting things that might occur during the sentient existence of an individual under the sun?

What reason can be given for inspecting a man's right hand and a woman's left one? Why is a particular line denominated as the line of such or another thing?

DHAME DINANATH PANDURANG.

ANCIENT METALOSCOPY AND XILOSCOPY.

In going over your February Number, I came across two kinds of treatment named "Metaloscopy and Xiloscopy," which mean action of certain metals and wood respectively, upon the animal organism by their simple contact with the patient's skin. I believe these act by inducing certain favourable changes in the animal organism, just as animal magnetism does. Such treatment was practised successfully in India from a long time, though its action had not been rightly interpreted. A few examples of these would not be out of place here:—

METALLIC TREATMENT.

(a) In Bengal there is a kind of fever known as "Lunar or Moon fever," on account of its exacerbation occurring generally either at Full or New Moon, attended with painful swelling either of scrotum, leg, or of both. These cases are very difficult to cure; but I have seen these cases successfully treated by an ignorant woman with a simple metallic ring, generally of copper, ordered to be worn, by the patient on the big toe or to be appended in the string generally worn by natives above the hips.

(b) Hæmorrhage has been successfully treated by metallic rings worn on the little finger.

(c) Metallic bracelets (apparently of iron) cured many a person affected with deranged mind.

WOOD TREATMENT.

A wreath of certain kinds of wood-chippings (known in Bengal as Safurzi Mala) being worn on neck cured many cases of malaria fever with or without enlarged spleen.

MIXED TREATMENT.

Many cases of hysteria are cured by wearing copper amulets containing some roots.

Many cases proved successful under these treatments, even when ordinary medicine failed to do any good. Modern scientific men of this country do not believe in the efficacy of these treatments. They are disposed to attribute their success, when unmistakable, to the blind faith of the patients and not to the treatment. Instead of ridiculing these, if they investigate after these, they can certainly obtain more scientific knowledge.

SASI BHUSHUN KUMAR.

SITAPUR,
2nd March 1883. }

CHRISTIANS, BRAHMOS AND "B. As".

In the groove of established superstition Hindus are spending lots of time, and Rajahs thousands of rupees in mere worldly pomp and vanities. But, alas! almost none intelligently makes any sacrifice or exertion to recover or develop his intrinsic merit. The reason is probably that ready proofs by observation and experiment are not available either of the evidence of such merit or of the right way to recover and develop it. Records and the evidence of third parties are quoted for the belief and practices of all communities, but practical verification alone can set doubts at rest. Look at the Diocesan Conference of the Church of England ventilating a mass of gibberish under the presidency of the Bishop of Madras—in order to bring into their fold the Non-conformists and the heathen! Must they not show first that they have faith by their own conduct and its value in their own happiness before preaching faith to others? The life and merit of a good Christian or Hindu is the best preaching possible. Priests and Missionaries in the pay of others, prattling away their leisure in order to hoodwink their employers, are a reproach to every religion; while Brahmans learn, teach and practise, but never preach offensively to outsiders and in the streets.

However this may be, I am anxious to find out where the flaw is in the learning and practice of the Brahmans that they do not command now-a-days the traditional respect and confidence, nay that they are neglecting them themselves. Sound philosophy and unerring method are now assumed, and the flaw is ascribed to want of sincere and earnest application. As I believe that Truth begets Devotion, I rather think that the Brahmans are not all right in their comprehension and observances. By Brahmans I mean only possible-adepts and not *God-knowing* men as the Brahmans would proclaim themselves to be. I should not even call them possible or would-

be adepts but would-be Chelas, for even Chelas should be above the political and worldly attachments which may fit a B. A. but not a Brahman. The Christian *Baptism through Apostolic succession* as the mark of a man born again, is only a phase of *Upadesam through adepts* which constitutes the *Dwija* section of the Hindus. I have no objection to your publishing this in the columns of the *Theosophist* with your comments for the consideration of Christians, Brahmans and "B. As."

A. SANKARIAH, F. T. S.

(Pres. Founder of the Hindu Sabha).

EDITOR'S NOTE.—We invite the above named three classes, namely Christians, Brahmans and "B. As", to answer for themselves and in defence of their respective positions.

THE ADWAITA PHILOSOPHY versus THE SEMITIC BIBLE.

THERE is an English expression, now growing into a proverb, which says "blood is thicker than water," and the educated mind is, more and more, turning again towards the Aryan faith to the weakening of the Semitic. Hence any really good examination and comparison of the Jewish Bible, with the light of the Aryan philosophy, cannot fail to be of interest to us of the west. Heated discussions upon doctrinal points are of no value to any one, and only leave the minds of the disputants more bigoted in their own view than before.

I would therefore point out to our Oriental friends the basis upon which such discussion should be conducted. It is these absolutely certain facts, on ancient evidence.

1. The Semitic Bible is Exoteric,—historical.
2. It is Esoteric,—moral and spiritual.

By this I mean that its various writers fixed upon certain facts in the history of their race, and dressed up the fact or the tradition to point a moral. It does not necessarily follow that every historical statement in the Bible is an absolute and indisputable fact. The writers compiled their books at a comparatively late period, were evidently truthful, but may at times have been mistaken. Some things were evidently old-world myths, which were current as traditions in the Semitic family, and it would now be difficult to find out what amount of actual credibility they bear, whether as facts or symbols. Take, for example, the legends of the Garden of Eden, the contest between Cain and Abel, the Flood, the Acts of Joshua and of Sampson. Some things, disgusting in their nature, were published as examples. It is only to the Jew that the historical aspect is now of any value, and hence the Western Christian is chiefly concerned with the esoteric and spiritual interpretation, which the historical foundation was intended to bear. It may be that this is all one with the Aryan faith, when we reject the husk and obtain the fruit, and in shewing this we have the way for the Universal religion.

Broadly speaking, the esoteric interpretation of the moral of the history, is the "New Testament," though resource must also be had to the Cabala. In the time of Saul and the Israelitish Judges, we find mention of the "School of the Prophets," which without doubt was the equivalent system of the Aryan Arhat and Yoga wisdom, and it would not be impossible to follow this further, and shew that Christianity originated in a branch of the Esoteric School. For instance the Christian Apostles (Vide Jude) acknowledged the "Book of Enoch," as a part of the ancient Hebrew Canon. In it there is declaration of the Trinity, for it is said, "that in that day (time of Enoch) was the *Son of Man*" proclaimed before the *Lord of Spirits*, and his name in the "presence of the *Ancient of Days*;" but the "New Testament" is again but the exoteric writings of the school, and had its own esoteric interpretation in the earliest times. That is, it only partially lifted the veil.

However, my only object now is to point out that all enquiry must be grounded upon the admission of an historical basis with an esoteric interpretation, and that our Aryan friends must understand this before they can obtain any good results.

JOHN YARKER, F. S. Sc., Hon. F. T. S.

WITHINGTON,
NEAR MANCHESTER,
Feby 21, 1883.

THE HINDU ZODIAC,

OR

THE DISCOVERY OF THE LOST KEY.

BY

N. CHIDAMBARUM IYER, B. A., F.T.S.

THE main object of this paper is to announce to the world the discovery of the exact position of the fixed Hindu Zodiac, or, in other words, of the exact distance of the real first point of Aries from the vernal equinox—one of the two points where the ecliptic cuts the equator. This distance is known to the Hindu Astronomers as the Ayanamsam—अयनांशम्. Before coming to this important subject, I find it necessary to say a few words to show that the Hindu Zodiac is fixed and not shifting in its position as was erroneously supposed by Mr. T. Subba Row.* He confounds the shifting Zodiac of the western Astrologers with the fixed Zodiac of the Hindus. At page 41 of the *Theosophist* of November 1881, Mr. Subba Row says: "The Hindus were acquainted with the precession of the equinoxes as may be easily seen from their works on Astronomy and from the Almanacs published by the Hindu Astronomers. Consequently they were fully aware of the fact that the constellations in the various Zodiacal divisions were not fixed." It is true that the Hindus were aware of the precession of the equinoxes which is stated to be at the rate of 54 seconds a year according to Suriasidhanta—सूर्यसिद्धान्तम्; 60 seconds a year according to a work entitled Grahala-gavam—ग्रहलाघवम्, and 50 seconds a year according to the wonderful discovery of Varaha Mihira. But it is wrong to suppose that the Hindu Zodiac commences at the vernal equinox, and that in the almanacs published by the Hindu Astronomers the positions of the planets are referred to such equinoxial point. The planetary positions are all calculated with reference to the fixed first point of Aries, which is at present about 20 degrees to the east of the vernal equinox.

I. This can be easily ascertained by a reference to the calendars published by the Hindu Astronomers. Take, for instance, the Combaconum Almanac for the current year, Chitrabhanu. It will be found that while the sun enters the vernal equinox as early as at about 4 A. M. on the night of the 8th Meena corresponding to 20th March 1883, it enters the sign Aries only so late as at 1 P. M. on the first Mesham next (vide next year's Almanac) corresponding to the 12th April 1883. The position of the planets calculated from the fixed first point of Aries is known as the Nirayanasphutam—निरयनस्फुटम् of the planets; while the same calculated from the moving vernal equinox is known as the Sayanasphutam—सायनस्फुटम् of the planets; in other words, the longitudes of the planets. That the former is the only sphutam स्फुटम् required both for the calculation of Nativities, and for the observance of various religious rites, will be apparent from even a superficial perusal of any work on Astronomy, Astrology and Dharma Shastra bearing on the subject. I shall quote a few authorities.

II. In chap. I. of the Suriasidhantam—सूर्यसिद्धान्तम् we find

* This assertion however does not in the least alter the main argument in the article alluded to, as the imaginary forms assigned to the constellations must necessarily be changing, on account of the variation in the position of the so called 'fixed stars'. It yet remains to be seen whether Sayanasphutam or Nirayanasphutam is to be used in the Hindu Astronomical and Astrological calculations. If Mr. Chidambaram Iyer succeeds in showing from the Nadigranthams that Astrological calculations are correct only when Nirayanasphutam is used, then, his statement that a fixed zodiac should be the basis of our calculations can be taken to be correct.

T. SUBBA ROW.

† At page 14 of William Lilly's Introduction to Zadkiel's work on Astrology we find the following: "The first sign Aries commences the Zodiac, its beginning being that spot in the heavens where the Sun is when crossing the equator in spring."

पौष्णान्तो भगणस्मृतः ॥

"The Siderial revolution of a planet ends with the fixed star Revati—रेवती which marks the end of the sign Pisces, मीनं and the beginning of the sign Aries—मेषम्. From this it is apparent that the fixed Zodiac of the heavens, commences from this Star and ends with the same.

III. Again in the same book in the chapter headed भ्रमहयोगाध्याय we find the positions of the 27 Stars along the Ecliptic given from the Star रेवती where, of course, the Zodiac, each of whose signs contains 2¼ of these stellar divisions, commences.

अष्टौनखाः गजगुणाः खशराः त्रिषट्काः * * * *

* * खमिति भधुवकानिरुक्ताः ॥

„ Star अधिनी is 8 from the first point of Aries

„ „ भरणी is 20 „ „ „ „

„ „ कृत्तिका is 38 „ „ „ „

„ „ रोहिणी is 50 „ „ „ „

„ „ मृगशीर्ष is 63 „ „ „ „

* * * * * * * *

„ „ रेवती is 0 „ „ „ „

thus making रेवती (a fixed star) the first point of Aries.

IV. Again in chapter III of the Brihat Samhita बृहत्संहिता of Varaha Mihira वराहमिहिर we find the following.

आश्लेषार्द्धात् दक्षिण मुत्तरमयनं धनिष्ठाद्यं ।

नूनं कदाचिदासीत् येनोक्तं पूर्वं शास्त्रेषु ॥ (1)

सांप्रत मयनंसवितुः कर्कटकाद्यं मृगादितश्चान्यत् । * * * * (2)

अप्रोध्यमकरमर्को विनिवृत्तोहन्ति सापरं याम्यां ।

कर्कटकमसंप्राप्तो विनिवृत्तश्चोत्तरं सैन्द्रीम् ॥ (3)

"In the old Sastras we (Varahamihira) find that at one time the कर्कटायनम् i. e., the Sun's southward march commenced when it reached the middle of the fixed star आश्लेष and the मकरायन or the Sun's northward march commenced immediately it reached धनिष्ठा (1)

"Whereas, at present, the former commences at the beginning of कर्कटक (sign Cancer) and the latter at the beginning of मकर (sign Capricornus) (2)

"If the Sun should change his course (from south to north) before reaching मकर he brings on evil on the west and on the south; if he should change his course (from north to south) before reaching कटक he brings on evil on the north and on the east. (3)

Thus it will appear that the Sun's turning points are not always the beginning of मकर and कटक—they may be beyond these and as now within these, which will not be the case if the first point of Aries be identical with the Vernal Equinox.

V. Again in the पशुबन्ध प्रकरण of गोपालकारिका of बोधायनश्रैत the author, after stating that the पशुबन्ध ceremony should be performed immediately after the commencement of the अयन says

माघमासे धनिष्ठाभिहृत्तरेणैति भानुमान् ॥

श्रवणाश्लेषयोर्मध्ये दक्षिणेन निवर्त्तते ।

सांप्रतं रविरप्राप्य मृगं कर्कटकं किल ॥

"At one time the Sun's northward march commenced immediately it reached धनिष्ठा, and its south-

ward course lay between (the middle of) आश्लेष, and (the end of) श्रवण; whereas at present, the Sun turns its course without reaching मकर and कटक”

VI. Again in श्रीनिवासदीक्षितियतिथिनिर्ण we find

छायार्कं जिनतो मासोदक् सिद्धोनिहिवास्तवः ।

तस्मान्चिरयने मासि तिथिमीह्या नचान्यथा ॥

“ The Sayana month is not a proper one (for adoption); therefore the Tithees— यकारिका that fall within the Nirayana months and no other are to be adopted.”

More authorities can be cited to show that the Hindu first point of Aries and the Vernal Equinox are two distinct places apart from one another, over 20°, and that the Hindu Zodiac commences at the fixed star Revati.

Now I come to the main subject of this paper. It refers to the final settlement of the Ayanamsa question, so well known to the Astronomical world. The question in its unsettled state continued to torment the scientific instinct of the western as well as the eastern astronomer for several centuries. On it depended the success of the eastern astrological literature and which, in no small measure, explains the errors astrologers so invariably fall into in their predictions both on the subject of nativity and on horary astrology—the two main departments of the science. The question is also popularly known as the Meenamesham question—Solittle was this question solved that the term Meenamesham has come to mean doubt and uncertainty. From what I have written it will be evident that in the Hindu Almanacs the positions of the planets are referred to the fixed star Revati. Now those that are interested in a healthy condition of the sciences of eastern astrology and astronomy, will be filled with dismay and disappointment when I inform them that the star Revati which was supposed to be in the ecliptic has now disappeared ! Where has it gone ! It has not improbably receded into the dark and unfathomable abyss of endless space either by some unaccountable freak on its own part, or, more probably, by a vast and sudden withdrawal of the solar system itself from the star. At one extremity then of the little bit of increasing space known as the Ayanamsa we have the star Revati, and at the other extremity we have the Vernal Equinox. As will be shown further on, a correct knowledge of the Ayanamsa plays no insignificant part in the preparation of Hindu Almanacs. This then appears to be an appropriate place to say a few words regarding the precession of the Equinoxes. The precession was known to the ancient Hindu Astronomers long, long before the time of Varaha Mihira.

I. In the सूर्यसिद्धान्त we find the following readings regarding the precession of the Equinoxes :—

(1) त्रिम् शत् कृत्यायुगे भनाम्
चक्रं प्राक् परिलम्बते ।

(2) त्रिम् शत् कृत्यायुगे भनाम्
* * * *

(3) त्रिम् शत् कृत्यायुगे भनाम्
* * * *

Here the author supposes that the Vernal Equinox oscillates on both sides of the star Revati—27° on each side; a युग (including its four divisions रुत, त्रेता, द्वापर and कलि) is 4,320,000 years.

The Stanzas therefore mean

In a Yuga the Equinoctial point oscillates about the star Revati according to the several readings,

- (1) 30 × 20 = 600 times,
(2) 30² = 900 ”
(3) 30 ”

Without entering into the details of calculation, suffice it to say that the first reading gives the annual motion of the equinoctial point to be 54”, the second gives it to be 81”, and the third gives it to be 2·7”.

II. According to मुञ्जालाचार्य otherwise known as मञ्जुलाचार्य author of मानसग्रन्थ we have the,

आयनचलनं यदुक्तं मुञ्जालाचैः सस्वायं ।

तत्पक्षेतद्गुणाः कल्पे गोद्धर्तु नन्दगोचन्द्राः ॥

“ In one Kalpa which consists of 4,320,000,000 years, the equinoctial point makes 199,699 circuits of the heavens”. This gives 59” as the annual rate of motion of the Equinoctial point.

III. Again गणेशदेवज्ञ the author of ——— says that the Equinoctial point moves westwards at the rate of 60” a year.

IV. Lastly, Varāhamihira says that this point moves westwards at the rate of about 50” a year. Now Varāhamihira lived between 1,400 and 1,500 years ago. Modern western astronomers say that the rate of retrograde motion of the Equinoctial point is subject to an annual increment of ·00024”. This in 1,400 years gives the increase as ·34.” So that the rate of about 50” as ascertained by Varāhamihira over 1,400 years ago should, at present, be 50·34” ; whereas western discovery gives it as 50·26”. The difference is, then, only ·08”. Now who will not bow, in mute reverence, to the wisdom and sagacity of this great astronomer who, with what rough instruments he could construct for the purpose, was able to achieve as much success in astronomical researches as the modern scientific men with all their valuable telescopes and sidereal clocks and with the records of past observations are able to do.

Now to return again to the task on hand. I have already stated that this star Revati, which is of such immense importance to the Hindu astronomer and astrologer, has somehow disappeared. Are there no means of readily finding out its position ? We shall try.

1. As already stated Varāhamihira says साम्प्रातमयनं सवितुः कर्कटकाक्षं मृगादितश्चान्यत् ।

“ In my time the Sun changes his course at the first point of Cancer and at the first point of Capricornus.”

In other words, the Vernal Equinox was at Revati in his time. Now we are not certain

(1) That the Vernal Equinox was *exactly* with the star and not even a little to the east or a little to the west of the same.

(2) We do not know the precise year when this line was written—An error of 12 years, for instance, will give an error of 10 minutes in the Ayanamsa. It is therefore difficult to ascertain from the above what the exact Ayanamsa is at present.

II. Again, I have already quoted a passage to show the position of each of the 27 stars (the योगतारा of each group) along the Ecliptic from the star Revati.

अष्टौनखाः गजगुणाः खशराः त्रिषट्काः

* * * *

Now, as nearly all these stars, excepting Revati, are now known and can be identified, and, as the exact position of the Vernal Equinox too is known, one might suppose that by subtracting from the actually observed distance of any one of these stars, its given distance from Revati, the length of the Ayanamsa can be found out (*Note.*—The stanza quoted above gives the polar longitudes of the stars from Revati. Before subtracting these, as stated above, it is necessary to convert them into the ordinary longitudes for the year). Unfortunately this method which ought to be the best and most satisfactory is found to fail; for the method ought to give us the same Ayanamsa, the longitudes of how many stars so ever are taken into account. This, however, is not the case. The

reason for this appears to be that either from some defect of observation or from some other cause the several longitudes above given are only very rough ones.

III. Now Bentley in his work on Astronomy devotes much attention to the Ayanamsam question. As stated in the previous para, he first calculated the several Ayanamsas resulting by taking into account the longitude of each of the 27 stars, and then took the average length of these, which he considers to be nearest to the correct Ayanamsa.

IV. As Revati is stated to be on the ecliptic, the translator of सूर्यसिद्धान्त has fixed his choice on a certain star in Pisces known as the—Piscium, which he considers as the Revati of the Hindus. This star however is not on the ecliptic, but has a latitude of 10 minutes from it; and its longitude now is 18° 14' 20".

V. Now placing implicit faith (a) in this discovery—as he was justified in doing so in the absence of any clue to the discovery of the lost star.—Mr. Kero Lakshmana Chatrai, M. A., Mathematical Professor of the Decan College, has been publishing for the last 18 years an almanac with the help of the correct modern tables, according to which the Ayanamsa on the 1st January 1883 is 18° 14' 20".

VI. Again, the late Mr. C. Rangunathachariar of the Madras Observatory started a similar almanac * some 13 years ago, in which he has taken the average length of the different Ayanamsas as adopted by several Hindu almanac publishers. This length is on the 1st January 1883 22° 2' 38",

VII. Brahma Sri Sundaresvara Sranti, and Bra-Sri Venkatesvara Deckshitor. The best living astronomers of Southern India, have also been publishing a similar almanac for the last 7 years, and that for Southern India under the auspices of Loca-Guru Sri Sankarachariar, of Combaconam. In this almanac they have adopted the average Ayanamsa of the late Mr. C. Rangunathachariar.

VIII. Again Brahma Sri Bapu Devasastri of Benares has also been publishing for several years an almanac on the same principle in which we find the Ayanamsa on the 1st January 1883 to be 21° 58' 29". He says* that he first calculated the Nirayanasphutam of the planets (for a given time) after the method prescribed in such works as the Surya-Sidhanta, and also noted down the Sayanasphutam calculated with the help of the correct modern tables, and that, by subtracting the former from the latter, he arrived at the correct Ayanamsa. This sounds reasonable enough. But our friend the Sastri cannot for one moment assert that the tables as given in Surya Sidhantam can at all be relied on as they have not been corrected, as they ought to be, as will be shown further on.

IX. Almanacs still continue to be published by several persons after the Vakya and Sidhanta methods of calculation. According to the former the Ayanamsam on the first January 1883 is 22° 41' 44"; and according to the latter it is 20° 46' 15" (Note.—According to the Vakya School, in the year 444 of the Salivahana Era, the Vernal Equinox was at Revati, and the annual motion assigned to it was 60". According to the Sidhanta School the Vernal Equinox was at Revati in the year 3600 of the Kali era, and the annual motion assigned to it was 54").

* The publication is being continued by his son Mr. C. Raghavachariar.

(a). In a note of his to Mr. C. Ragoonathachariar, F. R. A. S. of Madras, Mr. Kero Lakshmana Chatrai writes 9 years ago as follows: "The position of—Piscium is assumed to be the Zero of the Zodiac. Thus the longitude of Piscium at any time shows the precession of the equinox or Ayanamsam अयनांश. For Shaker 1796 the अयनांश. 18° 7'—." And in the Tables published by him entitled the काष्ठके, ग्रहसाधन (page 325, last line, columns 1 and 2, he calls the—Piscium of the Western Astronomers as the star Revati of the Hindus.

† Vide Preface to his Panchangum.

Now to sum up these we have the following lengths of the Ayanamsa on the 1st January 1883 :

(1) Bombay	Almanac	18° 14' 20"
(2) Madras	}	22° 2' 39"
(3) Combaconum	} "	
(1) Benares	"	21° 58' 29"
(5) Vakya	"	22° 41' 44"
(6) Sidhanta	"	20° 46' 15"

Now it is necessary to remark here that in the first four almanacs the Sayanasphutam is first calculated and the Nirayanasphutam is deduced from it, by subtracting the Ayanamsam therefrom. The tables on which the calculations are based are of course very correct; and not only the annual retrograde motion of the Vernal Equinox but the annual increment in the rate of its motion is known; but as it is not known where the star Revati is, the entire body of Nirayanasphutam falls to the ground.

Again, although, according to the Vakya and the Sidhanta methods of calculation, the Nirayanasphutam of the planets is obtained independently of the Ayanamsa,* yet the tables in the form in which they are being now employed are, for want of certain corrections,† to be applied to them as required by eminent Hindu astronomers, at this distance of time very incorrect. Hence also the Nirayanasphutam given in these almanacs falls to the ground.

Now I shall proceed to state what the correct Ayanamsa was on the 1st January 1883.

It ranges between 20° 23' 8" and 20° 25' 2". By adopting the mean 20° 24' 15" the maximum amount of error will only be 1' 7" (a). Now the difference between this correct Ayanamsa and the various Ayanamsams above given will be seen from the following :

(1) Bombay	... ..	— 2° 9' 53"
(2) Madras	}	+ 1° 33' 24"
(3) Combaconum		
(4) Benares	... ..	+ 1° 34' 14"
(5) Vakya	... ..	+ 2° 17' 29"
(6) Sidhanta	... ..	+ 0° 22' 0"

To express the same in other words; the Ayanamsam error, as it affects the planetary motions in point of time given in the first four Almanacs, will be found to be as follows :

Planets.	Bombay (Before.)		Madras and Combaconum (After.)		Benares (After.)	
	d.	hr.	d.	hr.	d.	hr.
Sun ...	2	5	1	16	1	14
Moon ...	..	4	..	3	..	3
Mars ...	4	3	3	3	3	..
Mercury ...	..	13	..	10	..	9½
Jupiter ...	26	..	19	17	18	21
Venus ...	1	9	1	..	..	23
Saturn ...	64	16	48	23	46	20
Moon's Node.	40	21	31	..	29	16

* The error in Ayanamsa however affects (1) the rising and setting of the planets; (2) Their conjunctions; (3) The महापात पुण्यकाल; and

(4) The सायनसंक्रमण. I may remark here that in the case of the other almanacs the calculations regarding these are very correct irrespective of the error in the Ayanamsa.

† In बीजोपननं we find

ज्योतिर्गणेशास्त्र पथातिवृत्तौ यद्ब्रह्मसहत्यां मनुयोवदन्ति । नित्यं ग्रहाणामहर्ष काले निर्णयं मेतत्तुपरीक्ष्यदक्षैः ॥

He that incorrectly calculates is guilty of the sin of Brahmahatyā, the murder of a Brahmin. Therefore it behoves the Astronomer, to note the daily culmination of a planet and ascertain its law of motion.

Note:—This is as much as requiring the construction of an Observatory Note (a).—I am taking steps to reduce this to a minimum.

Now while the above shows the only corrections to be applied to the four almanacs mentioned in the table, the corrections to be applied to the Vakya and Sidhanta Almanacs cannot be so easily ascertained owing to the incorrect tables that are being employed in the calculation of the planetary motions.

This state of things sufficiently accounts in my opinion for the numerous failures in astrological predictions observable in modern times, and, if I may be allowed to speak the language of an orthodox Hindu, also for the fall—the ever-accelerating fall—of the sacerdotal order from the eminence they at one time occupied in the pyramid of Hindu community. For the Sastras say that when an enjoined religious rite is either not observed or observed at an improper hours it brings on evil and misery, *e. g.*

मृताहं समतिक्रम्यचण्डालः केटिजन्मसु ।

“He who omits to perform *Sradha* on the anniversary of the day of death will be born a *chandala* a crore of times.”

I shall proceed to dispose of the one question which now naturally engages the reader's attention, *viz.*, how did I discover the correct *Ayanamsa*. I have discovered this by a process as sound and as satisfactory as any employed in the discovery of some of the sublimest truths in the world. I have only to ask the public to patiently hear and then judge.

Now this lands me on one of the gold coasts in the vast continent of Aryan Literature. Very few of the modern Hindus—and fewer still of the so-called educated Hindus—are aware of the existence of what are called *Nadi Granthams*—नाडिग्रन्थाः—which contain a faithful record of the lives of—to the utter amazement of the public I declare emphatically—*all men*:—All men that ever lived, all men that are living, and all men that will come into existence! Smile not, reader, in derision of what might appear to you at first sight to be the man in the moon. Is it possible one might ask that such a work can exist—a work which can afford space for the *names* of all mankind? * The Indian census was taken—thousands of hands were at work in taking it, in tabulating its results, and it took over two years; and what was the information the voluminous records could supply us regarding each man. It is simply this:—his age, caste, religion, profession and, I grant freely, in addition, whether he was married or single, and yet the work referred only to a particular time and to a particular country. Can then *Nadi Granthams* exist? I reply emphatically that such a work (1) can exist and (2) does exist. A fact puts down a thousand texts. I know from personal experience of the existence of 5 *Nadi Granthams* and I have heard of 5 more works. Of those that I have seen the ध्रुवनाडि—a Sanskrit work, about 70 volumes of which are now in the possession of two persons in Southern India—by Sathyachariar, the celebrated Hindu astronomer, is the best—perhaps शुकनाडि excepted. I have taken my life from it, and from सर्वसंग्रहनाडि and the lives of many friends both young and old and of different districts have been similarly obtained.

As my paper has already become too long, I do not, on the present occasion, wish to explain on what principle the *Nadi Granthams* have been prepared. Let me therefore hasten to close my article.

From what I have stated already it will be clear at once that the different *Ayanamsams* adopted by several publishers of almanacs cannot *each* be correct. If any one of them is considered to be the correct one, it is for the publisher who adopts it to prove satisfactorily its correctness. I have no doubt that Mr. Kero Lakshmana Chhatre and Brahma Sri Babu Deva Sastri will frankly own that they have no means of proving satisfactorily the correctness of their *Ayanamsam*. As for the other two gentlemen, I can't suppose for a moment that they consider their *Ayanamsam* as resting on a satisfactory basis.

Now I have to remark here

(1) That the *Dhruva Nadi* contains a correct record of the lives of men :

(2) That it gives the *Nirayanasphutam* of all the planets at the moment of birth of each individual.

Now as a horoscope constructed with the help of the correct modern tables contains the only error already pointed out, *viz.*, that resulting from an incorrect *Ayanamsam*—and no other, my attempt to find out my life in the said *Dhruva Nadi* led me to a portion of the work which contained the lives of five or six persons of which mine was one. I went carefully over all of them; and with little or no difficulty found out mine. I found the *Nirayanasphutam* of all the planets at the moment of my birth given in it; and as the *Sayanasphutam* of the same had been calculated correctly with the help of modern tables, by subtracting the former *sphutam* of the Sun from its latter *sphutam* I arrived at a certain *Ayanamsam*: and what was my surprise when I discovered that the *Ayanamsam* thus obtained from the two *sphutams* of the Moon, Mars, Mercury, Jupiter, Venus, Saturn, and the Moon's nodes was identically the same! This led me to suspect that this must be the correct *Ayanamsam*. This suspicion was confirmed when I beforehand calculated with the help of this *Ayanamsam* and of the correct modern tables the *Nirayanasphutam* of the planets in several places, and found out on opening the *Dhruva Nadi* that the same *sphutams* were given in it! To crown all, the lives recorded in the *Nadi* were found to be correct to even the minutest details.

All this then points to a period in the annals of India's greatness when *Jothisha* (Astrology) *Sastra* was cultivated to a degree of perfection. What a change do we see now! The science thrived well in the Indian soil under the warm sun-shine of the Indian rulers; it began to lose its luxuriance under the cold piercing blast of Afghan invaders; and its ruin is now being completed under the colder blast of our Anglo-Saxon rulers: and what is most to be deplored is that this ruin is being brought about through India's own children!

Bode's discovery of the law of planetary distances though empirical in its nature was accepted because, on application, it proved to be correct. I crave of the astronomers of the west and the east, for a similar indulgence to my discovery of the *Ayanamsam*, whose correctness may easily be tested. I think the indulgence ought to be granted the more readily, seeing that so many vain attempts have been made by astronomers for several centuries to arrive at anything like a satisfactory solution of one of the most important problems of the science, *viz.*, the discovery of the correct *Ayanamsam*; lo! the key was after all found stuck to the side of the box itself!

TRIPPLICATE, 23rd January 1883.

P. S.—I showed my paper to BrahmaSree Sundareswara Srothya, who is equally versed in the eastern and western systems of Astronomy, and who was assisting the late Mr. C. Ragoonathachariar for four years. He admitted (1) the necessity that existed for the discovery of the correct *Ayanamsam*; (2) the incorrectness of the *Ayanamsam*, adopted by the several Almanac publishers; and (3) the

* As the workings of the mighty current of Life sweeping throughout our planetary chain have been thoroughly examined by the ancient adepts, and as the number of the planetary rounds, the various races, and sub-races of humanity on each planet and the number of incarnations of every spiritual monad floating along the current of life, were long ago ascertained with mathematical precision, as already indicated in the *Fragments of Occult Truth*, it would not be beyond human power to bring into existence a book giving all the particulars which a *Nadi Grantham* is stated to furnish.—Ed.

probability of the Ayanamsam discovered by me being the correct one.*

He further remarked that in Southern India at least, no Almanac publisher would now boldly introduce the correct Ayanamsam in the Almanac, owing to the difficulty of overcoming the prejudices of the people; for the correction would first be felt in the case of the Sun as it will affect the Samkramana Punyakala.

As the present Rulers of British India will take no interest in the matter, several of my friends are of opinion that the work should be undertaken by the enlightened Native Princes. In this view I perfectly concur. For here is what Bhagavan Garga says on the subject:

- (1) अप्रदीपायथा रात्रिरनादित्यं यथा नमः ।
तथा सीवत्सरो राजा भ्रमयन्ध इवाध्वनि ॥
- (2) मुहूर्तं तिथि नक्षत्र मृतवश्यायने तथा ।
सर्वाण्येवाकुलानिस्त्युर्न स्यात् सांवत्सरोयदि ॥
तस्मान्नाज्ञाभिगन्तव्योविद्वान् सांवत्सरोऽग्रणीः ।
- (3) जयं यशः श्रियंभोगान् श्रेयश्च समभूषता ।
ना सांवत्सरिकदेशे वस्तव्यं भूतिमिच्छता ॥
- (4) यस्तु सम्यग्जानाति होरागणित संहिताः ।
अभ्यर्च्यः सनरेन्द्रेण स्वीकर्तव्यो जयैषिणा ॥
- (5) नतसहस्रं किरिणां वाजिनांवा चतुर्गुणम् ।
करोति देशकालज्ञो यदेको दैवचित्तकः ॥

and Varahamihira is also of the same opinion.

- (6) न तथेच्छति भूपतेः पिता
जननी वा स्वजनोऽथवा सुहृत् ।
स्वयशोऽभिवि वृद्धये यथा
हितमाप्तः सत्रलस्य दैव वित् ॥

(1.) As the night is without a lamp, and the sky without the sun, so is a prince without an astronomer, and he gropes his way in the dark.

(2.) If there should be no astronomer, the Muhoorthas, the Thithees, the Nakshatras, the Ruthoos, the Ayanas, and the like will go wrong. It therefore behaves a prince to find out a learned astronomer.

(3.) He that loves victory, fame, wealth, enjoyment and renown, ought not to live in a country devoid of a good astronomer.

(4.) He that knows the Hora, the Ganitha, and the Samhitha Sastras, de-erves to be supported by the prince who loves victory.

(5.) That service which an astronomer can render to a prince cannot be effected by a thousand elephants and by four thousand horses.

(6.) That good which an astronomer can do to a prince will not be done, to him by his father, mother, relations, and friends.

Therefore their Highnesses, the Maha Rajas of Travancore and Mysore, for instance, will do well to convene meetings for the purpose of ascertaining the correct Ayanamsa, and of testing the correctness of my discovery. They will confer an invaluable benefit on the country by directing their Court astronomers and almanac publishers to introduce the Ayanamsa correction in their almanacs. This will pave the way for the eventual adoption of the correction in the almanacs published in British-India.

In connection with this subject I need hardly impress on the minds of these and other Native Princes of India, the importance of aving an Observatory in the capital of each Prince and presided over by native

astronomers learned in the systems of eastern and western astronomy and in the Dhurmasastras and trained in the Madras Observatory.

TABLE OF CONTENTS.

	Page.		Page.
Old and New Methods ...	151	Medical Mesmerism ...	170
A Flattering Notice ...	152	Whence the name "Lunatics"?	171
Theosophy and Miracles ...	152	A Seeker After God ...	172
The Eighteen Siddhas of Southern India ...	154	Death Warning ...	172
Atoms, Molecules, and Ether-Waves ...	155	Reviews:—	172
The Reminiscences of a Chela ...	157	The "Sattya Prakash" ...	173
The Power to Heal ...	158	"The Voice of India." ...	173
By "Bell, Book and Candle" ...	160	"Suguna Bodhini" ...	173
Fragments of Occult Truth ...	161	Letters to the Editor:—	173
The Cavo of the Echoes ...	164	A Philozoolatric Appeal ...	173
Pickings from our Contemporaries ...	166	Does Law Require a Legislator?	174
Pity the Poor "Principals!"—	167	The Finding of a Guru ...	174
A Heavy Curse ...	167	Retgression in Re-Birth ...	174
A Case of Clairvoyance ...	168	Chiromancy ...	174
Mystic Stories:—	168	Ancient Metaloscopy and Xiloscopy ...	175
Mohladi Mata ...	168	Christians, Brahms and "B. As." ...	175
Hindu Divination ...	169	The Adwaita Philosophy versus the Semitic Bible ...	175
The Bngbears of Science ...	169	The Hindu Zodiac ...	175

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* I may here add that Sundareswara Sronthy was himself of great help to me in the discovery of the correct Ayanamsam.

Editor's Note.—A few of our European Brother Theosophists are invited to test the assertion of our Brother Chidambaram Iyer, by furnishing to him the necessary information for their horoscopes.

SUPPLEMENT

TO

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COLONEL OLCOTT'S LECTURE AT THE TOWN HALL, CALCUTTA, ON "THEOSOPHY AND BROTHERHOOD,"

On Saturday, the 3rd March 1883.

I now fulfil the promise made last year from this platform, that I should again do myself the honor of addressing you upon the subject with which the name of my Society is identified. Upon that occasion we discussed the relationship of Theosophy to Science and Religion, my argument being that Religion has no basis at all unless it be a scientific one; and that Theosophy is that scientific basis. To discover the true connection between Religion and Science, it became necessary for us to examine the pretensions of the latter in the light of human psychic development. Our position was that the religious feeling is an experience of the inner self, and not of that grosser envelope, or bulky shell upon which we hang our costumes, and pin our crosses and medals; hence that no science, however advocated or loudly praised, is worthy of the name, which does not settle its accounts with those master psychologists, the Aryan *Rishis*. I tried to show the imperfection of the Western method of Psychological induction which employs but one set of factors, that of the five corporal senses, hence excluding practical psychology, or experimental research by the so-called Psyche itself. It is as impossible for a modern philosopher to give us any correct idea of religious aspiration or its limitations without repeating the transcendental experiences of the seer and the adept, as for the astronomer to compute the rate of a star's motion without the science of mathematics and the mathematical instinct in himself. Yet our libraries are choked with books written by authors who have squeezed language dry in dilating upon this theme without having had a day's or perhaps a moment's practical knowledge of the innermost nature of man. And the world is full of persons who, being misled by those same books, and no more practically enlightened than their favorite authors, lay down the law to us in a dogmatic fashion, that is enough to make Hildebrand turn in his grave from envy! The Theosophical Society is a protest against this spirit. For science, its founders claim the whole cosmos, seen and unseen, as a field of research; for religion, a basis of natural law, apart from all supernaturalism. Its platform is no less opposed to that narrow-minded scepticism which forbids the study of occult science, than to the theological bias, which condemns unheard the pretensions of every religion but one's own to a share of truth. For intolerant vindictiveness we may fairly watch Professor Tyndall's contemptuous expression about modern spiritualism, with the exclamation of the Wahabi Mussulman* when he saw a fat Hindu—"What a log for hell-fire!" And the Theosophical Society, in the interest of both science and religion, equally protests against both. How can the world ever get at the truth if this narrow intellectual bias is to go on unrebuked?

What possible chance is there for man to live at peace with man unless all educated people join together to protest on behalf of human needs against the bigotry, the intolerance, the creed, caste, and race hatreds which bar the way of social

evolution? Sentimentalists talk of the brotherhood of mankind, of the common origin of all peoples, and thus common destiny; moralists preach the doctrine of an universal heritage of Divine love, of the beauty of compassion, and charity, and tolerance. But while their dulcet sounds are still vibrating in our ears, they give the lie to their professions by exhibitions of hatred, malice and all uncharitableness, which stir up strife and make the guardian-angels of the race to turn away their faces in sorrowful despair. The Theosophist knows why this is so. He looks below the surface, and traces out the causes of human action. He is not deceived by hollow professions. Appearances he recognizes as but the tricking vigils of *Maya*, behind which only can the truth be found. To him creed is but a mask, nationality but a catchword of the moment; that will be forgotten in due time, as their cycles revolve, and the Mahakalpa spins out the thread of its evolution, and works it into the web and woof of eternity. The sorrows, the momentary joys, the friendships, and enmities of our ephemeral existence are to him but phantasmagoria; for he knows that the only real existence is that outside the fog of matter, and, expecting nought but deception in physical life, he keeps himself unruffled amid all social storms. The secret is not hard to find. It was discovered and taught us by Asiatic sages, long ages before the first page of modern history was written, or the first stone was laid for the foundations of our proud modern empires. It was they who discovered that man is a being of various parts, or component principles; that those lower ones which pertain to the physical self, or *sthula sarira*, are born of gross elements, and are torn asunder irremediably when the vital force, centripetal, can no longer resist the power of the dispersive force, centrifugal; and that he who would be wise must pursue his researches with the faculties inherent in the higher principles—*Kamarupa*, *Manas*, *Buddhi*, and *Atma*. You see theologians quarrelling bitterly over their dogmas and theories; you see politician arrayed against politician, and each humbugging the world and himself with dishonest sophistries they call statesmanship; you see one armed nation slaughtering and subjugating another nation and taking its territory by brute force; but I challenge you to show me one instance of bitterness and hatred between the adepts of any age, no matter how conflicting may be the exoteric creeds in which they may have been born respectively. The other day a bigoted orthodox Hindu asked me, if among the school of MAHATMAS our Society is in relations with, there were any Hindus—any orthodox Hindus or none but Buddhists. He had not even the glimmering conception of the idea that the true adept is the soul brother of every other adept, no matter what his race, or creed, or caste. There is an old Indian proverb, "never enquire into the origin of *Rishis* or *Rivers*;" and every Hindu here knows that his *Shastras* command him to reverence the true *Sadhu*, even though he be of sweeper parentage and he himself a Brahmin.

I have taken the trouble to enquire into the caste of the 18 chief *Sadhus* of Southern India, and find that many were of very low extraction. These are types of the

* See Mr. G. Palgrave's *Journey through Central and Eastern Arabia*, Vol II, p. 370.

"Deathless minds which leave where they have passed
A path of light."

And in evolving their psychic powers, they rose high above the level of conventional socialisms to mount the throne of spiritual power. In that group of Himalayan adepts mingle together in the affectionate relations of brotherhood men who followed out their search after divine truth by the several ways known among Hindus, Buddhists, Parsis, Christians, and Mahomedans; and with this example before us to enforce their eclectic precepts, we, their humble disciples, build the platform of the Theosophical Society upon the eternal rock of human brotherhood and kindly tolerance,

It would be most unfair if you should reckon us as the preachers of an Utopia. We claim to be practical people, bent upon accomplishing practical results. We are not divine messengers, not inspired preachers, nor the lineal descendants of Paul or Plato in a messianic hierarchy; we have no church to ask you into; no new scriptures to promulgate by celestial commission. The idea that human nature may be changed by one's joining our Society, or that by accepting our code of bye-laws, the fixed law of sociological evolution is to be set aside, has never entered our heads. We are but sowers of thought-seed, and it is taken from the full granaries of Aryavarta. Sad, sad the days when Hindus have to be told that they descend from the Aryans, but are so unlike them that they have mistaken old Aryan philosophy for some new-fangled religion imported from across the Atlantic Ocean! There are many who show impatience, because, after four years of activity in India, our Society has not proved its ability to usher in a new Aryan Era. They forget that though we may propagate ancient ideas, to have them accepted and lived up to requires the same Sociological Evolution as that of the ancient authors of those ideas. One may call himself Cæsar or Yudhishtira, yet resemble them in nothing save the name. If the law of national development within cycles be a fact—as I firmly believe it is,—then it is very easy to understand why the Aryan stock should have spent its force and reached the point where we see it now. We can comprehend the fact that having crossed the Hindu Kush as a conquering force, and made the name of Aryavarta the synonym of all that is glorious, the conquerors should have been brought in their turn under the yoke. For analogical examples, we need only look at the pages of History, and thence we may draw the lesson that when a nation's *karma* is satisfied, and the fruits of past sins have all been reaped in bitter humiliation, the turning point of the cycle is again passed, and in its whirl the nation again evolves its *rishis*, philosophers, scientists, artisans, and warriors. I do not wish to be what Herbert Spencer calls "blinded by a hypothesis, or carried away by an enthusiasm." I accept the cyclic hypothesis, not because the *rishis* affirmed it, but because it seems corroborated by the experience of the ages. Modern philosophers talk of evolution as though it worked up an inclined plane. Under this impression they placed the Aryan and Iranian on the plane of amiable shepherd idiots, and the Englishman, American, Frenchman, and German on the apex of the social pyramid, with nothing between their present glory and the shining orbs of space. This is what ought to be called philosophic fudge! Neither England, nor America, nor any other modern social evolution has produced the equal of Enclid, or Aristotle, or Plato, or Patanjali, or Vedavyasa. When it does, then let this age of sounding theological brass and tinkling scientific cymbals talk of its equality with the bye-gone days of Egypt and Aryavarta, and with Egyptian and Aryan experience as its guide, look forward to the day when its own direful *karma* will have to be worked out, and the finger of some future conqueror be pointed to it in scorn as a fallen and sycophantic race. And meanwhile, what counsel should the philanthropist give to the oppressed? To sit in cold despair, bending their breasts and weeping for the grievous burdens of their *karmaphal*? To wait and hope for the time when their children's children shall reap a full harvest of revenge? To bear supinely the reverses of fortune, nibbling the crusts of sycophancy, and fawning for shameful favors? No, none of these; but to learn the lesson of History, and realize that as the weary body rests at night in sleep and awakes refreshed, so nations in the night of their obscurity, may renew their moral and spiritual strength, recover the ground lost by the growth of debasing habits, and be ready with the next cyclic daybreak, to begin a new life of happiness and prosperity. Djelal-ed-Din, the Sufi poet when enraptured by the splendour of esoteric religious truth

could not think of himself as of any race, or creed, or locality. So feels every true Theosophist; for when the Divine idea of human brotherhood takes possession of him, and the insignificance of worldly distinctions and differences is clearly apprehended, he speaks what he has to say without regard to his own nationality, or creed, or those of his hearers.

Fifteen centuries ago, there arose in Alexandria, a school of philosophy, founded by a true Theosophist. So kind was its spirit, so wise its teachings, that Ammonius Saccas was surnamed *Theodidaktos*, or God-taught. They say he was born of Christian parents, but his principles were broader than any sect, and the whole world claimed him for its own. He attempted a coalition of all sects, whether philosophical or religious, for he believed in the unity of truth, despite the diversity of its manifestation. Creeds even so antagonistic externally as Paganism and Christianity were still, he maintained, fundamentally identical, and while he would remove the fables of the priests from Paganism, he would also set aside as extraneous the comments and interpretations of Christ's alleged doctrine by the Fathers of the Church. He would have even go back to the fountain sources, discover the primitive truth, restore all religious systems to their original purity, and, to crown all and make possible this grand scheme of Theosophical research, he taught the Brotherhood of man. In his age, as in the present, there were great souls who could respond to this message of love and tolerance, and mutual help. Then, as now, amid the dance of worldliness and the intoxicating dream of selfish pleasure, there were a minority of nobler hearts which could feel compassion for human sorrows, of nobler minds which could grasp the divine truth of the doctrine of Ammonius, Athenagoras, Longinus, Plotinus, Origen, Porphyry, Jamblichus, Sopater, Julian, Proclus, and many others, both Pagans and Christians, adopted this doctrine and taught it. Its influence sank deep into the constitution of the nascent Christianity, and despite the Church's bloody progress and its surviving sect-hatreds, its sweet influence showers over us after the lapse of fifteen hundred years, like the faint yet lingering perfume of a flower that yesterday bloomed in our garden and died in our house. Is the time ripe for a revival of this holy doctrine? Look about you, and answer. See India huddling crores of people divided into their hundreds of social groups, with neither the desire nor the capacity for union. See all Christendom armed to the teeth against each other, marching, invading, murdering, conquering, and giving the lie to the most sacred professions of their religion. See men speaking the "specious names" which "learnt in soft childhood's unsuspecting hour, serve, as the sophisms with which manhood dims bright reason's ray, and sanctifies the sword upraised to shed a brother's innocent blood."

See the gentle spirit of religion gone, not only out of western Christianity, but equally out of the old eastern faiths which were based upon esoteric science and esoteric philosophy. See these and answer. We have gone from Presidency to Presidency, and among the thousands of educated Hindus who have gathered about us, we have sought for such as could interpret to us, their forefather's religion. But few have responded, and were it not for our faith in the immutable order of Nature and its necessary evolutions, we should despair of the moral and religious future of the Indian people. Knowing these, we do not despair, but shall hope on, and work on while life lasts, leaving results to grow naturally out of the causes now active. First among these recuperative agencies we place modern science; not the official, dogmatic science of the sciolists who theorize upon the unseen forces from their observations of physical phenomena, but that truer science which experimentally studies the relations of every one of the seven component principles of man to the corresponding conditions of matter. The most necessary thing to-day is, in my opinion, to test Hinduism, Buddhism, and Zoroastrianism by scientific methods, and, following the system of Ammonius, to strip away every artificial covering from the original truth. The friends of those ancient cults can safely consent to this qualitative analysis, for when the last excrescence has been eliminated a splendid residuum will be left. This core of the heart of each old religion will be found identical with that of every other, and it has been called the "Wisdom Religion" of antiquity, a religious belief resting upon knowledge, not upon faith. If it be asked whether we believe that, when found, it will reform the world, we should

answer in the negative; for no acceptance of any doctrine, no subscription to any hypothesis, can violently change the rule of gradual social development. No, to bring the Hindu back to the spiritual level of the Aryan, we must let Nature have its course; helping her by removing obstacles and smoothing the rough ways. We cannot re-make the adult whose education is finished; we must look to the child now at school. On those little ones and the successive generations of children to come after them, rest our hopes of an Aryan revival. We saw this in Ceylon as soon as we came there, and began opening schools for Native-children, and the publication of religious books. We see the same necessity in India, and have begun already to do something. At Bhagalpore, Nellore, Guntoor, Bareilly and elsewhere, Sanskrit schools and classes have been opened by branches of the Theosophical Society, and we shall open more as opportunity occurs. We have asked for no endowments or popular subscriptions, though the movement is a national one highly worthy of public support, but what has been done, has been done by members and friends of our Society, from a deep conviction of the needs of the country. The other day, when we shifted our head-quarters from Bombay to Madras, and the Native community of the latter town gave us a warm public welcome, I seized the occasion to make a practical suggestion—I will make it to you now, and it will be a happy day for Bengal, if your response shall be as enthusiastic as was that of Madras. It was that all lovers of Hinduism should join together to establish Hindu Sunday schools, where classes of Hindu boys would be taught the sublime moralities of their ancestral religion, out of Hindu catechisms and elementary books, to be compiled by competent hands. I would have our best, most influential and devoted Hindu gentlemen offer themselves as teachers of classes in these religious schools, just as Christian gentlemen of corresponding social consequence are seen cheerfully and from strong conscientious motives, taking classes of children in their Sunday schools, to instruct them in their faith. Is this an impracticable, Utopian scheme? If it be, then, indeed, may we confess that Hindus no longer care to save their hoary religion from debasement and extinction, and with bowed heads, in shameful silence sit, while gibes and taunts are cast in our faces, by the enemies of that religion. I have looked everywhere for the evidences that your children are being properly taught Hinduism as a preparation and precaution against the sceptical habit of mind that will grow up in them when they go to School and College—I have not found it, but I have heard from every side the complaint that scepticism is rife, and that less and less interest is being taken in religion. This is all wrong; the scepticism results simply from ignorance, and the ignorance is due to culpable parental neglect. Even the most casual visitor to India from the Western countries must be struck with the beautiful unity of the Hindu family. It is something strange to us to see several generations living together under one roof, in the old patriarchal style, while the filial piety shown in doing honour to a parent's memory, is a reproach to our own too frequent selfish forgetfulness. But when I behold the fast increasing decadence of interest in the grand Aryan faith, and see to what it is due, and how easily it may be prevented, I cannot refrain from saying that if a beginning be not now made, towards giving Hindu boys and girls, equal facilities with Christian children for elementary instruction in the national religion, the negligent parents will take upon themselves a *Karmaphala* so bad that they will have to suffer for it grievously in the future. No, what we need is that a few of the best men in Bengal and each of the other Presidencies should unite to form a national committee, to found everywhere throughout India free religious schools, and open religious classes in Hindu secular schools, and to compile Hindu moral and religious works of an elementary character for the youth of both sexes. This will be the beginning of a new era, the harbinger of a brighter day, the initiative of a course of sociological evolution whose outcome would be the elevation of the Hindu nation to the old level upon which its progenitors stood and worked out the problem of human destiny. If we can but see this work begun, then shall the Founders of the Theosophical Society have the ample reward of knowing that Theosophy has brought a blessing to the country of their adoption, and that, in promoting the study of Aryan Philosophy, it has contributed to the spread of the benign spirit of Brotherhood. It must be confessed that there are difficulties in the way of carrying out our scheme. When we began to compile a catechism of

Hinduism, the first question was what should be said about God? Should we give the views of the Adwaitis, the Dwaitis, or the Vashishthadwaitis? Should the child be taught to believe in an impersonal or a personal God? To meet this, a first compilation was made, which carefully avoided this question, while giving the broad principles of Hindu morality, and an idea of that universal Principle, called *Parabrahma*. This was submitted for criticism to an eminent representative of each of the three great religious schools, and when their several commentaries had been made, the MSS. was recast. It has now been sent to other Pandits, and there is ground for hope, that after a time a non-sectarian catechetical work will be agreed upon, which shall supply the greatest want of the day among Hindus. It is, you will observe, vitally important that the religious education should begin while the young mind is receptive, and that the Hindu child shall be taught the first principles of that noble moral code which was bequeathed to prosperity by the Aryan Sages. Let him once realise how perfect that is, how closely it is akin to the teachings of science and the needs of the human heart, and you may without fear, allow him to run the risk of encounter with the lay opponents of Hinduism and the interested advocates of hostile faiths. And as the spirit of Hindu philosophy is benignant and tolerant towards other person's beliefs, be assured that the more your child can be made to know of it, the more neighbourly will he be with those who do not worship at his shrine. "It is," says a respectable Bengali writer* of our times, "the principal doctrine of the Hindu religion that if a man follows the religion in which he believes to the best of his power, he will be saved. All Hindus hold this belief." To promote Hinduism is, therefore, to secure guarantees of national peace and tranquillity. The danger is that your children may know too little about it, rather than too much. I have many Hindu Brothers of the diplomaed class *who are orthodox under protest*. At home, they will paint themselves with caste-marks in the most artistic and decorative manner; but when they sally forth to confront the *Sahib logues* or the Brahmos, the defiant *Hari-mandir* and *ardachandra* shrinks away into the little pigmental dot or *tilluck* that is just small enough to escape notice and just large enough to save their orthodoxy! I know an aged Brahmin of western India who, although a leading officer of an anti-idolatrous society and a thundering speaker on reform, yet worships at home in the family idol-room, and, within hearing of his family, calls upon Ram with pious vehemence. This is arrant humbug—the most contemptible humbug—since they are trying to deceive themselves.

* The deluded," says Sree Krishna, in the Gita, (Cap. IX) "despise me when invested with a human form, not understanding my high existence, which is the lord-controlling power of all things,—vain in their hopes, their actions, and their knowledge; devoid of reflection, and inclining to the deluded nature of the *asuras* and *rakschasas*." The Hindu gods are sneered at by the University man through ignorance of their meaning; and for that ignorance his own father is primarily responsible. Krishna calls himself the imperishable principle of all things; but the name he goes by in the college laboratory is "Force." Well, does the name alter the fact that there is an "Imperishable Principle of all things;" or the other, and most significant fact, that the Aryan philosophers had discovered its existence? Then why be ashamed, O, degenerate sons of those ancestors? If your Hinduism is true, study it, comprehend it, hold to it manfully, in defiance of the whole world, as one clings to life in the hour of peril. For by catching the sublime inspiration, that lurks beneath these uncounted blocks of wood and these gigantic pillars of stone, you will find the path to that "supreme abode" from whence those who attain it "never return," that "invisible eternal existence superior to this visible one which perishes where all things perish."† He who can feel and catch this subtle spirit will be worthy of the name of Theosophist, since he will have got the essence of "Divine Wisdom," the vivifying soul of all true religions and become the Brother of all beings.

But I have not come to preach moral aphorisms. My message is to make you know that the Theosophical Society was organised especially to "form the nucleus of a Universal

* Babu Raj Narain Bose. Lecture on the *Superiority of Hinduism to other existing religions*.

† Bhagavat Gita, Cap. VIII.

Brotherhood of Humanity without distinction of race, creed, or color; to promote the study of Aryan and other Eastern literature, religions and sciences, and vindicate its importance; and to investigate the hidden mysteries of nature and the psychical powers latent in man." To have you know this, and persuade you to take part in our labours. It is nothing to us whether you are European or Asiatic, English, Hindu or Armenian. We have no part in your quarrels, no share in your *Karma*. If you are true men, in the best sense of the word; if you are not benumbed by selfishness or pride, or bigotry, to the claims of a world that is crushed under a weight of woe—the result of ignorance of natural law—then come and work with us. We shall not ask you to subscribe to any creed of our making or following. We shall not try to take you out of your fixed social relation. We shall not do anything to you or ask you to do anything with or for us that will break your caste, or forfeit your worldly interests. Neither of these; but only implore you to lend your education, your talent, your exertions to add a little to the sum of human knowledge and human happiness. Are you a merchant? Then learn the sin and the unprofitableness of unfair dealing. A lawyer? Then learn that he who, by cunning and clever management, obstructs the course of justice, shall reap a woeful retribution, though for a time he may flourish like the "green-bay-tree." A theologian? Then discover how the blind guide who has not travelled a difficult road, leads the blind believer into the ditch of a common disaster. Are you a public servant? The wise counsels of the sages will teach you that a life spent in faithful service, adorned with daily intervals of moral self-culture, will prepare for one a happy future. Or, if you are a physician, you may soon acquire a knowledge of vital force and its correlations from the *Shastras* your imported text-books and teachers ignore, that will enable you to conquer disease by laying your hands upon the patient, as the *bairagi* subdues the cruel tiger and makes him follow like a dog. In the ancient repositories of Aryan culture, there is a full reward for every delver and none need come away unsatisfied. But whoever you may be, or for whatsoever object you come to us, do not fancy that you will be joining a class in science, theology, or occultism, with ready made text-books and teachers. This would be a great mistake. You are asked to join us in the hope of doing some good, and of aiding us, your fellow students, to realise the professed objects of our Society. Theosophy is, like everything else, within the curriculum of human knowledge,—he will learn most and accomplish most, who hardest strives and longest perseveres. This movement of ours is spreading throughout the world—Branches are springing up in different countries. Since we last met in this Town Hall, twenty-two more have been organised in India alone. The false suspicions about us and our aims are rapidly passing away; every day our ranks are strengthened by the accession of valuable members. We have won our footing, and we mean to keep it. So it is not to take part in a retreat, but in a victory, that we invite you. Come, aspirant for divine wisdom, brother Theosophist, come and taste the happiness of doing good. Your country needs your help—and the refreshment of your example of a noble life. Whether your motherland be great Albion, with its flow of emerald green, and its littoral veils of foam; or fair France, with its vine-gardens and its vices; or Germania, the fecund womb of warriors and the strong citadel of modern thought; or nut brown India, from whose cradling bosom went forth the sciences and arts—the time is ripe for your best endeavour. Over modern society hangs a pall of darkness as to spiritual things; the sky is red with the portents of strife, the dogs of war tug at their leashes, science fails to unravel the tangled mystery of life, theology cannot lift for us the veil before the future. There is but one guide, and comforter, and friend on whom we can lean with perfect confidence—Theosophy. The science of the adepts, the inspiring energy of the *rishis*, the hand-maiden of truth, she has comfort for all, encouragement for all. From her internal fastnesses in the Himavat, she has descended, in different epochs, to beg the thoughtful to walk in the straight path of wisdom. She sat beside the Chaldeans, when they read the stars; beside the mystics of Babylonia and Memphis when they daringly crossed the threshold of the unknown. She accompanied with the Roman Numa, when he drew the Jovian fire out of the depths of Ether, and with Porphyry and Proclus,

when they taught the Greeks, the nature of the *Mysteries*. It was she whose magic touch has kindled the heart of every European Alchemist and Rosicrucian and kept before Shakespeare, Shelley, Goethe, Schiller, and Dante, their visions of the veiled spirit of nature. And she, too, it is who hovers over the laboratories of Huxley and Tyndall to urge on their researches and deductions, though the fumes from their furnaces hide her bright form from their sight. If Theosophy prevailed throughout the world, there would be universal Brotherhood, and we should see realized the prophetic vision of Shelley:—

"A brighter morn awaits the human day; when every transfer of earth's natural gifts shall be a commerce of good words and works; when poverty and wealth, the thirst of fame, the fear of infamy, disease, and woe with its million horrors and fierce hell, shall live but in the memory of time."

COLONEL OLCOTT'S SECOND LECTURE AT THE TOWN HALL.

SAYS the *Indian Mirror* of 11th March 1883:—

"Colonel Olcott's lecture on 'Theosophy—A link between the European and Native,' at the Town Hall on Friday last was a grand success. There was a large and respectable gathering. Among those present we noticed the Hon'ble Mr. Justice Romesh Chunder Mitter, Prince Jehan Kadir, Rajah Suttayanund Ghosal, Nawab Abdul Latif Khan Bahadur, C. I. E., Babu Annada Prasad Bannerji, Babu Mohendro Nath Bose, Rai Bahadur, Mr. T. D. Beighton, Dr. Nisikanta Chatterji, Babu Kaly Churn Ghose, Babu Rashbehari Ghose, Dr. Gurudas Bannerji, Babu Rajendra Nath Mitter, Pundit Tarunath Tarkavachaspati, Babu Baikantha Nath Bose, Babu Norendro Nath Sen, Rajah Jogendra Nath Roy of Nattore, Pundit Jibananda Vidyasagar, Mr. Dhondo Shamrao Garud, Chief Judge, Indore, Mr. Sakharam Gopal, Private Secretary to His Highness Maharajah Holkar, Mr. J. Ghosal, Dr. Ganga Prasad Mukerji, Babu Nobin Krishna Bannerji, Mr. Krishnarow Wasudev Malye, B. A., Private Secretary to His Highness the First Prince of Indore, Babu Prem Chund Bural, Babu Issur Chunder Chackerbutty, Babu Umakali Mukerji, Babu Shrish Chauder Chowdhry, Babu Shital Chunder Mukerji, Babu Umesh Chunder Bannerji, Babu Nagendra Nath Mullick, and Babu Mohini Mohun Chatterji. There was also a fair sprinkling of European ladies.

"Colonel Olcott rose amidst loud cheers, and delivered a most impressive speech, which lasted over two hours, and was listened to all through with marked attention. It is impossible to give anything like a fair idea of the lecture in a notice like the present. The lecturer showed how Theosophy had discovered the true channel for sympathy to flow between the Europeans and Natives, how a proper appreciation of each other by the true nations will be the means of bringing about a glorious future for India. The learned lecturer concluded by exhorting the Hindus and Mahomedans to take greater interest in the study of their sacred writings than they had hitherto done.

"A vote of thanks was then proposed to the lecturer in a few suitable words by the Hon'ble Mr. Justice Romesh Chunder Mitter, and seconded by Rajah Satyanund Ghosal, and received with loud cheers and prolonged applause.

"We intend to publish a full report of the speech in a future issue."

IN the "Correspondence" of the *Indian Mirror* of March 6th we read the following:

CURES EFFECTED BY COLONEL OLCOTT IN CALCUTTA BY MESMERIC PASSES. TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—As Colonel Olcott, President and Founder of the Theosophical Society, will accept of no compensation, nor is he desirous of receiving any thanks for the trouble he has taken in curing my grandson, Ashu Tosh Bysack, I, in justice to myself, beg to make a public acknowledgment of the same. The boy in question is now aged twelve years. He has been suffering from epilepsy for the last six or seven years. The best physicians, Allopathic, Homœopathic, and Native, have treated him, but with no effect. The disease became latterly so violent that in one day and night he had no less than sixty fits, and was unable to get up or walk. In this state he was brought to Colonel Olcott, who has now treated him for seven days. The boy has so much improved that he can run and walk without difficulty, looks very lively, and appears perfectly healthy; besides which he has had no fits during this period. His appetite has returned,

costiveness is gone, he gets sound sleep, and is enjoying life like other boys for the first time in seven years. I consider from the general appearance of the boy that the disease is gone, and it is now only a question of his more or less rapid convalescence. The object of my making this statement public is that my countrymen, and especially members of the Theosophical Society, may know the great effect of mesmerism, in curing obstinate diseases like epilepsy which are beyond the power of medicine. I am now old enough having passed sixty, years and a retired servant of Government after a service of 44 years; and it is a joy to me that a European gentleman like Colonel Olcott should be showing our countrymen the beauty of the Aryan system and our duty to revere our *Yogis* and *Munis*.

Yours, &c.,

SURJI KUMAR BYSACK.

1st March 1863.

THE SAME.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—The presence of Colonel Olcott in Calcutta has afforded us a long-needed opportunity to test the claims of mesmerism as a curative potency. We have attended at the Boitokkhana house of Maharajah Sir Jotendro Mohun Tagore Bahadur, K. C. S. I., the past 7 or 8 mornings, to see Colonel Olcott heal the sick by the imposition of the hands. Our experience has been of a very striking nature. We have seen him cure an epileptic boy whose case had been given up in despair by his family after resorting to every other known mode of treatment. The lad is of respectable parentage, his father being the Deputy Magistrate, and can be seen at Paturiaghata, No. 80, in the premises of Babu Surji Cumar Bysack. A Theosophist from Bhaugulpore, suffering from atrophy of the disc of the left eye, is having his sight restored to him; and other patients have been relieved of different maladies. But a case which occurred this morning is of so remarkable a character as to prompt us to join in this letter for the information of your readers. A young Brahmin, was brought by the relatives of the epileptic boy for treatment. He had a facial paralysis which prevented his closing his eyes,—projecting his tongue, and swallowing liquids, in the usual way. The paralysis of his tongue prevented his speaking without the greatest efforts. In our presence and that of other witnesses, Colonel Olcott laid his hands upon him, pronounced the command *Aram Ho!* made some passes over the head, eyes, face, and jaws, and in less than five minutes the patient was cured. The scene which followed, affected the by standers to tears. For a moment the patient stood closing and opening his eyes and thrusting out and withdrawing his tongue. And then, when the thought flashed upon him that he was cured, he burst into a fit of tears of joy and with exclamations of gratitude that touched our hearts, flung himself on the ground at the Colonel's feet, embracing his knees and pouring out expressions of the deepest thankfulness. Surely no one present can ever forget this dramatic incident.

Yours, &c.,

SRINAUTH TAGORE.

SHAUTCORRY MUKERJI.

NIVARAN CHANDRA MUKERJI.

While we are going to Press, we find two more letters in the *Indian Mirror* of the 21st Instant, on the same subject, which we regret we cannot copy, for want of space and time.

COLONEL OLCOTT'S MARVELLOUS CURES.

Says an editorial in the *Indian Mirror* of March 7th:—

The letters we published yesterday testifying to recent marvellous cures of epilepsy and paralysis in Calcutta by Colonel Olcott, the President-Founder of the Theosophical Society, deserve and will have general attention. This city is classical ground for mesmeric students the world over, for it was here that the late eminent Dr. James Esdaile, Presidency Surgeon under Lord Dalhousie, opened his Mesmeric Hospital under Government auspices, and performed several hundred desperate surgical operations. Among these, the extirpation of scrotal tumours, weighing above 100 lbs., while the patients were lying insensible in the mesmeric coma, are famed in surgical annals. The name of Dr. Esdaile is almost revered among those who interest themselves in mesmerism, both on account of his high professional skill and personal character. Colonel Olcott is making for himself a reputation that in time may be equally to be envied, for his cures are extremely striking as scientific phenomena and every one can bear testimony to his entire disinterestedness of motive. Since his arrival in Calcutta there has been a wonderful increase of interest among the Bengal Theosophists. The meetings are largely attended, and new members keep flocking in. For their instruction, the President-Founder has at each meeting lectured upon Occult Science, and given illustrative experiments to prove the power of mind over matter. He will deliver one more lecture at the Town Hall on the afternoon of Friday next, at 5 o'clock. The lecture will be an extemporaneous one. The subject will be "Theosophy a link between Europeans and Natives." On next Monday morning Colonel Olcott will leave the city on his Presidential tour through Bengal.

OUR PRESIDENT'S TOUR.

FOLLOWS the programme of Colonel H. S. Olcott's projected tour, in Bengal, as published by our Brother, Babu Norendro Nath Sen, Secretary of the Bengal Branch of the Theosophical Society, in his paper, *The Indian Mirror* of March 6th:—

Arrives.	Place.	Leaves.
12th March	Calcutta ...	...12th March.
16th "	Kishnaghour	...14th "
20th "	Dacca ...	...18th "
23rd "	Darjiling	...22nd "
25th "	Calcutta ...	...24th "
31st "	Berhampore	...29th "
2nd April	Bhaugulpore	... 2nd April
5th "	Jamalpore	... 4th "
8th "	Bankura ...	... 7th "
11th "	Bankipore	...11th "
14th "	Gya ...	...14th "
16th "	Arrah ...	...16th "
18th "	Dumraon	...18th "
	Calcutta—

Any alteration in these dates will be notified hereafter by Colonel Olcott himself.

ON Saturday, March the 3rd, Colonel Olcott, President-Founder of our Society, delivered his first lecture at the Town Hall. The subject chosen by him was "THEOSOPHY and BROTHERHOOD." It was published in the same paper of March 3rd that "by special request front seats would be reserved" and "the nett proceeds to be given in charity."

A MEETING AT ADYAR

FOR THE

PRESENTATION OF A SILVER CUP AND TRAY

TO THE

FOUNDERS OF THE THEOSOPHICAL SOCIETY

BY THE

MEMBERS OF ITS BOMBAY BRANCH.

THE address of our Brothers at Bombay to the Founders on the eve of the latter's departure from that place to Madras, published on page 8 of the *Supplement* to the *Theosophist* for January last, must have been read with interest by our members.

The sentiments in the address, expressive of the loyalty of our Bombay Branch to the cause of Theosophy and their determination to assist its furtherance are no doubt very gratifying. The expressions therein made use of, are but the indicators of the feelings which our friends at Bombay entertain for the Founders who, whatever their shortcomings, are yet zealously and earnestly working for the IDEA, the promotion and propagation of which has been the chief end and aim of their life. It is but natural, therefore, that the temporary separation, caused by the removal of our Head-Quarters to this place, should evoke an outburst of those feelings in the shape of an address and some other token of fraternal regard and esteem felt for the Founders by their Bombay friends. The latter, therefore, proposed in the "Address" to offer for the acceptance of the Founders, "an article of Indian make, with a suitable inscription," as a token of their "sense of appreciation of your labour of love, and as a keepsake from us." As the article was not then ready, its presentation had to be deferred. It is, therefore, after we arrived here, that the Madras Theosophical Society was specially requested by their Bombay Brothers to present on behalf of their Branch, to the Founders, a silver cup and tray of Indian make, specially designed for the purpose. A meeting was accordingly convened on the evening of the 15th February, when *M. R. Ry. P. Sree-nevas Row Pantulu Garu*, Judge of the Small Cause Court, and one of the Vice-Presidents of the Madras Branch, made a short speech, on behalf of our Brothers at Bombay, and presented, in the name of the latter, the articles to the Founders. The President-Founder, Col. Olcott, on behalf of Madame Blavatsky and himself, made a suitable reply. His speech was very impressive and infused vigour and spirit into the audience. He gave a short sketch of the working of the Theosophical Society and thanked the Bombay brothers for the kind and fraternal feelings which had actuated them. *M. R. Ry*

T. Subba Row Garu, Secretary of the Madras Branch, then made a few remarks upon the subject of Occultism, which were very interesting and instructive. *M. R. Ry.* G. Muttuswamy Chettyar Garu, Judge of the Small Cause Court, and one of the Vice-Presidents of the Branch, also addressed the meeting. After a few more desultory speeches, the meeting was dissolved.

The Founders beg to take this opportunity of expressing again their deep and sincere feeling of gratitude for this new token of the fraternal regard entertained for them by their Parsi and Marathi Brothers of Bombay. The article is of exquisite make and bears the following inscription:—

PRESENTED
TO
COL. OLCOTT
AND
MADAME BLAVATSKY
BY THE
BOMBAY BRANCH,
THEOSOPHICAL SOCIETY.

It will ever remain in the Head-Quarters Hall as a token of the appreciation of the humble efforts of the Founders for the good of India, alongside with the beautiful Silver Plate presented to them by the Rohilkhand Theosophical Society—the Bareilly Branch.

(By Order)
DAMODAR K. MAVALANKAR,
*Recording Secretary of the
Parent Theosophical Society.*

NEW BRANCHES.

ARYAN PATRIOTIC THEOSOPHICAL SOCIETY.

OUR indefatigable friend and brother Munshi Bishen Lall, M. A., President of the Rohilkhand Theosophical Society, chose Aligarh as his next field of operation. A Branch has been established there under the name of "Aryan Patriotic Theosophical Society, Aligarh." The office-bearers are:—PRESIDENT, *Munshi Govind Prasad, M. A.*; SECRETARY, *Lalu Damodar Das, B. A.*; JOINT SECRETARY, *Munshi Bakhtawar Lal, B. A.*; TREASURER, *Rama Nath Ray, Pandit.*

Our esteemed brother intends going to Delhi, for further active work. We have only to assure him of our good wishes for him and to refer him to our remarks in the last Number of our Journal.

After the above was in type, we find in the *Indian Mirror* of March 13th the following Telegraphic Intelligence:—

SPECIAL TELEGRAM.

[From our own Correspondent.]

DELHI, the 11th March.

Rai Bishenlall delegate duly inaugurated a Branch Theosophical Society this day. Several brother Theosophists from Mirut were visitors. Munsiffs Pyarilal and Baij Nath were present. There was a public lecture in the Town Hall. Subject:—"Why am I a Theosophist and what shall unite India?" There was great enthusiasm. Lala Madan Gopal, M. A., was elected President, Babu Hem Chunder Sen, L. M. S., Secretary, and Professor Nitya Gopal Bose, M. A., Joint-Secretary.

THE RAJSHAHYE HARMONY THEOSOPHICAL SOCIETY.

BARU KALI PRASANNA MOOKERJEE, F. T. S., Assistant Engineer at Beaulah, has applied for a Charter, authorising the formation of a Branch Society at that place. At two other places where our Brother was in service before being transferred to Beaulah, he tried to form Branch Societies, but unfortunately his stay there was too short to allow him sufficient time for the purpose, especially as the people there were almost entirely ignorant of Theosophic ideas. However the seed sown by him has already developed in one place in the formation of a Branch; and as regards the other we trust that we may soon hope to see it also turned into a strong Theosophical centre.

The application has been granted.

THE LADIES' THEOSOPHICAL SOCIETY.

SREEMUTTI SWARNA KUMARI DEVI GHOSAL, F. T. S., formally applies for a charter for the Ladies' Theosophical Society at Calcutta, as the requisite number of members required to make a Branch, has been made up by fresh accessions of ladies to the cause of Theosophy. Mrs. Ghosal is the daughter of the venerable and venerated Babu Devendro Nath Tagore, now of Dhera Dun, the successor of Rajah Ram Mohun Roy,—and the wife of our esteemed brother, Babu J. N. Ghosal, who inaugurated the new Branch at Karwar. She is a brilliantly well-educated lady, of great intellectual powers, a well-known author, and accomplished in every way. The office of the Secretary of the "Ladies' Theosophical Society," of which Mrs. A. Gordon is President—an office with which she has been entrusted by her co-workers in the field of Theosophic labour—could have fallen on no better person. The example of female education set by our brothers of Calcutta will, we trust, be followed more generally in India; and our hope is strengthened when we consider how much Mrs. Ghosal has added to her accomplishments by means of the education allowed her by her friends and relatives.

THE BHOWANI THEOSOPHICAL SOCIETY.

To the President-Founder and Council of the Theosophical Society.

THE undersigned fellows and members of the "Bengal Theosophical Society," representing that it is inconvenient for them to attend the meetings of that body at Calcutta, a distance of about five miles from their residence, and that the interests of the cause will thereby be promoted, apply for permission to form a separate Branch to be known as the "Bhowani Theosophical Society" (Bhowanipore) and request that, if approved, a charter may issue for the same.

NUFFER CHANDRA BHATTA

(and several others).

The above application having been approved, a Charter has been issued this day as requested. Thus with that of the "Ladies' Theosophical Society" there will now be three Branch Societies in Calcutta only.

HEAD-QUARTERS OF THE
THEOSOPHICAL SOCIETY,
ADYAR, MADRAS,
17th March 1883.

By order,
DAMODAR K. MAVALANKAR,
Joint Recording Secretary.

THE DACCA THEOSOPHICAL SOCIETY.

We have just been informed by telegram of the formation of a Branch Society at Dacca, during Col. Olcott's visit to that place. He was the guest of Babu Parbatti Charan Roy, F. T. S., Superintendent, Dearrah Survey. Further particulars will appear in our next.

BABU PRATAP NARAIN SINGH, F. T. S., Deputy Collector and Deputy Magistrate of Bankoora, applies for a Charter authorising the formation of a Branch Society at Bankoora. The application has been referred to the President Founder, who is expected to visit that station on his Bengal tour. Full particulars will appear in our next.

OFFICIAL REPORTS.

THE SATYA MARGA THEOSOPHICAL SOCIETY (LUCKNOW).

ON the 7th of March, the Secretary of the above Society reports:—

"We have organised a system in virtue of which a series of Lectures on Theosophical subjects will be delivered in the city. Mr. Sorabji J. Padshah, F. T. S., will deliver the first lecture on 'Theosophy and its Progress,' in the Town Hall, on the 10th instant. We sincerely hope that a great deal of good to our cause will result from this step."

THE BOMBAY THEOSOPHICAL SOCIETY.

MR. MARTANDRAO BABAJI NAGNATH, a Councillor of the above Branch, writes that the Members have now begun to take more interest in the active work of the Society, and that the meetings are more largely and more frequently attended than

before. We are thus very glad to learn that our absence from that place has infused more vigour into our Brothers of Bombay, the sense of responsibility being devolved upon them, instead of making them more apathetic, as is usually the case, elsewhere.

THE DELHI THEOSOPHICAL SOCIETY.

ON the 11th March, Munshi Bishen Lall, M. A., President of the Rohilkhand Theosophical Society, our zealous friend and earnest co-worker, telegraphed the formation of a new Branch Society at Delhi. An account of his public lecture at the Town Hall and the proceedings of the Branch, we hope to give in our next issue.

In connection with this Branch, it may be mentioned, that Mr. W. D. Tilden, F. T. S., and Moonshee Moshin Ali, F. T. S., had already been preparing the ground for the result now accomplished. The former gentleman is a Theosophist of nearly three years' standing, and is at present the Secretary of the Simla Eclectic Theosophical Society and the President *pro tem* of the Himalayan Branch at Simla. The latter gentleman is a Deputy Inspector of Police and joined us while he was at Simla, but is at present stationed at Delhi. That persons of three different nationalities, viz, Hindu, Mahomedan, and European, should work in the same direction for the formation of the Branch T. S., is a striking proof, if any more were required, of the fact that, however Utopian may seem the first object of our Society, it has yet succeeded in developing in the intelligent public mind that unselfish and noble feeling of an united Intellectual Brotherhood, which is the key-note of all progress and real human happiness!

As Delhi has played an important part in Indian History, we hope and trust that our new Branch will be one of the chief factors in the Indian Theosophical problems.

THE BENGAL THEOSOPHICAL SOCIETY, CALCUTTA.

IN answer to the public appeal made by the President-Founder in course of his lecture at the Calcutta Town Hall, a Sunday School has been started in that city for the instruction of Hindu children in the principles of their faith. On Sunday the 11th March, in the presence of a deputation of our Fellows, headed by Babu Norendro Nath Sen, the President-Founder, on behalf of the Theosophical Society, declared the School open. There were 17 students (mark the number) on the roll. Babu Mohini Mohun Chatterji explained to them some *stokas* from the Bhagavat Gita and some of the broad principles of Hinduism. The students seem to take much interest in their work.

THE PARIS THEOSOPHICAL SOCIETY

REPORTS at the last meeting held, February 18th, the presence, among other members, of the following Fellows of the local Branch Society:—

M. Camille Flammarion (Astronomer); Mesrs. Evette, Bilieri, Tremeschini, Rauber, Roselli-Mallot; M. and Mme. Leymarie; M. A. Cahagnet (the well known mystic writer); Doctor Thurman; Dr. Soudan, Dr. Ditsen (of Albany, N. Y.) Mr. Edward Maitland, the renowned author of the *Pilgrims and the Shrine* and the Vice-President of the British Theosophical Society; Madame Emilie de Morsier, etc. etc.

The Secretary also reports that the translation of "Isis Unveiled" into French is almost entirely completed, and that it will appear in a very short time.

INITIATIONS.

IN reply to several officers of Branches, the President-Founder directs me to say that the President of a Branch has authority to initiate candidates, but except in emergent cases—such as the temporary presence of a candidate in the place—the papers of all candidates in Asia must be forwarded to head-quarters for approval and registration.

HEAD QUARTERS,
THEOSOPHICAL SOCIETY, } DAMODAR K. MAVALANKAR,
ADYAR (MADRAS) } *Joint Recording Secretary.*
17th March, 1883.

Personal Items.

MR. E. J. LOPEZ, F. T. S., kindly telegraphed to us on the 11th instant the departure of Colonel Olcott from Calcutta to Kishnaghur, Dacca and Darjeeling, on his Bengal tour.

WE are informed by telegram that as soon as the President Founder reached Kishnaghur, more than twenty applications from that place were received for admission into the Society.

BABU JWALA PRASAD SANKHADHAR, Secretary to the *Satya Marga Theosophical Society* (Lucknow) went to Moradabad during the College vacation. At the request of a Brother Theosophist, he delivered there three lectures on Theosophical subjects, as a private member of the movement.

WE are very sorry to learn that our energetic Brother, Rai Kishen Lall, B. A., President of the "Chohan Theosophical Society" at Cawnpore, is suffering from chronic rheumatism. He is under the magnetic treatment of one of our best members who has been of late working hard in the North for the cause of Theosophy. Rai Kishen Lall is the brother of Munshi Bishen Lall, M. A., the President of the Rohilkhand Theosophical Society at Bareilly, whose devotion to the cause of our Society, as exhibited in his recent zealous and arduous work at Moradabad, Aligarh, and Delhi, can be equalled only by a very few of our members. We sincerely hope that our Cawnpore Brother will soon recover, under the mesmeric treatment.

MR. A. P. SINNETT arrived safely at Madras by the steamer *Verona* on March the 2nd, and was welcomed on the Pier by Madame Blavatsky and several prominent members of the Madras Theosophical Society. He will pass a month at Adyar, at the Theosophical Head Quarters, and has arranged to sail for England on March the 30th by the P. and O. steamer *Peshawar*. It is hoped that he will return to this country in November.

BABU DEVENDRA NATH DASS, who, in the words of all the native papers, "distinguished himself both in the University of Calcutta and that of Cambridge, and has been appointed Professor of Sanscrit in the city of London College" is one of the first three Hindu gentlemen, who joined the British Theosophical Society in London in 1879. We heartily wish him every prosperity in life.

WE read in the *Indian Mirror's* "Special Telegrams" from Alighur at the date of February 28th, that

A select meeting was held under the auspices of Bharatvarshia National Association this evening. It was resolved that an Association of the graduates of the N. W. P. and Oudh be established, and that Her Majesty be memorialised to extend the period of Lord Ripon's Viceroyalty. Rai Bishen Lall, F. T. S., Secretary to the Bareilly College Resuscitation Committee (and President of the Rohilkhand Theosophical Society), recommended the Mahomedan A. O. College, which he inspected thoroughly by the kindness of Moulvi Mahomed Karim, President there, as the model for the proposed Ripon National College, and dwelt on the necessity of national union.

The Aryan Patriotic Theosophical Society, Alighur Branch, was inaugurated thereafter, and the affiliation of Sadharama-subbha decided.

A MAHRATTA LADY'S ADDRESS.

UNDER this title now appears in nearly every Indian paper the welcome news of another Native lady, besides Pandita Rama Bai, to follow in the steps of that great Sanskrit scholar and orator. Mrs. Anandi Bai Joshi is a Mahratta lady who, like her prototype, and (we are told) near relation, Pandita Rama Bai, has risen so high in intellectual development above her country-women as to appear publicly and deliver lectures for the benefit of her sex. Thus, she is very likely to become one of the earliest pioneers in one of the grandest and most needed reforms in India, that of female education, and the enfranchisement of woman; her present comparative slavery in the Zenana being a pure anomaly, something quite foreign to old Aryan usages and forcibly adopted with the conquest of India by the Mussulmans. Mrs. Anandi Bai, we are happy to add, is the wife of Mr. Joshi, one of the earliest Fellows of our Bombay

Theosophical Society, and a long trusted friend and brother. We have known her personally, and no one wishes her more success and fortune in her bold enterprise than her friends of the Theosophical Society. We reproduce her speech as found in the *Indian Mirror*:—

An address was delivered by Mrs. Anandi Bai Joshi, a Mah-ratta lady, on Saturday last, the 24th instant, at 4-30 P. M. The meeting took place at the spacious hall of the Serampore College, the Rev. Mr. Summers, the Officiating Principal of the College, in the chair. There was a large gathering present on the occasion.

The lecturer divided the subject into six parts, and dwelt upon them one by one very elaborately and to the entire satisfaction of her audience. She said:—"I now address the ladies present here, who will be the better judges of importance of female medical assistance in India; the great deficiency of the present day in India is lady-doctors. I never consider this subject without being surprised that none of those Societies so laudably established in India for the promotion of arts, sciences, and female education, have ever thought of sending one of their female members into the most civilised parts of the world to procure thorough medical knowledge in order to open a college for the instruction of females in medicine. The want of female doctors in India is visible to every naked eye and keenly felt in every quarter. Ladies, both European and Native, are naturally averse to expose themselves in cases of emergency to the treatment by doctors of the other sex. There are some English and American lady-doctors in India who, being foreigners and different in customs, manners, and language, have not all of them been of use to our women as they should be. As it is very possible that Hindu ladies who love their country and her people do not feel at home with the natives of other countries, we, Indian women, absolutely derive no benefit from foreign lady-doctors who become necessarily less useful than they are supposed to be. They, indeed, have the appearances of supplying the need, but appearances are delusive. This subject is frequently discussed, and needs no more remarks from me. In my humble opinion, there is a growing demand for Hindu lady-doctors in India, and I therefore volunteer.

"Ladies and gentlemen, I do not say that there are no means in India, but the difficulties that have presented themselves during my studies have been numerous indeed. There is one College at Madras and midwifery classes have been opened in all Presidencies, but the education imparted there is defective and not sufficient, as the male doctors who take up the classes are conservative, and to a certain degree jealous. I do not find fault with them, but that is the characteristic of the male sex."

She then said that it is very difficult for Hindu ladies to go to school, or work about at their will in India. For people generally come near them, stare at them, or officiously ask such questions as annoy them.

We are happy to say that since the above was in type Mrs. Anandi Bai has joined our "Ladies' Theosophical Society" in Calcutta.

A LAUDABLE PROJECT.*

SIMLA, 23th January, 1883.

To

RAI BISHEN LALL, M. A. (F. T. S.)

Honorary Secretary,
Rohilkhand Institute,

BAREILLY.

MY DEAR FRIEND,

Owing perhaps to the 5-foot fall of snow we have had here during the last three days, which delayed our mails one day, I have only just received your notice of the Public meeting at Bareilly which must have taken place yesterday.

I am sorry for this, since I should have wished to say through you to the meeting how truly I sympathized in the objects it had in view, and how much I hoped that it would not separate without placing those objects on a permanent footing.

I have advocated the RYON HOSPITAL here as one Memorial to our present Viceroy. One proof that the people of India do appreciate and feel grateful for the exertions which he has made on their behalf in face of much opposition both here and at home. And I still hope that we shall have for this institution several hundred subscribers from Rohilkhand, of small sums it may be, but sufficient in number to show the interest felt in that province as in others, in the first institution in India honoured by Lord Ripon's name and known to be an object of deep personal interest to him and his noble consort.

But while I hope this for the institution with which I, personally, am concerned, I am still more anxious to see several thousands of liberal and large subscriptions for an institution

which is now more important to Rohilkhand and which may, I believe, equally be made Memorial of him whom all, who love India, desire to honour.

There ought to be no possible doubt about re-establishing the Bareilly College. It is a suitable centre for high education, and it is to my mind at this juncture a matter of the greatest importance to multiply such centres to the fullest extent that the country will bear, i.e., can furnish youths to fill.

I am unfortunately a comparatively poor man, and I can ill-afford it, but if it will serve to stimulate the hundreds of rich men in Rohilkhand titled and entitled to do their simple duty to their country and their Province, I will give Rs. 5,000 (five thousand) towards re-establishing a College, on the understanding that it shall be a national and not State College managed by a mixed Board of Mahomedans and Hindoos (with or without one or more European co-adjutors as may from time to time seem best) and that while pupils of all creeds are freely admitted on equal terms, arrangements shall be made to give, as far as possible, to the youth of each great religious persuasion, at least an hour's tuition daily in the moral and religious codes of the faith to which they belong. As regards Mahomedans and Hindoos, I am sure that there are learned and pious Moulvis and Pandits who would gladly come and teach their youthful co-religionists gratuitously, and as regards Christians there are good Catholic Padres and Protestant Missionaries who would joyously seize the opportunity of sowing the good seed.

If you amongst you can make proper arrangements, I doubt not that Government would transfer to you the College buildings and fittings and a fair grant-in-aid, but I presume that you will require to raise a fund of at least ten lakhs in order to place the College on a proper foundation, and having done this you might, with every prospect of success, solicit permission to designate it the *Ripon College*.

Here would be, indeed, a memorial worthy of the honest, upright statesman to whom we owe so much.

No doubt ten lakhs is a large sum, but you can easily raise this if you choose, if the province is worth anything, if your Recesses and millionaires have souls, if they can at all realize the duties that wealth and position entail on them; if your middle classes are not wholly selfish and will only one and all contribute reasonable amounts—the thing will be easy. Think how many men in Rohilkhand are far wealthier than I am: and if I a stranger and a foreigner am willing to make this sacrifice for the Province, how much more should they, aye and every man in Rohilkhand, make similar and even greater sacrifice for their own country and their own people, and to secure what will be a lasting blessing to their sons and sons' sons, "*nasalan bād nasalan*" from generation to generation.

My dear friend, it is for you and your colleagues to work the matter to a successful issue. To organize committees and bodies of delegates to send to every village, to collect from every man.

There is not a well-to-do cultivator who will grudge his rupee, no zemindar who desires to maintain the respect of his neighbours, and fellow caste men who will, when personally addressed and properly instructed as to the objects in view, refuse his ten to one hundred rupees according to his means, while as for the Recesses, unless Rohilkhand has altogether deteriorated since my time, you have but to ask, in the right way to obtain. No one of them with the least sense of self-respect, who cares in fact anything for his *izzat* can possibly hold aloof from such a project.

Of course it needs tact, organization, hard work, perseverance, but not half what it would need to govern the country. Now all you educated men aspire, and to my mind, most reasonably and righteously, to govern the country: but before you have the smallest chance of doing this, you must first prove in small matters like the present that you possess the capacity to organize and administer. All round this College scheme is the best conceivable one for you; you can confer an inestimable and lasting blessing on your co-provincials, you can testify before all the world the love and respect you feel for Lord Ripon.

You can prove your possession of those capacities, which justify not only the measures he has actually taken but all their natural corollaries.

Yours fraternally,
A. O. HUME.

* From the *Arya Darpan*.