

# THE THEOSOPHIST

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

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BOMBAY, SEPTEMBER, 1880.

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## SPECIAL NOTICES.

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

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The THEOSOPHIST will appear each month. The rates, for twelve numbers not less than 40 columns Royal 8to each, of reading matter, or 480 columns in all, are as follows:—To Subscribers in any part of India, Rs. 6 per annum; in Ceylon, Rs. 7; in the Straits Settlements, China, Japan, and Australia, Rs. 8; in Africa, Europe, and the United States, £1. Half year (India) Rs. 4; Single copies annas 12. Remittances in postal stamp must be at the rate of annas 17 to the Rupee to cover discount. The above rates include postage. *No name will be entered in the books or paper sent until the money is remitted; and invariably the paper will be discontinued at the expiration of the term subscribed for.* Remittances should be made in Money-orders, Hundi, Bill cheques, or Treasury bills, if in registered letters, and made payable only to the PROPRIETORS OF THE THEOSOPHIST, 108, Girgaum Back Road, Bombay, India.

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

## THE THEOSOPHIST.

BOMBAY, SEPTEMBER 1st, 1880.

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

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

## OUR SECOND YEAR.

Like all other pleasant things, our first year's relations with the THEOSOPHIST's subscribers are about to terminate. The present is the twelfth and last number to be issued under their contract with us. Thus every engagement assumed by the proprietors of the magazine has been honourably and literally fulfilled.

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

It goes without saying that the projectors of the THEOSOPHIST have been inexpressibly delighted with the affectionate response to their appeal to the Asiatic people for support in an attempt to snatch from the dust of oblivion the treasures of Aryan wisdom. What heart that was not made of stone could be untouched by so much devotion as has been shown us and our sacred cause of human brotherhood? And it is our pride and joy to realize that all these friends have clustered around us, even when we were under the heavy burden of the suspicions of the Indian Government, because they have believed us to be sincere and true, the friends and brothers of the ardent sons of Asia. If our first year began in uncertainty it closes all bright and full of promise. Where our

magazine had one well-wisher then, now it has twenty, and by the beginning of the third year will have fifty. It has become a necessity to hundreds of young Aryan patriots, who love to know what their ancestors were so that they may at least dream of emulating them. It has won a place in the regard of even Anglo-Indians, of which class many in influential positions take it. Its merits as an Oriental magazine have been acknowledged by a number of the first Orientalists of Europe, who have been by it introduced for the first time to some of the most learned of Asiatic priests, *pandits* and *shastrees*. In another place, in this number will be found a few of the kind words that have been said to and about us, at this and the other side of the world. In short, the Theosophical Society, and its organ, the THEOSOPHIST, are now so firmly established that—entirely apart from the splendid results of the mission to Ceylon—every lover of truth may well rejoice.

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

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

As an inducement to friends to make special exertions to increase the circulation of our magazine, we hereby offer the two volumes of "Isis Unveiled," of the latest edition, as a prize for the person who shall during the next six months procure the largest number of subscribers at our advertised rates. The competitor must himself send us the names and money, or if not the latter, then a certificate from each subscriber that he consents to have his name credited on the competitor's list.

A GENTLEMAN WHO IS CONSIDERED BY SOME OF THE London Theosophists to be better versed in the literature of Occultism than any fellow of our British branch, wishes:—

1. To purchase a copy of the Madras Mahatma Giana Yogi's pamphlet on Raja Yoga.

2. A copy of Dr. Ballantyne's translation of the first two chapters of Patanjali's Aphorisms of the Yoga Philosophy.

3. That our contributors should give us some more interesting facts about the *Dnyaneshvari*.

4. Trustworthy information about the "black Agra *hhatteh* mirrors, whether they are of any real use in developing clairvoyant power and inducing *Samadhi*." If so, are they procurable and at what cost?

We hope our brother's wishes may be realized, and request any one having the desired information to send it to these Head-quarters.

### THE SPREAD OF BUDDHISM IN WESTERN COUNTRIES.

According to the *Catholic Review*, Buddhism is making progress in America, not as a mere philological study as in Europe amongst scholars of the present day, but we are assured as a religion. Buddhism, according to this authority, "is becoming quite fashionable, and in some circles it is considered in 'better form' than Ritualism." Further proof is afforded in the very large sale that Mr. Arnold's "Light of Asia" (reviewed in our October number) has had, and the almost enthusiastic praise bestowed upon the character and teachings of the 'Hindu Saviour,' by the American press. There is not room for the slightest doubt that if some Buddhist orator like "the silver-tongued Megittuwatte" as Colonel Olcott dubbed him, should visit the United States with such a competent interpreter as Mr. Pannabokke, of Kandy, or Mr. Karunaratne, of Panadure, and preach the pure, unadulterated doctrine of Buddha, he would win thousands of converts.

In our June issue appeared an appeal from a London philanthropist for the sending of Buddhist missionaries to England, and now in a recent editorial discussion of the subject of Buddhism in Europe, the *Pioneer* says:—

"It is reckoned that, out of the eight hundred millions and odd who form the population of our planet, about four hundred millions profess the creed of Sakya Muni. One of the doctrines of that creed, as ordinarily professed, is *Nirvana*: in which it is implied that the life we lead in the world is so necessarily and irremediably bad, that the only happiness for man consists in leaving it. Not at our own pleasure; there is, it seems, a 'canon against self-slaughter'; but to be called away by a gentle summons, to be 'blown out like a lamp.' This doctrine is now extending beyond the confines of Asia. And it is one that must be distinguished from the passing moods and outcries of poets, and such frivolous persons as give vent, from time to time, to impatient murmurs and longings for rest when temporarily weary with the burden of life. Such occasional voices have been heard, from Sophocles with his

"Not to be born, surpasses all device,  
But having been, to go the quickest back  
There whence we came, is far the second best,"

down to the sonnet in *Pecpul Leaves*, objected to in the last *Calcutta Review*, where Mr. Keene says that

"None could bear the happiest human lot  
But for death's cold light on the horizon shinning."

These spasmodic complaints are not true Buddhism. It was reserved for Schopenhauer and his successor, Von Hartmann, to reproduce *Nirvana* as a systematic object of aspiration in modern Europe; and to offer to the *élite* of recent progress the consolations that satisfy the ignorant multitudes of Ceylon and China. The idea is pursued in Germany with unrelenting vigour."

The *Pioneer* inveighs against this tendency in European contemporary thought, calling the doctrine of *Nirvana* pessimistic to the last degree, and regarding it as a mental disease. It may not be known to our respectable contemporary that the Buddhist priests themselves by no means agree that attainment of *Nirvana* implies the total annihilation of consciousness. More than one very active and learned controversy has been carried on upon this question, and to-day the opposing schools are led respectively by the Right Rev. Hikkaduwe Sumangala, for the affirmative, and the Rev. Potuwila Indajoti, for the negative. Buddhist philosophy in its refined esoteric aspect differs very little from the creed of the Vedanta school, and still less from the secret doctrine that can be read between the lines of the Veda by one whose perceptions have been really awakened. In a future number we will present the views of the two schools of Buddhists respecting *Nirvana*, and try to make the subject intelligible to our readers.

[Translated from the Italian original.]

ADDRESS OF THE PRESIDENT OF THE  
IONIAN THEOSOPHICAL BRANCH  
AT CORFU.

UPON PRESENTING THE CHARTER OF CONSTITUTION TO  
THE FELLOWS.

BY SIGNOR PASQUALE MENELAO, D.L., PRESIDENT OF THE BRANCH.

DEAR BROTHERS: Of the many and different meetings in which I have presided in my life, this one is for me the most agreeable of all, because it has not for its object any worldly interest, or any political scheme. Nor is it for literary discussions that we have this day assembled together, but to see ourselves confirmed in the sacred and sublime office of confessors of progress, I dare not say of Truth, because it being located in an elevated site, it is not easily accessible, more especially to myself, who am powerless and void of merits.

Nevertheless, I see, my dear Brothers, that in spite of the barriers and thorns by which we are surrounded in these places, we have progressed a step further towards our object, for we are here united in the same faith with the same determination of progressing, and, therefore, I trust that our object may be prosperous.

To crown our wishes to satisfy our desires, the worthy Central Society has sent us the Charter, which I present to you that it may be deposited in our archives.

If until now our Society had been vacillating and uncertain, let us trust that from this moment we may be fixed and settled and our duties be more assiduous, more positive and sincere.

It is true that the belief in One First Cause, in the individuality and immortality of the human soul, in its eternal progress, in the firm desire to ameliorate our own moral condition, in loving our neighbours as ourselves, in rendering ourselves useful to all humanity, in endowing our intellect, our faith and our belief, faith and belief which we feel as if born in us or brought with us from a previous existence, all this is true, I see it, I hear it at every moment repeated by you, I rejoice and heartily rejoice and feel happy for it; but this is not enough, great ideas must not only be felt, not only be loved, but we must exercise and develop them, we must make them evident, own them and teach them by word and in deed.

What are we, therefore, to do, in order to render ourselves worthy of the trust placed in us by our Central Society? How are we to act in order to be gradually initiated into the sublime knowledge of the Aryan Philosophy? How shall we hope to be allowed to penetrate the secrets of nature, which are in the power of those supreme beings called Adepts? How shall we be able to procure for ourselves the heavenly pleasure, as also the satisfaction of being useful to our fellow-creatures, not only with our moral, but also, with our natural means, availing ourselves of that power in Nature which lies at our disposal.

Several of you, Brothers, have tasted and will taste the divine pleasure of healing or mitigating the infirmities of your suffering brothers by mesmerism. I, too, without attributing it to my knowledge or to other merits (which I do not possess) have been and am happy whenever, by the simple laying of my hands, and imploring the help of the Author of the power of creation have cured and do cure several, nay many cases of dangerous fevers, wounds, hemorrhages and even some of cholera. But this is not the only power attainable by man; more occult, greater and deeper mysteries, are yet to be unveiled, and the knowledge of these is likewise a favour which is not granted to the first comer. To dispose more or less of the force of nature, it is not given to all, because every one would not make good use of it. The heart of man is for the greater part prone to evil, clinging to the things of the earth, more than to the heavenly treasures, or in better

words, to terrestrial life rather than to spiritual things. What would happen if the occult sciences were in the hands of rogues? They would not use them to advantage, honor, and progress, but as instruments of vengeance, corruption, and iniquity.

If we will with a determined mind advance, if we wish to render ourselves useful to ourselves and our brothers, morally, intellectually and physically, we must propose to guide our actions, our thoughts, our will in all and for all, and follow the precepts which our honorable Society prescribes to us. This obedience, however, must not be blind nor mechanic, but rational and dignified. We must obey so far as the orders, injunctions and counsels agree with our reason and are proportionate to our moral and intellectual means. And no more is asked of us.

That in order to approach the sublime and magnificent temple of Truth, it is necessary to consent to sacrifices, privations and efforts, every one will admit. In order to embellish the soul with truth, and enrich it with knowledge, zeal, diligence and firm will are necessary.

Allow me, my dear Brothers, to make to myself an observation which I do not consider useless, which is, that however trifling a thing may be, yet it cannot be obtained here below without an effort.

This granted, is it ever possible for us to attain the notion of wisdom and truth without doing all that lies in our power to ascend to the summit of that mountain where they reside? Can ever the sun of justice and progress impart his benignant rays to humanity if we do not destroy vice, if we do not popularize virtue, if we do not disperse the gloom of ignorance, prejudice and superstition? Do we not see how many difficulties are conjured up against us in the official religion, in that science which immovable will stand still on its platform of matter, decked with rottenness, with doubt in its soul and with the hypocritical mask of bold certainty? Shall we be disheartened? Shall we be terrified or stopped by threats, by mockery, by scorn, or by sarcasm? No; a hundred times over I say, no. Though our number is not now great, though our intellectual faculties be limited, though the part of action be restrained, we shall well make up this deficiency by being firm, immovable, compact, and united as the Romans were; and thus we shall render ourselves strong.

Let us bind ourselves, together therefore, morally, and if we wish to be something, let us have faith in the future of Humanity and in the necessary progress of it, and thus we shall render ourselves more worthy of the happy idea to which we have consecrated ourselves. Let us not be terrified at the sight of the fatigue, difficulty, hardship, privation and sacrifice. Let us call to mind the words of Dante in his chapter xxiv. of the Inferno:—

“Disse il Maestro, che seggendo in piuma  
“In fama non si vien, ne sotto coltro:”

Let us mirror ourselves in the example of the lovers of humanity. Let us imitate them. Let us follow their footsteps in their firmness, in their bravery, in their constancy in despising persecution, mockery, calumny, and torture.

It is true that we, and specially myself, are so insignificant that we are not worthy of the chance of being like those clever masters of progress, but, if we will, we may still do good. Let us make ourselves useful by spreading that light which is communicated to us. Let us not limit ourselves to words. Let us add to them the powerful teaching of facts, and if we cannot be exemplary, let us not, at least, give cause for scandal. Let us begin by correcting our defects, by extirpating our evil tendencies from our hearts. Let us adapt ourselves to a life of temperance and activity.

Offended, let us forgive; offenders, let us ask pardon.

Let us love justice for ourselves as well as for others. Let us hate and combat every undeserved privilege in our own favour or of others.

Let us promote popular education and make it obligatory, and particularly so among women, that we may emancipate them from the thralldom of priestcraft.

Let us protect the orphans: let us defend the interest of the weak and of the widow.

Let us shake off pride. Let us exclaim with a generous cry against prostitution, debauchery, ill-conduct—the consequences of materialism and superstition.

Let us fight against the death penalty and let us detest the infamy of war, and more so the right of the strongest. Let us join in defending those who protect us, controlling nevertheless the immoderate exigencies of the demagogues and the revolutionists who behave in the way in which they do with bad motives.

Let us acknowledge the expansive and universal love, not only for humanity, but also for all creation, because all either by silent or expressed love (be what it may) tends to the unity of the Supreme Love. Let us place the brotherhood of nations as the first of our wishes (desires) and let us hasten that holy (blessed) moment when the whole of mankind will be gathered in one fold and will have but one shepherd.

Let us part with and forsake vanity, crime, and passions; may our views be serious, wise, humble, modest and dignified. Acting in this way we may hope to live with a free conscience, confident (as we shall be) of having neglected nothing in our power to render ourselves useful.

Courage, brothers, let us push on. Let us begin by trying to purify our souls by restraining our passions. Let us subject brute to man, sense to reason, and interest to duty. Let us lay aside all hatred or rancours if there be any among us, or against any one of our other brothers in humanity, and if we have done wrong voluntarily or involuntarily, let us compensate. Let us become the men of duty, and let us keep ourselves always on the right side of our rights. Let the sacred fire of Love be always burning in our hearts. Let us be worthy of it, and the Supreme Architect will recompense us according to the efforts we have made in trying to progress.

I conclude, my dear Brothers, by begging your kind forgiveness for the trouble I may have caused you with these few and poor expressions; supply my deficiencies with your intellect. Correct me freely on those points on which I may have gone astray, and I shall feel thankful to you.

Brothers, I shall not fail to be your interpreter before the Mother Society to express to her our gratitude, and in your name also I shall thank her for the high favour bestowed upon us and make the sincere vows for the prosperity of Humanity and for all the Branches of our Society.

#### NOTE BY THE EDITOR.

The inaugural addresses of the respective presiding officers of the Ionian and Bombay Branches of the Theosophical Society, which appear side by side in the present number, so well illustrate its policy of mutual tolerance and confraternity, that we bespeak for each a careful reading. Here we see the Italian thinker moved by the same lofty aspirations for individual perfection and the happiness and enlightenment of mankind, as the Parsi thinker of Bombay. And though the one conceives of the First Cause, or Deity, quite differently from the other, whose ancestors from time immemorial have worshipped the Sun as a visible type of Hormazd, yet a common religious feeling moves the heart of each, and a common instinct makes him see the way upward towards the truth brighter and clearer by the light of Theosophy. Ours is not an atheistical society, though it does contain atheists; nor is it a Christian one, even though our brother Dr. Wyld, President of the British Theosophical Society, would have us accept Jesus as the most divine personage that ever appeared among men. Our Fellows are of the most varied opinions and each has a right to claim respect for his ideas as he is bound to respect those of his brothers. We have presidents who are severally Christian, Deist, Bud-

dhist, Hindu and Atheist; none dogmatizers, none claiming to be wiser or more infallible than the other, yet each taking the other by the hand, calling him brother, and helping him and being helped in the divine quest after knowledge. Nor are all, or even a large minority, students of occult sciences, for rarely is the true mystic born. Few, alas! have they ever been who so yearned after the discovery of Nature's secrets as to be willing to pursue that hard and unselfish course of study; and our own century can show fewer than any of its predecessors. As to the secrets of the Theosophical Society, when we mention the masonic-like signs of recognition, and the privacy secured for the handful who do make their experiments in psychological science, all has been said. The Parent Society is, in one word, a Republic of Conscience, a brotherhood of men in search of the Absolute Truth. As was sufficiently explained in our opening October number, every one of us professes to be ready to help the other, whatever the branch of science or religion to which his personal predilections may lead him.

### INAUGURAL ADDRESS BEFORE THE BOMBAY THEOSOPHICAL SOCIETY.

BY KHARSEDJI N. SEERVAI, VICE-PRESIDENT, PRESIDENT,  
*pro tem.*

At the first meeting under our new Charter when we enter upon our duties as members of the Bombay Theosophical Society, it seems necessary that we should begin with forming a clear idea, as far as possible, of what we are as Theosophists. All the members must have at some time or other set this question to themselves, and answered it more or less satisfactorily to themselves. In the first number of the THEOSOPHIST two elaborate and highly learned articles we devoted to the two questions, "What is Theosophy," and "What are the Theosophists." But the vastness of the questions and the great learning that is necessarily employed in answering them and above all their paramount importance to us, make it very desirable that we should have, at the outset of our course of studies, a free and patient discussion and criticism on the subject. I now lay before you what I understand. My views are of course not authoritative. I put them forward as I have them, to be discussed and criticized, so that in the end, each one of us may have a sufficiently clear and definite understanding as to what is Theosophy and what are the Theosophists.

From the subjects that Theosophy deals with and criticizes, as far as we have had the opportunity of observing, we see that it covers the whole ground occupied by Religion, Philosophy and Science. It has something to say by way of confirmation or correction to each of these. If it said nothing more than what Religion, Philosophy and Science teach us, Theosophy would be useless. But as we will see in the sequel, it says a good deal more than each one of these embodiments of truths, or all of them combined, tell us. Covering them all under its wings, it corrects the faults and errors of each one and leads them on far beyond their present position. We will, therefore, understand very clearly Theosophy as a whole, if we consider it separately in its relation with Religion, with Philosophy and with Science.

The question, therefore, that we have to begin with is—What is Religion? No word seems to be more familiarly used than the word religion, and I should think no word is more indefinitely understood than this. If we look at the different systems which are known under the name of religion, and see what functions they are intended to perform we find that at the base of all the huge accumulation of rituals, ceremonials and observances, there is one avowed object common to all religions—whether they are claimed to be revealed or natural religions—they have all one object, viz., to convey the will of God to man. They tell what man should believe and do; and the only reason advanced for what he is required to believe and do is

that God so wills. The religions, therefore, contain a code of morality which has the authority of the command of God, and give an authoritative declaration as to what God is and what is his relation to man and to the universe. In the infant state of the human mind such authoritative declarations are not questioned. Rather they are needed, are reverentially accepted and devoutly followed. Religion, therefore, at this stage of the human mind, serves an important purpose. But as the human mind grows to maturity, what was sufficient for its childlike capacity ceases to be so. It is disinclined to receive things at second hand, if it can look at them directly and get at a rational conviction of their truth or otherwise. Instead of being content with receiving things on authority as it did in its feeble infant state, it begins to speculate and employ its reason for discerning whether things are as they are said to be and why they are so. Here is the beginning of philosophy. Herein is the first germ of scepticism. If religiousness means duty to hold beliefs on authoritative declaration, to hold them irrespective of facts whether reason supports them or not, in short to disallow to reason the right to judge of beliefs which religion inculcates, then we may say that with the beginning of philosophy irreligiousness begins. The idea of religion in the orthodox sense coincides with the era of ignorance. For the thinking man religion must be philosophised or for him philosophy is religion. This necessity is recognised by the heads and representatives of religious systems, as it has been felt by the free-thinking laymen. Some philosophers like St. Augustine, construct a system of philosophy to confirm and establish the teachings of the religion they profess. Others more independent, see insuperable difficulties philosophically to arrive at any knowledge about God, the soul, its existence and survival after death, the universe as a whole and its relation to God. As long as man believed what was taught to him, on what he considered the divine authority, these questions presented to him no difficulty. Not because his reason solved those difficulties, but because he cared not to employ his reason. He was satisfied to take for granted what was told to him and there the matter ended. In such a passive state we might happily remain if our mind never emerged from this childlike state of contentment. But every day that goes, carries us forward in the course of advancement. It is the characteristic of man to be inquisitive of all the subjects that come within the range of his thoughts. The successes that he has achieved in some departments of knowledge make him bold and confident of attaining success by following the same rational method of investigation in all directions. The man of science joins with the free-thinking philosopher to wage war against the claims of religion. Accept on faith, says religion, the truths which philosophy cannot reach and science cannot penetrate. Nay, say philosophy and science, to accept truths upon faith is an unintelligible phrase. We are votaries of truth, but truth is not truth unless our understanding can accept it. While religion stands at one extreme, science in the heat of the controversy rushes to the other extreme. In its investigations in the material universe, science day after day makes wonderful discoveries and traces the uniform agency of constant laws in the midst of endless diversity. It views nothing as providential. All the phenomena in the universe it will trace to their physical causes. It forms mental science and moral science on the physical basis. It views religion as mere dogmatism, philosophy in its transcendental speculations, as vague and dreamy; science alone can furnish man with positive knowledge and more important still, useful knowledge. The physical universe admits of being brought under direct observation, experiment and verification, and the great triumph of all this is that it enables man to bring about certain events in the future and predict them under given conditions with perfect precision. The subjects of religion and philosophy inasmuch as they deal with the non-material universe, and as they, therefore, do not admit of these tests, are not worth the while of man to waste time and trouble upon. They are mere superstitions,

bequeathed to us by the old ignorant Past. There is nothing for man to know beyond matter and what material data will lead him to. Thus, science drags us forcibly into materialism. Thus arbitrary and dogmatic religion, incomplete and incompetent philosophy, and audacious science all combine to destroy the most cherished and the most ancient of our beliefs, destroy all our spiritual intuitions. What can rescue us from this sad state? I answer, Theosophy.

The world has been prepared for Theosophy in our times by what are known in the Western world as spiritual phenomena. These phenomena staggered the confidence and positiveness of science. Books and journals are full of well-authenticated events which occurred in violation of all the physical laws known to and accepted by science. Heavy things would be seen swimming about in the air in violation of the law of gravitation, carried by some unseen or unknown being or force. Beings of more or less intelligence would manifest themselves at spiritual seances and declare themselves the spirits or ghosts of those who had lived and died in this world. They would represent themselves sometimes as dead friends, at others as dead relatives or as quite strangers, and converse with the persons assembled, on diverse matters. All those who cling to the belief in the existence and immortality of the soul, but whose scientific education showed them that there was a want of data on which the belief could be logically founded, all these naturally rushed to these events as the most welcome evidences they so much wanted. All ghost stories were raked up and fondly read and re-read to see how far they were authenticated. But there was one weak point. These spiritual intelligences, as we may call them, that held converse with men in this fashion may be either the spirits or ghosts of the departed or may be beings of a different order from ourselves. Below man we see myriads of animated existences. Innumerable as these are, they do not exhaust all possible existences nor fill the whole universe. Beings of an order and nature different from ours may people the vast universe about us and the spiritual phenomena we witness may be due to the agency of these beings. This view came to be supported by the fact that in many cases the guests from the unseen universe exhibited intelligence and capacity far below those of men they personated. In many cases they were below even the average intelligence of mankind. Often they talked most silly and ridiculous and even false and contradictory things. Often they betrayed a mischievous delight in deluding their human interrogators. Nay, further, the sensitive persons called the mediums, through whom they manifested themselves, in a number of cases deteriorated in constitution, character, and morals. The intercourse with these denizens of the unseen world seemed in great many cases to be anything but instructive and elevating. All these considerations lead to the conclusion that it is very improbable that these visitors of ours are the spirits of departed men, but that they are some independent beings. Even in cases where the communications are sensible and true it is as much possible that our interlocutors are the independent beings who are well disposed and better informed, as that they are the spirits of the departed. At any rate it is not certain that the beings who communicate with us at the seances are the spirits of the dead. And thus these spiritual phenomena as they are called do not furnish us with data that can prove to us with certainty the existence of soul and its immortality. Yet these spiritual phenomena have gained one great point against the materialism of science. They establish beyond doubt the existence of forces or beings which do not obey the laws of matter, and have nothing in common with the material world. To distinguish these, therefore, from the material we may designate them as the spiritual beings or agencies. This is, indeed, an immense gain and deals a death-blow to materialism.

These spiritual phenomena, however, are but scattered unconnected facts, and so long as they are such, our knowledge of the spiritual universe does not amount to much.

just as our knowledge of the physical universe did not amount to much till we raised the knowledge of mere facts to scientific knowledge. We are said to possess scientific knowledge in any particular department of Nature when we have succeeded in uniting the scattered facts under the highest possible generalizations or common laws, and have acquired the power to predict future events under given conditions, and to bring about the events when we can arrange the necessary conditions and control the laws. Can we raise to a science the phenomena of modern spiritualism? Can we carry our knowledge beyond the phenomena to the laws which these phenomena obey? And, knowing the laws, do we know how to control them and so produce the phenomena at will? If we can, then we have raised modern spiritualism to the dignity of science. And Theosophy does that. The advanced Theosophist can produce at will all the phenomena that occur at spiritual seances. While modern spiritualism is a mere collection of phenomena, Theosophy is the science of these phenomena, or, in short, the science of spiritualism. Going beyond these phenomena, it has a close and intimate view of the spiritual universe that lies behind them, and of its laws, its influences, and its beings. Those who are familiar with the phenomena of clairvoyance are aware that by the will of the mesmerizer the patient is thrown into such a deep sleep, or trance as it is called, that the body is in every respect a corpse, the soul of the patient is released from the body, its vision is immensely enlarged, and as if time and distance are no impediments to it, in an instant it ranges over the most distant places, till by the will of the operator the soul returns to the body which thus becomes reanimated. We thus see the duality of matter and spirit in man. The more our spiritual self is freed from the control and weight of the material self, the greater is our freedom from physical impediments and the greater becomes our capacity for knowledge and for work in the universe. The true theosophical mystic acts upon these facts. His aim is to subdue his physical nature and its wants and desires to the utmost limit possible, and develop the spiritual nature to the highest extent possible. In proportion to his success in doing this, the mightier man he becomes. And you can easily imagine the immensity of knowledge and power the highest Theosophist possesses, who has succeeded in gaining a complete mastery over his material, or as it is more significantly expressed animal, nature, who has developed his spiritual self to such an extent that he is thoroughly spiritualized, who is wholly a spirit or spirit-man. He has by internal development gained all the powers that the freed soul manifests in cases of clairvoyance, and, starting from what we know of the powers of a mesmerizer, we may say he is to the mesmerizer in his command over the outside world what a full-grown, perfectly-developed, and healthy man is to an infant just born.

Many details of argument and fact can be supplied, details which the *Isis Unveiled* so copiously furnishes and which Colonel Olcott and Madame Blavatsky have often brought to our notice, to throw more light on the conclusions we have arrived at. The existence of soul in man, its independence of our physical organization, hence its survival when death altogether separates it from the body; the existence of the spiritual universe, that as by our physical powers and knowledge we can operate upon the physical universe, so by our soul powers and knowledge we can operate upon the spiritual and also upon the physical universe, that the department of spiritual knowledge is as much capable of scientific treatment and study as the department of physical knowledge—these are for us well established and proven facts.

Our position then in respect of science is this. We accept all that it has discovered and knows about the material world, but when it says that there is nothing besides matter, nothing besides what it already knows, we join issue with it. We enlarge and extend the jurisdiction of science and bring within its scope the spiritual universe. From the data which the spiritual science fur-

nishes, philosophy is better able to speculate on the constitution of the universe, its relation with God, upon soul and its future destiny. Before, philosophy stood aghast in the presence of the mysteries it cannot fathom; helped by Theosophy it soars beyond the mysteries.

Before, philosophy stopped before the veil of Isis unable to lift it up: Theosophy rends this veil asunder and ushers philosophy forward. Subjects which being so long mysterious to philosophy, religion claimed as its own and dogmatized upon, now come legitimately within the province of philosophy. Of what use is it for religion to be dogmatic when the truths it asserts come within the capacity of philosophy to criticize, accept or reject. Religion then is the name for the highest conclusions of philosophy. So much of its old dogmatism as coincides with these conclusions is accepted, the rest of course rejected. For the ignorant these conclusions may stand as dogmas; the thoughtful know where to look for the basis of them and can know how they are arrived at. Such truth as lies in them being better understood, the various religions again in their turn command the respect and adherence of all honest thinkers. We perceive, therefore, how religion, philosophy and science, have all and each of them been advanced and elevated by Theosophy. So far as we have proceeded, we are in a position to conclude that Theosophy is the spiritual science; Theosophy is the perfected and completed philosophy; Theosophy is the religion for the thoughtful; Theosophy furnishes the only reliable and true dogmas that may constitute the religion for the ignorant or the masses.

Formerly religion, philosophy and science, although each claimed to be the possessor of truth, yet presented the anomalous spectacle of being vehemently hostile to one another. Now Theosophy has introduced harmony and concord among them all. Theosophy brings peace in the realm of thought.

Nay more—in proportion as we rise from particulars to higher and fewer generalizations from which to deduce all the facts that fill the world, our knowledge is perfected and complete. In science we see this process carried out to a certain extent. The highest generalizations of science denote the great advance that has been made from particular facts. But these generalizations which are accepted as the ultimate truths by the sciences to which they belong, are again but particulars in relation to one another, and with reference to the higher truths which may be discovered to cover them all. To ascend to these higher truths which combine under their sweep the truths which the various sciences finally stop at, and to make one great science of all these sciences, is the province of philosophy. But so long as philosophy was not strengthened by the spiritual data and science narrowed itself into materialism, philosophy was incapable of performing this grand function and its pretensions to do this were not tolerated. Philosophy transformed into Theosophy does all this. Theosophy thus is the science of sciences, it is the highest science.

When we have mastered this highest science and philosophy, we will have become Theosophists of a high, if not the highest, order. At present, logically satisfied that there lies the most important field of knowledge before us, we are waiting at the threshold, till in good time we may be permitted to cross it. How we are to qualify ourselves for this high honour, and what the aims are for which we wish to attain the highest theosophical knowledge and powers, are themes of superlative importance and interest. I have already taken much space and occupied much of your time. These topics, therefore, we may reserve for some future time. I have, therefore, to conclude, thanking you for the patience and good-will with which you have borne with me so long.

IT IS EASY TO ADVISE A PERSON, BUT HOW DIFFICULT to receive, under similar circumstances, that same advice from another! We are so prone to believe that what we accept is truth, and that those who cannot see with our eyes are all wrong.

## A WOODEN GOD.

BY COL. ROBERT G. INGESOLL.

WASHINGTON, March 27.—To-day Messrs. Wright, Dickey, O'Conner, and Murch, of the select committee on the causes of the present depression of labour, presented the majority special report upon Chinese immigration.

These gentlemen are in great fear for the future of our most holy and perfectly authenticated religion, and have, like faithful watchmen from the walls and towers of Zion, hastened to give the alarm. They have informed Congress that "Joss has his temple of worship in the Chinese quarters in San Francisco. Within the walls of a dilapidated structure is exposed to the view of the faithful the god of the Chinaman, and here are his altars of worship. Here he tears up his pieces of paper; here he offers up his prayers; here he receives his religious consolations, and here is his road to the celestial land." That "Joss is located in a long, narrow room in a building in a back alley, upon a kind of altar;" that "he is a wooden image, looking as much like an alligator as like a human being;" that the Chinese "think there is such a place as heaven;" that all classes of Chinamen worship idols;" that "the temple is open every day at all hours;" that "the Chinese have no Sunday;" that this heathen god has "huge jaws, a big red tongue, large white teeth, a half-dozen arms, and big, fiery eyeballs. About him are placed offerings of meat and other eatables—a sacrificial offering."

No wonder that these members of the committee were shocked at such an image of God, knowing as they did that

## THE ONLY TRUE GOD

was correctly described by the inspired lunatic of Patmos in the following words:—

"And there sat in the midst of the seven golden candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength."

Certainly a large mouth filled with white teeth is preferable to one used as the scabbard of a sharp, two-edged sword. Why should these gentlemen object to a god with big fiery eyeballs, when their own Deity has eyes like a flame of fire?

Is it not a little late in the day to object to people because they sacrifice meat and other eatables to their god? We all know that for thousands of years the "real" God was exceedingly fond of roasted meat; that he loved the savour of burning flesh, and delighted in the perfume of fresh, warm blood.

The following account of the manner in which the "living God" desired that His chosen people should sacrifice, tends to show the degradation and religious blindness of the Chinese:

"Aaron therefore went unto the altar and slew the calf of the sin offering which was for himself. And the sons of Aaron brought the blood unto him. And he dipped his fingers in the blood and put it upon the horns of the altar, and poured out the blood at the bottom of the altar; but the fat and the kidneys and the caul above the liver of the sin offering he burnt upon the altar, as the Lord commanded Moses, and the flesh and the hide he burnt with fire without the camp. And he slew the burnt offering. And Aaron's sons presented unto him the blood which he sprinkled round about the altar. . . . And he brought the meat offering and took a handful thereof and burnt upon the altar. . . . He slew also the bullock and the ram for a sacrifice of a peace offering which was for the people. And Aaron's sons presented unto him the blood which he sprin-

kled upon the altar round about, and the fat of the bullock and of the ram, the rump, and that which covereth the inwards and the kidneys, and the caul above the liver; and they put the fat upon the breasts and he burnt the fat upon the altar. And the breast and the right shoulder Aaron waved for a wave offering before the Lord, as Moses commanded."

If the Chinese only did something like this, we would know that they worshipped the "living" God. The idea that the supreme head of the "American system of religion" can be placated with a little meat and "ordinary eatables" is simply preposterous. He has always asked for blood, and has always asserted that without the shedding of blood there is no remission of sin.

The world is also informed by these gentlemen that "the idolatry of the Chinese produces

A DEMORALISING EFFECT UPON OUR AMERICAN YOUTH, by bringing sacred things into disrespect, and making religion a theme of disgust and contempt."

In San Francisco there are some three hundred thousand people. Is it possible that a few Chinese can bring "our holy religion" into disgust and contempt? In that city there are fifty times as many churches as Joss houses. Scores of sermons are uttered every week; religious books and papers are as plentiful as leaves in autumn, and somewhat drier; thousands of Bibles are within the reach of all. And there too is the example of a Christian city.

Why should we send missionaries to China if we cannot convert the heathen when they come here? When missionaries go to a foreign land, the poor benighted people have to take their word for the blessings showered upon a Christian people; but when the heathen come here they can see for themselves. What was simply a story becomes a demonstrated fact. They come in contact with people who love their enemies; they see that in a Christian land men tell the truth; that they will not take advantage of strangers; that they are just and patient, kind and tender; that they never resort to force; that they have no prejudice on account of colour, race, or religion; that they look upon mankind as brethren; that they speak of God as a universal father, and are willing to work, and even to suffer, for the good not only of their own countrymen, but of the heathen as well! All this the Chinese see and know, and why they still cling to the religion of their country is to me a matter of amazement.

We all know that the disciples of Jesus do unto others as they would that others should do unto them, and that those of Confucius do not unto others anything that they would not that others should do unto them. Surely such people ought to live together in perfect peace.

## RISING WITH THE SUBJECT,

growing heated with a kind of holy indignation, these Christian representatives of a Christian people most solemnly declare that:

"Any one who is really endowed with a correct knowledge of our religious system, which acknowledges the existence of a living God and an accountability to Him, and a future state of reward and punishment, who feels that he has an apology for this abominable pagan worship, is not a fit person to be ranked as a good citizen of the American union. It is absurd to make any apology for its toleration. It must be abolished, and the sooner the decree goes forth by the power of this government the better it will be for the interests of this land."

I take this, the earliest opportunity, to inform these gentlemen composing a majority of the committee, that we have in the United States no "religious system;" that this is a secular government. That it has no religious creed; that it does not believe nor disbelieve in a future state of reward and punishment; that it neither affirms nor denies the existence of a "living God;" and that the only god, so far as this government is concerned, is the legally expressed will of a majority of the people. Under

our flag the Chinese have the same right to worship a wooden god that you have to worship any other. The Constitution protects equally the Church of Jehovah and the house of Joss. Whatever their relative positions may be in heaven, they stand upon a perfect equality in the United States.

#### THIS GOVERNMENT IS AN INFIDEL GOVERNMENT.

We have a constitution with Man put in and God left out; and it is the glory of this country that we have such a constitution.

It may be surprising to you that I have an apology for pagan worship, yet I have. And it is the same one that I have for the writers of this report. I account for both by the word *superstition*. Why should we object to their worshipping God as they please? If the worship is improper, the protestation should come not from a committee of congress, but from God himself. If he is satisfied, that is sufficient. Our religion can only be brought into contempt by the actions of those who profess to be governed by its teachings. This report will do more in that direction than millions of Chinese could do by burning pieces of paper before a wooden image. If you wish to impress the Chinese with the value of your religion, of what you are pleased to call "The American system," show them that Christians are better than heathens. Prove to them that what you are pleased to call the "living God" teaches higher and holier things, a grander and purer code of morals than can be found upon pagan pages. Excel these wretches in industry, in honesty, in reverence for parents, in cleanliness, in frugality, and above all by advocating the absolute liberty of human thought.

Do not trample upon these people because they have a different conception of things about which even this committee knows nothing.

Give them the same privilege you enjoy, of making a God after their own fashion. And let them describe him as they will. Would you be willing to have them remain, if one of their race, thousands of years ago, had pretended to have seen God, and had written of him as follows: "There went up a smoke out of his nostrils, and fire out of his mouth devoured; coals were kindled by it, . . . and he rode upon a cherub and did fly?" Why should you object to these people on account of their religion? Your objection has in it the spirit of hate and intolerance. Of that spirit the inquisition was born. That spirit lighted the fagot, made the thumb-screw, put chains upon the limbs, and lashes upon the backs of men. The same spirit bought and sold, captured and kidnapped human beings; sold babes, and justified all the horrors of slavery.

Congress has nothing to do with the religion of the people. Its members are not responsible to God for the opinions of their constituents, and it may tend to the happiness of the constituents for me to state that they are in no way responsible for the religion of the members. Religion is an individual, not a national matter. And where the nation interferes with the right of conscience, the liberties of the people are devoured by the monster superstition.

If you wish to drive out the Chinese, do not make a pretext of religion. Do not pretend that you are trying to do God a favour. Injustice in His name is doubly detestable. The assassin cannot sanctify his dagger by falling on his knees, and it does not help a falsehood if it be uttered as a prayer. Religion, used to intensify the hatred of men toward men under the pretence of pleasing God, has cursed the world.

A portion of this most remarkable report is intensely religious. There is in it almost the odour of sanctity; and when reading it one is impressed with the living piety of its authors. But on the twenty-fifth page there are a few passages that

#### MUST PAIN THE HEARTS OF TRUE BELIEVERS.

Leaving their religious views, the members immediately betake themselves to philosophy and prediction. Listen:

"The Chinese race and the American citizen whether native-born or who is eligible to our naturalisation laws and becomes a citizen, are in a state of antagonism. They cannot and will not ever meet upon common ground, and occupy together the same social level. This is impossible. The pagan and the Christian travel different paths. This one believes in a living God, that one in the type of monsters and worship of wood and stone. Thus in the religion of the two races of man, they are as wide apart as the poles of the two hemispheres. They cannot now nor never [sic] will approach the same religious altar. The Christian will not recede to barbarism, nor will the Chinese advance to the enlightened belt [whatever it is] of civilisation. . . . He cannot be converted to those modern ideas of religious worship which have been accepted by Europe and crown the American system."

Christians used to believe that through their religion all the nations of the earth were finally to be blest. In accordance with that belief missionaries have been sent to every land, and untold wealth has been expended for what has been called the spread of the gospel.

I am almost sure that I have read somewhere that "Christ died for *all* men," and that "God is no respecter of persons." It was once taught that it was the duty of Christians to tell to all people the "tidings of great joy." I have never believed these tidings myself, but have always contended that an honest merchant was the best missionary. Commerce makes friends, religion makes enemies; the one enriches, and the other impoverishes; the one thrives best where the truth is told, the other where falsehoods are believed. For myself, I have but little confidence in any business, or enterprise, or investment, that promises dividends only after the death of the stock-holders.

But

#### I AM ASHAMED

that four Christian statesmen, four members of congress in the last quarter of the nineteenth century, who seriously object to people on account of their religious convictions, should still assert that the very religion in which they believe—and the only religion established by the living God-head of the American system—is not adapted to the spiritual needs of one-third of the human race. It is amazing that these four gentlemen have, in the defence of the Christian religion, announced the discovery that it is wholly inadequate for the civilisation of mankind; that the light of the cross can never penetrate the darkness of China; "that all the labours of the missionary, the example of the good, the exalted character of our civilisation, make no impression upon the Pagan life of the Chinese;" and that even the report of this committee will not tend to elevate, refine, and christianise the yellow heathen of the Pacific coast. In the name of religion these gentlemen have denied its power and mocked at the enthusiasm of its founder. Worse than this, they have predicted for the Chinese a future of ignorance and idolatry in this world, and if the "American system" of religion is true, hell-fire in the next.

For the benefit of these four philosophers and prophets I will give

#### A FEW EXTRACTS FROM THE WRITINGS OF CONFUCIUS,

that will in my judgment compare favourably with the best passages of their report:

"My doctrine is that man must be true to the principles of his nature, and the benevolent exercise of them toward others.

"With coarse rice to eat, with water to drink, and with my bended arm for a pillow, I still have joy.

"Riches and honour acquired by injustice are to me but floating clouds.

"The man who in view of gain thinks of righteousness; who in danger forgets life, and who remembers an old agreement, however far back it extends, such a man may be reckoned a complete man.



"Recompense injury with justice, and kindness with kindness.

"There is one word which may serve as a rule of practice for all one's life: Reciprocity is that word."

When the ancestors of the four Christian congressmen were barbarians, when they lived in caves, gnawed bones, and worshipped dried snakes, the infamous Chinese were reading these sublime sentences of Confucius. When the forefathers of these Christian statesmen were hunting toads to get the jewels out of their heads, to be used as charms, the wretched Chinese were calculating eclipses and measuring the circumference of the earth. When the progenitors of these representatives of the "American system of religion" were burning women charged with nursing devils, the people "incapable of being influenced by the exalted character of our civilization," were building asylums for the insane.

Neither should it be forgotten that, for thousands of years, the Chinese have honestly practised the great principles known as

#### CIVIL SERVICE REFORM

a something that even the administration of Mr. Hayes has reached only through the proxy of promise.

If we wish to prevent the immigration of the Chinese, let us reform our treaties with the vast empire from whence they came. For thousands of years the Chinese secluded themselves from the rest of the world. They did not deem the Christian nations fit to associate with. We forced ourselves upon them. We called, but with cannon. The English battered down the door in the names of opium and Christ. The infamy was regarded as another triumph for the gospel. At last, in self-defence, the Chinese allowed Christians to touch their shores. Their wise men their philosophers protested, and prophesied that time would show that Christians could not be trusted. This report proves that the wise men were not only philosophers but prophets.

Treat China as you would England. Keep a treaty while it is in force. Change it if you will, according to the laws of nations, but on no account excuse a breach of national faith by pretending that we are dishonest for God's sake. (*Chicago Daily Times.*)

NOTICING THE SAD FACT OF THE IMPENDING DISSOLUTION of the "Sanskrit Text Society," founded at London in 1865, through the exertions of the late Professor Goldstücker, Professor Albert Weber, the learned Sanskrit Professor at the University of Berlin mournfully asks the Editor of the *Times* :

"Can it be possible that among the hundreds and thousands of English gentlemen who have spent a large part of their lives in India, in what one often hears called 'the most splendid service in the world,' a sufficient number cannot be induced to support a society founded for the purpose of making available to European scholars the authentic documents for Indian literary research . . . ?"

A moment's reflection would have induced Professor Weber to spare himself the trouble of asking such a question. What proportion of the English gentlemen who take up an Indian career care one rap about Indian history or authentic documents? How many real scholars have developed in the Indian branches of service since John Company's first ship arrived? Great names, doubtless, there are to be recalled, but when the entire list is written, what percentage does it embrace of the educated, even highly educated, men who have been to India? If the professor were to poll the civil and military branches of the public service to-day, he would find that not one per cent. even of the lusty young chaps fresh from the scholastic foreign-houses would trouble themselves, whether or not the Sanskrit language itself, to say nothing of the Sanskrit Text Society, were extinguished

to-morrow. Badminton, lawn-tennis, flirtation, racing, pig-sticking, billiards, and the bubbling peg interest them, and there is always plenty of money to support clubs and that sort of thing. But Asiatic literature, Aryan religion or philosophy—these are not their 'fad'; and out of all these thousands upon thousands who have passed across the Indian stage, few have turned their backs upon fashionable pleasures and sought their happiness in study. At Kandy, Ceylon, for instance, in the English library which stands just opposite the Dalada Maligawa temple, among the collection of some 7,000 volumes there is, or was a few weeks ago, just one book on the Buddhists or their religion—Schlagentweit's observations in Tibet. That tells the story; and Professor Weber need not waste time in wondering that such societies as the one he names enjoy so precarious a tenure of life. If European scholars would show a more respectful and fraternal disposition towards their native Asiatic contemporaries the case might be different. And if the 'enlightened Indian princes and gentlemen' whom he mentions in the same letter to the *Times* could see that their patronage of such learned bodies would secure them as much consideration with the ruling race as do their subscriptions to monuments and giving of entertainments, no doubt their aid would be generously afforded.

#### THE MEDAL OF HONOUR.

The undersigned regrets to say that neither of the very few essays sent in for competition for the Medal of Honour founded by the General Council is of sufficient merit to entitle it to the bestowal of so high a dignity. To award this medal for any paper but one strictly complying with the first of the conditions announced in the Resolution of Council of May 5, viz., that "The Essay shall be of a high merit," would permanently lower its value in the estimation of the Indian public as a national prize worth contending for. It cannot be admitted for a moment that the failure to elicit high-class essays is due to any lack of ability among our Indian thinkers. The true reason is doubtless a too modest estimation of personal ability. Under this conviction, therefore, the General Council decides to renew the offer of the medal and diplomas mentioned in the Resolution of May, and appeal to all who love India and reverence her ancient glories to aid our Society in this attempt to infuse a new life into the national literature. And as under the previous arrangement the eminent jurors selected were debarred for competition, it has now been decided that the undersigned shall judge of the respective merits of competing essays; availing himself as occasion may require of the help of non-competing native scholars who may consent to aid him in rendering a just and impartial award.

For the information of the public, it is announced that donations of ancient coins to be melted into the Medal of Honour have already been made by distinguished patrons of learning in the North-Western and Eastern provinces of India. The following is the generous contribution of Rao Bahadur Mammibhai Jasbhai, Divan of Cutch:—Ten kories, old coins found in Cutch and supposed to be about 1200 years old; ten kories, Rao Tamachiji's reign, commenced Samvat 1711.—A.D. 1655; fifty small coins—old coins found in Cutch, and supposed to be about 800 years old; five kories, Rao Raidhanji I.'s reign, commenced Samvat 1722.—A.D. 1666; five kories, Rao Lakhpatji's reign, commenced, Samvat 1808.—A.D. 1752; five kories, Rao Desalji I.'s reign, commenced, Samvat 1775.—A. D. 1719; five kories, Rao Pragji or Pragmalji I.'s reign, commenced Samvat 1754.—A.D. 1698; seven kories, Rao Khengarji I.'s reign, commenced Samvat 1605.—A.D. 1549; ten kories, Rao Bharaji or Bharmalji I.'s reign, commenced Samvat 1642.—A.D. 1586.

Essays of the character described in the notice published in the *THEOSOPHIST* for March, April and May, will be received at these Head-quarters until December 1st, 1880, and judgment given by or before March 1, 1881. The

name of the author must in no case be attached to an essay, but placed in a closed envelope accompanying the same and bearing upon the outside a mark or marks similar to those written upon the essay.

By order of the Council,

HENRY S. OLCOTT,

President of the Theosophical Society.

Head-quarters, T. S.

Girgaum, Bombay, June 1, 1880.

### NANGA BABA OF GWALIOR.

BY A RETIRED COMMISSIONED MILITARY OFFICER.

In a corner of the parade ground of Mahárāja Scindia's force, there lived an ascetic called (from his always keeping himself stark naked) "Nanga Bábá." The Mahárāja tried in many direct and indirect ways to get his parade cleared of the cottage of the Bábá, but he would not budge. He (Nanga Bábá) had a few flowering plants set out about his cottage. It was a place of resort for all classes of people.

In the year 1865, our regiment, the 16th B. C., under the command of Colonel Jenkin, had to spend the usual term at the Murar cantonment\*. Every now and then the holy man was waited upon by regimental men, one Sobha Singh sowar (a Sikh and a native of Hoshiyápur district in the Punjab) being among the number. He used to go unnoticed every night with a *mussuk* (goat skin) full of water to irrigate the plants attached to the hermitage. The locality has a very scanty supply of water. The Bábá knew well Sobha Singh's devotion, but in order that no one might suspect that he possessed psychic powers, he used to ask his waiters-on—"Who irrigates my plants every night?"

One night as the sowar was as usual watering the plants, Nanga Bábá, simply to unveil the matter and to properly repay Sobha Singh's services, came out of his "kuti" (cottage) and said—"Who is among my plants disturbing them in the peace of the night?" Sobha Singh, as if thunder-struck, sat down quietly where he was. On approaching near, "Nanga Bábá" addressed him—"O, Sobha Singh, thou hast done a great service to me." The latter did not say anything, from awe and reverence. The hermit then returned to his cottage; Sobha Singh followed him and sat down in a corner, deeply filled with a sincere love for the holy man. That night and the following day and night passed, but Sobha Singh would not, rather could not, leave the place. The following morning, Nanga Bábá desired the sowar to go to his regiment. The man shrugged his shoulders and said (after coming to himself, as till then he was in a peculiar state of mind)—"Yes, Bábá, I will go to the regiment once for all, as yesterday I had my '*athparia*' duty (i. e., 24 hours' regular duty of horse and man) which I neglected. No sooner will I go there than I shall be sent to the custody of the stand-guard, and the punishment I will get cannot be but hard under the present military law." After a little talk with the hermit, he silently went to the *chhuari* and unnoticed entered his compartment (*dera*). As he entered he asked his *joridar* (fellow-horseman, who lived in the same compartment) Dalel Singh, sowar, as to what happened in his absence, and whether he was on that account reported to the officer in charge by the Head Daffedar. Dalel Singh was astonished at the question. Calling him a maniac, he said that scarcely an hour had passed since his (Sobha's) return from his "*athparia*" duty and putting off his uniform, &c., and then asked him what he now meant by making such foolish enquiries? Sobha Singh was not a little surprised at his fellow's remarks, and observed that it was poor fun for him to joke in a matter of such importance. Dalel Singh, being frightened and taking his colleague for a lunatic, ran up to his immediate superior and reported the case. From all this, Sobha Singh

found that something had happened during his absence, and attributed it to the hidden powers of Nanga Bábá. When the troop Risaldar was informed of this matter, he sent for the sowar and many men gathering round him, they were anxious to hear what the matter was with the poor Sobha. Who could say what was working in this man's mind? After a long while and repeated questions, Sobha Singh told the whole story to the bystanders. All were surprised to know that Sobha Singh's *athparia* was not performed by himself, but by some body else. Sobha Singh tendering his resignation, the case was reported to the Commanding Officer. But, despite every effort of military men, the sowar did not withdraw his resignation.

After receiving his discharge from the regiment, he went directly to Nanga Bábá and presented him all the money he had. The hermit addressed him in the following words—"Thou hast come at last"; and returning his money, he gave him Rs. 500 more and ordered him to go direct to his house, where after celebrating the nuptials of his two daughters, he should give himself up to the contemplation of the Deity *in his own way*. The holy man added that there was no necessity for his returning to Gwalior, and that hereafter he was to be the most revered ascetic of his native country.

We hear that Sobha Singh from that time always lived only under the shelter of a blanket stretched over a bamboo stick. The people of Hoshiyarpur, Jalandhar, and other districts of the Punjab, not being prone to leave fakirs and other holy men to themselves, thronged to his *Darshana*.

Sobha Singh became a perfect ascetic by a single glance of Nanga Bábá of Gwalior—not less but rather more revered than even his "guru."

We are informed that Nanga Bábá left his house of clay some three or four years ago.

Will any of your learned correspondents kindly answer a query suggested by the above narrative, viz.—What was the person or form that appeared and performed the duty for Sobha Singh? By what name may we call this wonderful phenomenon? \* *Namaste!*

M. B. V.

Moradabad, 8th June 1880.

A FEW WEEKS BEFORE OUR PARTY LEFT FOR CEYLON, we were honoured with a visit from Mr. Ganesh W. Joshi, the renowned patriot, whose death is now mourned by all India. His friendly talk and expressions of hope that our Society might prosper, are among our happiest recollections. A short time before the untimely occurrence of his death, we received from him a very friendly letter together with a vernacular copy of his recent discourse on "Salvation," delivered in the temple of Vishnu at Poona. The discourse began with the quotation of a verse of Tukaram's wherein the company of *santas* (adepts) is given a higher value than wealth, happiness or even salvation. Various quotations from Tukaram and others were made. It is on the whole, an earnest and able pamphlet. Coming so short a time before his death it will, we hope, be treasured as a monument of his virtues and make his name remembered by posterity. We respectfully offer our sympathy to his family, and wish his friends every success in the patriotic work of reform he has left behind him to be finished by them.

\* By the name *Kama Rupa* or *Majisi Rupa*. An Aryan ought not to need ask that. We know of a case in Europe, related to us by the gentleman himself, where a man was in a trance or semi-trance state for thirty-six hours—one day and two nights. During this interval he appeared—or seemed to his pupils to appear—at College as usual and continued a lecture he had begun the previous day; taking up the thread exactly where it had been dropped. The gentleman would not believe his pupils' assurances of this fact until they showed him the note-books in which, as customary, they had preserved memoranda of the College lectures to which they listened. Who can tell whether the teacher who lectured while the gentleman was unconscious was his physical body, animated by another intelligence, or his *Majisi Rupa*, or "double," acting independently of the consciousness of his physical brain? And this very gentleman, to whom this number will be sent, will, we promise, be mightily interested in the guard-mounting story of Sobha Singh.—ED.

\* About three miles from Gwalior.

PUZZLES FOR THE PHILOLOGISTS.

BY RAMCHANDRA BAPUJI JADHAO RAO, ESQ.

In the May THEOSOPHIST is an article in connection with the monogenistic theory of prior residence of one common ancestral Aryan family in Central Asia, discussed under a similar heading in the March number.

The writer appealing to the science of language, lays the greatest stress on philology, and presumes that the mere existence of a few Sanskrit words in some of the Western (European) languages is a sufficient evidence to warrant the conclusion that an Aryan family once lived at a time as out of memory, in Central Asia, and thence its detachments marched into Europe, Persia and India. He does not, however, attempt to explain the other points which such a conclusion, if at all admitted, involves, but leaves them to be answered by some abler writer than himself, whom he invites to join him in the field of discussion.

As the above conclusion is shown to be the result of philology, let us see on what evidences and testimonies it is based.

So late as an hundred years ago, the students of languages throughout Europe believed that the Hebrew was the most ancient tongue of all the world. This was the language of the Jewish nation, the language in which was written the old Testament, or that part of the Bible which speaks of the creation of the world and the genesis of mankind. The Hebrew was, therefore, looked upon as the method of speech given directly by God to man at his creation, and consequently the earliest spoken language. It was supposed that as mankind increased in numbers and separated into different tribes and nations, the Hebrew was split up, and transformed into various dialects, and thus was the parent of all the languages of the earth. The story of the Tower of Babel and the confusion of tongues goes in harmony with this version.

Since the introduction of the study of Sanskrit into Europe, the van being led by the late Sir William Jones, one of the judges of the High Court of Judicature at Calcutta, who lived at the close of the eighteenth century, a change gradually glided in. The European scholars reaching the grammar and vocabulary of Sanskrit and finding a resemblance between some common-place words of Sanskrit and of some of the European languages, began to form queer ideas, that the Europeans, Persians and Hindus belonged primarily to one Aryan family, which once lived in Central Asia, and had Sanskrit for their tongue; a theory diametrically opposed to the outgivings of history, chronology, mythology and geography among every nation on the face of the earth.

To strengthen the above theory or to invest it with the character of fact and truth, strange conjectures, clothed in the garb of History, are brought forward: to-wit, that the Aryan tribe, (Hindus) quitting their ancestral abode in Central Asia, crossed the Hindu Kush, and traversing the Himalayan snows southwards, settled themselves on the banks of the five rivers which water the great tract, which derives its name Punjab therefrom, and that, ever since the Hindus have called that region their home; and it is said that before that time, they lived in more northern regions within the same precincts with the ancestors of Greeks, Italians, Slavonians, Germans and Celts as members of one great family.

Neither the Europeans nor the Hindus, nor any other nation under the sun ever possessed, nor so much as had even the faintest knowledge of this strange tradition, nor do the nursery tales which are said to have been carried from the East, whisper such a story. It is nothing but a varnished tale utterly undeserving of the name of traditional history.

The words in the European languages which are said to correspond with those of Sanskrit, are as follows:—\*

ENGLISH.	SANSKRIT.	ZEND.	GREEK.	LATIN.	GOthic.	SLAVONIC.	IRISH.
Father .....	Pitar.....	Patar.....	Pater.....	Pater.....	Fadar.....	.....	Athair.
Mother.....	Mâtar.....	Matar.....	Meter.....	Mater.....	.....	Mati .....	Mathair.
Brother.....	Bharâtar.....	Bratar.....	Phratra.....	Frater.....	Brothar.....	Brat .....	Brathair.
Sister.....	Svâsar.....	Ganhar.....	.....	Soror.....	Svistar.....	Sestra.....	Siur.
Daughter.....	Duhitar.....	Dughdhar.....	Thugater.....	.....	Danhtar.....	(Lith) Dukte.	Dear.
Father-in-law.....	Svasura.....	.....	Hekuros.....	Socer.....	Svaihra .....	Svekri.....	.....
Mother-in-law.....	Svasru.....	.....	Hekura.....	Socrus.....	Svaihro .....	Svekroj .....	.....
Son-in-law.....	Jâmâtâr.....	.....	Gambros.....	Gener.....	.....	.....	.....
Daughter-in-law.....	Snusha.....	.....	Nuos.....	Nurus.....	o. n. g. snur	Snocha .....	.....
Brother-in-law.....	Devar.....	.....	Daer & raselfos.	Levir.....	a. s. tacor...	Lith-dewers.	.....
Sister-in-law.....	(Nanandar).....	.....	Yalos.....	Glos.....	.....	O. BohemSelva	.....
Cattle.....	Pasu.....	Pasu.....	Pous.....	Pecu.....	.....	.....	.....
Ox & Cow.....	Go.....	Gao.....	Bows.....	Bos.....	.....	Govjad .....	.....
Ox.....	Ukshan.....	Ukshun.....	Bus.....	Vacca.....	.....	.....	.....
Steer.....	Stihura.....	Staora.....	Xauros.....	Taurus.....	.....	tour.....	.....
Heifer.....	Stari.....	.....	Steira.....	Sterilis.....	.....	.....	.....
Horse.....	Asa, Asva.....	Aspa.....	Hippos.....	equus.....	.....	.....	.....
Dog.....	Svan.....	Spa.....	Kuon.....	Canis.....	.....	Sobaka .....	.....
Sheep.....	Avi.....	.....	Ois.....	Ovis.....	.....	Ovjza .....	.....
Calf.....	Vasta.....	.....	Italos.....	Vitulus.....	.....	.....	.....
She-goat.....	Agâ.....	.....	Aiss.....	Caper.....	.....	.....	.....
Sow.....	Su (Kara).....	.....	Us.....	Sus.....	.....	Svinia .....	.....
Pig.....	Ghrishvi.....	.....	Xoiros.....	.....	.....	.....	.....
Mouse.....	Mush.....	.....	Mus.....	Mus.....	.....	Mysz.....	.....
Fly.....	Makshika.....	Makhshi.....	Mina.....	Musoa.....	.....	Mukha.....	.....
Goose.....	Hamsa.....	.....	Khen.....	Anser.....	.....	Kus.....	.....

Wild animals, some of which were known to the Aryans before they separated and which happen to live both in Asia and Europe, the Bear and the Wolf.

Bear.....	Riksha .....	.....	Arkos .....	Ursus.....	.....	Lith, Loky-s.	.....
Wolf.....	Vrika .....	.....	Lukos .....	Lupus .....	.....	Do-wilkas.	.....
Serpent.....	Sarpa .....	.....	Ekhis .....	Serpens.....	.....	.....	.....

NOTE.—The above awkward or crude forms seem to have been adopted by the author for the purpose of coincidence between the words of the European languages and those of the Sanskrit which ought to have been, in fairness, written as *Pitra*, *Matra*, *Bhratra*, &c.

\* Chips from a German Workshop, by Prof. Max Müller, Vol. II, pages 22, 44 & 52.

It is hardly necessary to point out that almost all the above words (and any other which are comparatively few), are of little or no importance, being merely common-place, or household words, usually in the mouth of even the common people and were so, when Sanskrit was the prevailing or spoken language. Their introduction into the European languages was merely accidental at a time when Greece and other nations of Europe were indigenous tribes, more or less in a state of barbarism having indigenous dialects of their own as history conclusively demonstrates.

The very corrupt forms, as diverse as are the languages in which these words stand, as the above table shows, and the absence of a legion of other Sanskrit words in the European languages, which are formed mostly of terms of peculiar European origin and formation, neither approaching nor bearing affinity to the Sanskrit words even in roots and derivatives, are tangible evidences going in perfect harmony with what I say.

Words being exchanged like current coins and rarities, find their way into the languages of various countries, having intercourse and commerce with each other. The Aryan and the non-Aryan groups of families, as they are called, have in their languages a number of words belonging to each other, as will be shown hereafter.

As early as 3,500 years before the Christian era, the Aryans of India (Hindus) were in direct communication with the Egyptians; and 3,560 years ago when Joseph reached Egypt, the Indians were in free communication with the Israelites. This fact holds good even with the period of Tadinus III. and of the Pharaohs.

The Periplis, the book of Genesis, the writings of Zancrus, centuries before the birth of Christ, and even our great epics, Rámáyan and Mahábhárát, the dates of which have been calculated and fixed at 3,300 years by Europeans according to their own fancy, though, according to the Aryan chronology, they go far beyond that period, and are replete with evidences of the Hindus having navigated the open seas and of their having held communication with Europe, Persia and other parts of the globe, including Greece and Rome as well as the regions of Arctic Ocean. (Vide Mahábhárata, Book 14, which narrates the exploits of the mighty Pandu Princes in connection with the *Ashwa Medha*—the Horse sacrifice performed by them to signalize the Universal power and dominion acquired by them.)

We are told that the Aryan family which lived in Central Asia, were a civilized people; and that their religion was that of the Vedas. They had chariots, horses, ships, boats, towns and fortified places before the separation took place. They were, therefore, not nomads. To this Professor Max Müller adds that the younger branch of the family left first and emigrated into Europe while the elder and the oldest remained together for some time, and then the former separating, they went into Persia. The oldest quitted its ancestral abode last of all, for a new home in India.

The inference to be drawn, then, is that the old home was abandoned by every soul, and left to become a dreary and a desolate desert as we now find it.

On this concluding portion of the theory, I need not at present offer any remarks but reserve them for a future and appropriate occasion.

The Rig-Veda is considered by European scholars as the real Bible of the ancient faith of the Vedic Rishis, and the oldest book of the *Indo-European Family*.

Now the hymns of the Rig-Veda teem with such words, as Indra, Agni, Varuna, Savitri, Surya, Ravi, Vayu, Mitra, Marut, Ashwins, Rudra, Prithvi, Ghrata, Soma-ras, Ap-Nadi-soma (the king of the world) Prajapati—Aditi, Swarga, Visvé-Deva-Vasus—Purohit Rushes and to which may be added the words above-mentioned, *viz.*, chariots, horses, ships, boats, forts, fortified places and several others.

The philologists do not show whether any of the above words exist in any of the European languages. They must certainly be traceable somewhere there, if, in reality, detachments after detachments of the Aryan family did, as alleged, march from the old Home-country—

Central Asia—into Europe, to conquer and colonize that region. The existence of these words in the European languages is the more probable since Professor Max Müller affirms that the very word Veda exists in the Greek and the English languages, and identifies it with Oida in the former and *wise, wisdom and wit* in the latter. But the non-existence or absence of such words as above, must absolutely go to shake the very foundation of this fondly cherished theory and upset it altogether.

To deduce conclusions from common-place words, the very significance and the determinative power of which lead to a different inference is merely to form fanciful theories which can hardly shine before facts and truth.

There are a number of words belonging to various languages which have welded into English and finally form now part and parcel of that language, simply owing to the intercourse and commerce which that great nation maintains with other countries of the world, as the list given below shows. (Adam's Elements of the English Language. Pages 11 and 12).

#### Hebrew.

Abbey, abbot, amen, behemoth, cabal, cherub, ephod, gehenna, hallelujah, hossana, jubilee, leviathan, manna, sabbaoth, sabbath, seraph, shibboleth, pharisaic, rabbi.

#### Arabic.

Admiral, alchemy, alcohol, alcove, alembic, algebra, alkali, almanac, amber, ambergris, arrack, arsenal, artichoke, assassin, attar, azimuth, cadi, caliph, camphor, carat, caravan, caravanserai, chemistry, cipher, civet, coffee, cotton, crimson, damask, damson, divan, dragoman, elixir, emir, fakir, firman, gazette, giraffe, harem, hazard, jar, lake, lemon, lime, lute, magazine, mameluke, mattress, minaret, mohair, monsoon, moslem, mosque, mufti, mummy, nabob, nadir, naphtha, nard, opium, ottoman, saffron, salaam, seullion, shrub, sirono, sofa, sultan, syrup, tabor, talisman, tamarind, tambourine, tariff, vizir, zenith, zero.

#### Persian.

Azure, balcony, barbican, bazar, cneck, mals, chess, derive, emerald, hookah, howdah, indigo, jackal, jasmín, kaffir, lilac, musk, orange, pasha, pawn, saraband, scimitar, sepoy, shawl, sherbet, simoon, taffeta, tiffin, turban, paradise.

#### Hindustani.

Baman, batta, betel, buggy, bungalow, calico, coolie, cowrie, dimity, jungle, lac, loot, mullag-atawny, mushi, pagoda, palanquin, pariah, punch, puudit, rajah, rupee, sandal (wood), sugar, suttee, toddy, shampoo.

#### Malay.

Amuck, bamboo, bantam, caddy, caoutchouc, chintz, cockatoo, creese, curry, gamboge, godown, gong, gutta-percha, junk, mango, oran-outang, rattan.

#### Chinese.

Bohea, congou, hyson, nankeen, pekoe, satin, soy, tea.

#### Turkish.

Bey, chibouk, chouse, janisary, kiosk, sash, tulip, seraglio. From a philological point of view let us suppose, for a moment, and for argument's sake, that from some unforeseen circumstances, the present communication between the East and the West ceases (which may God forbid but continue for ever) and history becomes destroyed and forgotten, and then after a time the communication is renewed, as at present: would the philologists that may then turn up, be justified in deducing and their admirers in upholding the conclusion, that all the above nations once lived under one roof, as members of one great Aryan family, in a central region and thence after separating, the Malayas and the Chinese emigrated, first of all, into Malacca and China, next the Persians and the Hindus, following in the wake of their brothers, proceeded to Persia and India, and the English, the eldest branch, quitting the old-country last of all, crossed the waters of the Red Sea and the English channel and finally settled in Britain!

Such a conclusion, though apparently warranted, would yet in origin be absurd and ludicrous.

India has always been the very repository of the Vedas and the Hindus holding them dearer than life, saved the scripts from the blazing fires of tyranny and oppression which succeeded the abominable anarchical reign of the Moslem fanatics and slaves, who invaded India, and whose constant endeavours were steadily directed towards the suppression and annihilation of the Hindu religion. If, therefore, the Europeans had ever belonged to the great Aryan family and known the Vedas as their birth-right, if they had carried the texts with them at the time of their emigration from Central Asia into Europe, it becomes a problem which demands solution at the hands of the philologists, how and under what circumstances, the Europeans could have irrecoverably lost the Vedas so as to leave no traces behind.

It is likewise a marvel and a mystery that the Europeans should have never known any thing of the Vedas, or that they should, hardly a century ago, have been so completely ignorant as to who their ancestors were, what their religion was, and whence they came.

The Vedas have only been lately obtained from India by European scholars. Now India is the very cradle of civilization, language, religion and literature of the ancient Aryan race from which emigrations may have flowed into Europe from time to time. This in conjunction with the fact of the Hindus having had free communication with Europe by sea led to Sanskrit words, few as they are, being intermixed with those of European dialects whilst in a barbarous state, a fact which is established beyond doubt, by the suggestive evidences of folklore, most of the tales and stories, fables and traditions, current in Europe, Persia and other countries, all of which had their origin in India. The efforts of philology, therefore, however strenuous in that direction, can hardly succeed in metamorphosing a vague theory into real Simon Pure, but must ever remain as they are—a hollow farce.

The imputation that the Aryans were lamentably deficient in philological knowledge, betrays a sad ignorance of the Aryan literature on the part of the writer. Very little may have been known of the Hindus, but this is no proof that they themselves knew little. Besides, it may be asked what a meagre knowledge of philology has to do with the silence of the Vedas about other countries. Perhaps, my opponent confounds philology with geography?

Last, but not least, is the story of the deluge. The intent of its introduction in a potential mood is apparently to expose its absurdity, at this fitting opportunity. However, let us hope that with the high progress, which Philology, like other sciences, is said to have made, archaeological and geological surveys of the regions said to have been once the residence of the great Aryan family, in Central Asia, may be begun at once. The favourable results of the excavations will, no doubt, settle this great question, interesting and important as it is, both to Europeans and Hindus. If, perchance, there be a failure, it can be reconciled with the argument that the current of the river Oxus having turned in the direction in which the buildings and fortified places stood, the impetuosity of the waters uprooted and washed away the antique relics.

The following extract from an interesting work\* which has just appeared, shows the spirit in which the Philologists interpret stories which come in their way:—

“As the position of the Gautamas among the Saman schools is uncertain, it will, of course, be likewise inadvisable to make any attempt at connecting them with the historical period of India. The necessity of caution in this respect is so obvious, that I should not point it out, were it not that the *Dharmashastra* contains one word, the occurrence of which is sometimes considered to indicate the *terminus a quo* for the dates of Indian

works. The word to which I refer is Yavana. Gautama quotes IV., 21, an opinion of some, according to which a Yavana is the offspring of a Sudra male and a Kshatriya female. Now it is well known that this name is a corruption of the Greek *Jatuv*, an Ionian, and that in India it was applied in ancient times, to the Greeks, and especially to Bactrian and Indo-Bactrian Greeks who ruled in the second century, B.C., over a portion of Northern India. As there is no historical evidence to show that the Indians became acquainted with the Greeks before the invasion of Alexander in the fourth century, B.C., it has been held that works containing the word Yavana cannot have been composed before 300 B.C. But irrespective of the consideration that the text of our *Dharmashastra* is not trustworthy enough to allow its date to be ascertained by a single word, the reasoning itself on which the determinative power of the word Yavana is based is not beyond doubt, as it is applied to a person who to judge from his name was not a Greek in the ancient inscription of Rudradaman at Gomagadh.”\*

*Note by the author.*

“The person alluded to is Asoka's Lieutenant, the *Yavavarga Pashaspa* who appears to have been a Persian, for the inscription see Ind. Ant. Vol. II., page 257.”

The Aryans (Hindus) not only knew the word Yavana, centuries before the invasion of Alexander the Great, but also the very people, who were so named. The word repeatedly occurs in the great epic *Mahábhárat*, &c., as will be seen from the following extracts.

I may add here that the Pandavas were in Greece where are still retained traces of their foot-prints. *Poorek's India in Greece and truth in Mythology*. Pages 130 to 160.

The Philologists may again startle us by saying sometime hereafter, that the Hindus were never acquainted with the word “Aryan,” until after they had casually heard of the Greek historian of that name, who wrote a history of India called *Indica Argetna*, a work which is still extant.

*Extracts.*

“In the *Adipurva* of the *Mahábhárat* (verses 6650.) Gaudharva at Arjuna's request proceeds to relate the ancient story of Vasishtha (*Vasishtham Alkhyantam parámanam*) and to describe the cause of enmity between that Rishhee and Vishvámitra. It happened that the latter who was the son of Gadhi, King of Kanyakubja, (Kanauj) and grandson of Kansika, when out hunting, came to the hermitage of Vashistha, where he was received with all honour, entertained together with his attendants with delicious food and drink, and presented with precious jewels and dresses obtained by the sage from his wonder-working cow, the fulfiller of all desires. The cupidity of Vishvamitra is aroused on seeing this beautiful animal (all of whose fine points are enumerated in the legend) and he offers Vashishtha a hundred million cows, or his kingdom, in exchange for her. But Vashishtha's reply is that he is unable to part with her even for a kingdom. Vishvamitra then tells him, that he will enforce the law of the stronger, 6665. I am a Kshatriya while thou being a Brahmin, thy functions are austere fervour and sacred study. How can there be any vigour in Brahmins who are calm and self-restrained? Since thou dost not give up to me, in exchange for a hundred millions of cows, that which I desire, I shall not abandon my own class characteristic; I will carry away the cow by force. Vashishtha confident, no doubt, of his own superior power, tells him to do as he proposes without loss of time. Vishvamitra accordingly seizes the wonder-working cow; but she will not move from the hermitage, though beaten with whip and stick, and pushed hither and thither. Witnessing this, Vashishtha asks her, what he, a patient Brahmin can do? She demands of him why he overlooks the violence she is subjected to. Vashishtha replies: Force is the strength of Kshatriyas, patience that of Brahmins. As

\* Sacred books of the East, edited by Professor Max Müller. Vol. II., Introduction page I. VI.

patience possesses me, go if thou pleasest (6676 *Kshatriyānam balam teḡo Brahmānānum Kshamā balam / Kshamānam bhajate yasmāt gamyātṃ yadi rochate*). The cow enquires if he means to abandon her; as, unless he forsakes her, she can never be carried off by force. She is assured by Vashishtha that he does not forsake her, and that she should remain, if she could. Hearing these words of her master, the cow tosses her head aloft, assumes a terrific aspect, (6680) her eyes become red with rage, she utters a deep bellowing sound, and puts to flight the entire army of Vishvamitra. Being (again) beaten with a whip and stick, and pushed hither and thither, she becomes more incensed, her eyes are red with anger, her whole body kindled by her indignation, glows like the noon-day sun, she discharges showers of firebrands from her tail, creates Pahlavas\* from the same member Dravidas and Sakas, Yavanas, Sabaras, Kanchis, Sarabhas, Paundras, Kiratas, Sinhalas, Vasas and other tribes of armed warriors from her sweat, urine, excrement, &c., who assail Vishvamitra's army, and put it to a complete rout."

"It appears to be the opinion of Manu, the great authority in all matters regarding the Hindu religion and institutions in their full development, that there was no original race of men except the four castes—Brahmins, Kshatriyas, Vaishyas and Shudras—and that all other nations were derived from these. His own words are these: *Brahmanah, Kshatriyo, Vaishya trayo varṇah dvijāyānah / chaturthah ekajatis tu Sudro nasti tu pañchamah*." Three castes, the Brahman, the Kshatriya, and the Vaishya, are twice born; the fourth, the Shudra, is once born, and there is no fifth." On the last clause of this verse Kulluka Bhatta annotates thus—*Pañchamah punar varṇo nasti sankirṇa-jātinam tu ascātara vad mata-pitra-jati-vyatirikta jāty-antarat vad na varṇatvaṃ / Ayam cha jāty-antaropadesah saṣṭre samy-avaharanārthah*. There is no fifth caste, for caste cannot be predicated of the mixed tribes, from the fact that, like mules, they belong to another species distinct from that of either of their parents, and this reference, which is made in the Sastras to castes other than the four, is merely for the sake of convenience and in conformity to common usage."

"In verses 43 and 44 it is stated, *Sanakais tu krujalopad imah Kshatriya jāyānah / Vrīshalatvam gatah loke brahmanadar sanena cha / Paundrakas chodradavidah Kambojah Yavanah Sakah / Paradah Pahlavas Chinah Kiratah Daradah Khasah*." The following tribes of Kshatriyas have gradually sunk into the state of Vrīshalas (outcastes) from the extinction of sacred rites, and from having no communication with Brahmins, viz., Paundrakas, Odras, Dravidas, Kambojas, Yavanas, Sokas, Paradas, Pahlavas, Chinas, Kiratas, Daradas and Khasas.

"The same thing is affirmed in the Mahābhārat, Anuśānaparvan verses 2103F. *Sakah Yavana-Kambojas tas tah Kshatriya jāyānah Vrīshalatvam parigatah brahmananam adarsana / Dravidas cha Kolindas cha Pulindas chapy Usinarah / Kolisarpah Mahishakas tas tah Kshatriya-jāyānah ityadi*! These tribes of Kshatriyas, viz., Sakas, Yavanas, Kambojas, Dravidas, Kalindas, Pulindas, Usinaras, Kolisarpas and Mahishakas, have become Vrīshalas from seeing no Brahmins. This is repeated in verses 2158-9 where the following additional tribes are named: Mekalas Latas, Kouvasiras Saundikas, Darvas, Chauras, Savaras, Barbaras and Kiratas, and the cause of degradation is, as in verse 2103, restricted to the absence of Brahmins."

"The Yavanas are said in the Mahābhāratā Adiparvan Section 85, verse 3533, to be descended from Turvasu, the Vaibhojas from Druhyu and the Melechha tribes from Anu (*Yados tu Yudayah jatas Turvasor Yavannah Smritah / Druhyoh sutas tu Vaibhojah anas tu Melechha-jāyānah*). Is it meant by this that the Yavanas are not to be reckoned among the Melechhas? Their descent from Turvasu is not, however, necessarily in conflict with the

assertion of the authorities above quoted that they are degraded Kshatriyas."

"I shall not attempt to determine who the Yavanas and other tribes mentioned in the text were." Muir's Sanskrit Texts, Vol. I, pages 390, 480 and 482.

Notwithstanding all the arguments and circumstantial evidences adduced above, I would have submissively bowed to the statements of the philologists, had it not been for the kind warnings thrown in our way by the THEOSOPHIST in its numbers for October and March last, pages 8 and 136 respectively; the former not only challenges Professor Max Müller, but asks that distinguished scholar to withdraw his statement that the Bible (the old Testament) may be older than the Vedas. Let us wait for the result of this pleasant controversy.

In conclusion, I must express a hope that the Theosophists will not misunderstand me and think that I am biassed in any way in raising questions and doubts. My sole motive is to elicit truth and only the truth, which lies buried deep in the *debris* of time, like a brilliant gem in a heap of rubbish.

### RUSSIAN SUPERSTITIONS.

In the article entitled "War in Olympus," (THEOSOPHIST for November 1879) an allusion was made to a great row then waging in Russia, between the defenders and adversaries of the modern mediumistic phenomena. One of the most rabid assailants of the spiritists has long been M. Eugene Markof, a well-known contemporary Russian critic. No one was ever more bitingly sarcastic or combative against what he called the "modern superstition." The Russian press are now having a laugh at his expense. In an incautious moment, he suffered himself to be betrayed into an admission of some wonderful phenomena that had come under his personal knowledge some years ago. Treating, in the *Golos*, of the various superstitions of the Russian peasantry, he says that to them the "house-spook" (*domovoi*) or "house-keeper" (*hozyaene*)—as this familiar spirit is also called, "has as perfect an objective reality, as the living persons about him. In it the peasant puts his trust, and takes it into consideration in every domestic affair." . . . Then comes this confession:—"I well remember that in my early manhood there was a learned old man, Stepan Andreyevich, celebrated far and wide in all our neighbourhood, and even far beyond its boundaries. Before the magical achievements and occult powers of this son of the village deacon, before his weird knowledge and prophecies, our people literally prostrated themselves. He was not regarded as a practitioner of black art, but as a benevolent magician; he was simply credited with the performance of the most astounding miracles. He would see and describe to others events transpiring many miles off; he prophesied the day of his own death, and that of various well-known landowners in our neighbourhood; at a single word from him, a whole pack of wild dogs, that were tearing after a carriage, fell dead in their tracks; at Orel, he evoked, at her prayer, the shade of a widow's deceased husband, and discovered where he had hidden some important family papers. As for all manner of illnesses, it was as though he drove them away with a wave of his hand. It was positively said that one lady had paid him 17,000 rubles for curing a case of lunacy; and it was alleged with like positiveness that he had been taken more than once to Moscow and other towns, to cure wealthy invalids. Hysterical diseases yielded to a single touch or even glance of his. In our own house, he relieved an obsessed woman, by simply causing her to drink twelve bottles of some infusion of herbs. The obsessed creature would feel beforehand the approach of Stepan Andreyevich; she would be thrown into terrible convulsions and scream loud enough to be heard in the village—'he comes, he comes! . . .'"

As if the above were not wonderful enough, M. Markof cites an instance which has quite recently come under his

\* Pehlvi was the Court language of Persia, the name derived from the above source and fact.

own observation, and in which he places a faith quite refreshing to behold in so uncompromising an opponent of every thing smack of "superstition." This is what he tells us: "In my cattle-yard, there is a superb young bull, purchased by me from a very wealthy breeder. This bull had no progeny, strange to say, and I, believing it to be the keeper's fault, rated him soundly for it. The intelligent *moujik* would only doff his cap, and without replying, shake his head with an air of total disagreement with my opinion.

"Eh! Master, master!" he once exclaimed, with an expression of deep conviction. "Did you not purchase the brute from a wealthy peasant? How then can you ever expect that he should breed?"

The fact is that a popular superstition in Russia assures that no rich breeder trading in fine cattle will ever sell a beast unless it has been made previously barren by the magic means of the "word" (a spell, or *mentram*). And M. Markof, the great opponent of spiritualism evidently shares in this superstition since he adds the following profound reflection.

"There are sufficiently strong reasons to believe that such exorcisms and spells are not merely limited to a 'word' but too evidently in many a case become 'a deed.'"

### THE DECADENCE OF PROTESTANT CHRISTIANITY.

Doubts have been expressed by Asiatic friends as to the truth of our assertion that Protestantism was fast approaching the crisis of its fate. Yet it needs only to visit any Protestant country to satisfy oneself of this fact. We find copied with approval into one of the most rabid organs of the Roman Church—the *Catholic Mirror*—an editorial article from the *New York Times*, a leading American newspaper peculiarly devoted to the interests of an orthodox Protestant public, containing the following significant warning:

The Protestant clergy do not seem to be aware of the formidable warfare which is now waging against revealed religion. The defences which were effective against the noisy artillery of Paine are useless against the noiseless and ceaseless sapping and mining with which Rationalism attacks them. Orthodox Protestantism shuts its eyes to the fact that science and literature are in the hands of its enemies. It refuses to perceive that the ground on which it stands is slipping from under its feet; that Germany, which, at the call of Luther, accepted the infallible Book in place of the self-styled infallible Church, has now rejected the Book, and that the new reformation, which reforms Christianity out of existence, is spreading all over the Protestant world."

The result will, according to the *Times*, accrue to the profit of the Romish Church. It foresees, in fact, that the latter may become "far stronger than she has been at any time since the Reformation." Certainly the sudden outbreak of bigoted fervour over the pretended "miracles" in France and, more recently, Ireland, and the growing perversions of Anglican priests and laity show a decided drift in the direction indicated. Men in the mass do not think but feel, are emotional rather than rational, and go by flocks and swarms to that religion which most appeals to the emotions and imagination and least to the reason. That the whole area of Protestantism is now ready to embrace some new faith which seems more consoling than Protestantism and more reasonable than Romanism, is so palpable and undeniable that no well-informed, disinterested observer will gainsay the statement. This conviction induced the founders of our Society to organize for the quest after primitive truth. And it makes some of us believe that the auspicious hour has come for the Buddhists to begin preparing for a new propaganda of Buddhism.

### NOTES ON THE BEEJ MANTRAS.

BY RAJA SYAMA SANKAR ROY BAHADOOR, C.S.I.,

Vice-President of the Theosophical Society.

Does any one of your numerous readers know that the Beej Mantras, (i.e., secret names for the gods of the Hindu Aryan pantheon,) have a very close relationship with the appellations, the Mahomedans use for the Deity in their prayers? What a remarkable coincidence! Even the Mahomedan term "Allah," applied to the Supreme Being, is taken in the same sense by the Vedas of the Aryans. I would cite a sutra of the Atharva Veda,\* compiled in the "Sabda-Kalpa-Druma." †

अलः पुं.)  
अन्न म्री.)

ओ अस्मह्यं इत्ये मित्रावरुणो दिव्यविधत्ते । इत्ये वरुणो राजापुनददुः । हसामि मित्रो इत्यां इत्याद्योति इत्याह्यं वरुणो मित्रो तेज कामाः । होवार मित्रो होतार मित्रो महासुहिद्राः । अह्यो ज्येष्ठं श्रेष्ठं परमं पूर्णं ब्रह्मण मह्यं अह्योरसूर महामदरकं वरस्ये अह्यो अह्यां अदह्यावुकं मेककं । अह्यं वुक निखतकं । अह्यो जज्ञेन हुतहत्रः ( ? ) अह्यो सुष्यं चन्द्र सर्व्व नक्षत्राः अह्यो ऋषाणां सदिव्य इन्द्राय पूर्व्वं माया पवमन्त अन्तरिक्षाः अह्यो ग्रथिव्य अन्तरिक्षं विश्वरुणं दिव्यनिधत्ते इत्येति वरुणो राजा पुनर्ददः । इत्या कवर इत्याकवर इत्येति इत्याह्यः इत्या इत्याह्य अनदि सूरुषा अथर्ध शाखा हर्हा जनान् पशून सिध्धोन् जल-चराण अद्रदकुहुरु फट । असूर संहारिणी हुं अह्यो रसुर महमदरकं वरस्य अह्यो अह्या इत्येति इत्याह्यः । इत्यध्वर्ण सुकं ।

Did not the great prophet of Islam, flourish long after Atharva Veda? Atharva preceded even Zoroaster and Sakya Singha Buddha; and it is certainly beyond all doubt, that the Vedas antedate Koran Sheriff. Then it would not be wrong to say, that the Mahomedans are not so foreign to us, as we and they imagined. They seem to be an offshoot of ours, like the Zoroastrians and the Buddhists. Why then should they call us kaffirs or non-believers, and hate us? The following illustrations will, I hope, repay perusal.

The Mahomedans say, "Kareem" Allah (God that creates), spelled K—r—ce—m; and our word "kreem," a *beej mantra* is used to signify Adya Mahakali, (the eternal Being personified as a female). Adya means original, first of all. Again the word "Kaleem" used by them to mean kind-hearted, and applied to the Supreme Being is spelled K—l—ce—m. Ours is "Kleem," the *beej*, for Vasudev Krishna (Almighty personified as a male). Their word "Raheem Allah" which means God, the reliever from distress, is spelled r—h—ce—m. Ours is "Rheem" *beej* from Doorga (the Supreme Power personified as a female), meaning the power that removes all grief. These words, I believe, are used in the daily prayers by a large number of Hindus who follow the *tantras* and the *purans*, and are as well used universally by all Mahomedans alike, the only difference being that the former pray in Sanskrit and the latter in Arabic. The letters of the alphabet in the principal words used in the prayers, (I mean those applied to God), are the same with a slight difference in their pronunciation. I believe a number of things will still be found on a careful examination of these matters. Besides a few minor points, idolatry is the only thing of importance, that is taken objection to.

\* A learned Pandit to whom this interesting essay was submitted has not been able to find this passage in the Atharva Veda. Will our contributor kindly refer us to the book and chapter from which the quotation is made? There is undoubtedly ingenuity shown, however, in tracing the resemblance between the passages in the Beej Mantras and the Arabic words in question. The attempt will interest philologists. —Ed.

† Sabda-kalpa-druma, compiled by Raja Sir Radhakanth Dev, of Calcutta.

Well, what is idolatry after all? Is it not merely a figure of speech, a personification, intended only to help a ready conception, and a vivid realization of the thing to be meditated upon? All this alleged idolatry is nothing more than a simple and a natural result of deep and profound earnestness of the heart of a true lover of God, denominated a Yogi. When the object is gained, this false idea of personification is immediately vanquished and the real truth revealed, even as the flower, concealing by its petals the germ of fruit within withers and falls off, directly the real substance within is developed and grown even as the dolls which an infant girl personifies, pets, and talks to, but which are cast away as the sobered mind deals more with realities.

Idolatry is merely a *kalpanā* or an imagination. Let me ask who was ever without it; to put a name is nothing more or less than a *kalpanā*, so to say that God is like fire, air, light, &c., is a *kalpanā*. For instance, who told us that God's name is God? This is simply a *kalpanā* in itself. Then the difference is that the idolators create a *moorti* or *booth*, or a body-*kalpanā*, and the so-called non-idolators make a word or name *kalpanā*, none can do without it. Cannot this little difference be tolerated? Cannot the so-called idolators be freed from the unjust charge of blasphemy? Let our educated brethren (our Mahomedan brethren especially) think about it, and let them teach these broad and catholic principles to their public preachers, so that they may again preach these tolerant doctrines to masses telling them that it is sinful to hate each other for distinctions without a difference. What wonder then, that within a short time the universal brotherhood may be established!! Thus a highly desirable object will be acquired. I beg to press this point chiefly on the attention of our Moslem brethren. I believe the great Mogul Emperor, Akbar Shah, understood this truth, and, therefore, respected equally the Moulvies and the Pandits.

It is said of the sacred books, that the last book is that revealed to Mahomed, the earliest of them known to Adam are now extinct. That the Vedas were really the earliest of the scriptures, is a fact admitted by the greatest thinkers of the time. Why should not, therefore, the Vedas be regarded as those lost books of Adam?

The great prophet of Islam condemned the people of Hindustan for their idolatrous mode of worship. It may be, that we were partially to blame, as we can conceive that in his time the Hindus were really in a degenerated condition, either with regard to their mode of worship, or in the principles thereof, and their true Yogis or learned men were not accessible to that great prophet. So his conclusion was unconsciously based on a misconception.

The Hindus never really came, nor should they have ever come, under the term of idolators. They are and were always true believers in monotheism, but they worshipped the Almighty through a mode of *kalpanā* which is named idolatry, the rest of the men doing the same by some other mode of *kalpanā* which, though, was not denominated idolatry.

Let the whole world join in one universal brotherhood, and in the same assemblage pray to the Lord according to the prayers of the Mohimna *shlokā* :—

“ हवीनां वैचित्राद्भूकुटिलनानापधुषानृणामेको  
गम्य स्तमासे पयसा मणवइव ”

“O Lord! Men reach thee through various straight and circuitous ways according to their varying choices. But still Thou art in all cases the only goal of men, even as the sea is the goal of rivers (coming through different channels).”

WE HAVE RECEIVED FROM OUR BROTHER, MR. PETER Davidson of Scotland, a MSS. of great interest which will be published by us in three or four monthly instalments. It is an account by the late Dr. Price, of Guildford, of his successful experiments on the artificial manufacture of the purest quality of gold.

## ASTROLOGY.

One of the most devoted among our English Theosophists and, at the same time, one of the best of men and of friends, writes that he is devoting great attention to the study of Astrology. “I am trying,” he says, “to collect statistics in proof of Ptolemy's rules which shall be absolutely incontrovertible. . . . We are striving for nothing less than to show that a great deal of what is boasted as modern ‘progress’ is, in fact, retrogression. When the facts of Occult Science are once fairly recognized, there must be such a revolution in speculative and scientific opinion as will have incalculable consequences.” In another letter he says :—“I wish you would get some Native astrologer to give me a judgment on my horoscope. I would pay anything reasonable. I want to see wherein their judgment and methods differ, if at all, from ours in the West. I was born in December 23, 1838, about 5 P.M. in 0°16' West Longitude from Greenwich (London) and 51°17' North Latitude; 16° 38' of Cancer rising in the latitude of birth.”

We ask as a personal favour that some one of our friends in India or Ceylon who are competent astrologers would calculate this nativity, and send the result to us with a memorandum of his charges, if any. It is a great mistake to suppose that the educated men of Europe and America take no interest in this ancient science of the stars. Only the other day we received a similar enquiry from a German Baron, and the last American mail brought a request for information from a person who has been engaged in this study for many years. We have some learned Oriental astrologers in the number of our Fellows: let such do their plain duty in the premises.

## STONE THROWING BY “SPIRITS.”

In the July number we reprinted from the *Daily Chronicle* an account of recent stone-throwings at Plumstead, England, by some mysterious agency. Among other cases reported in the English papers is one at Cookstown, near Belfast, Ireland, vouched for by the *Daily Telegraph* and the *Belfast News Letter*. The missiles, in this instance, fell under the very eyes of the police without their obtaining the least clue. The *Spiritualist* cites another similar incident as having happened at Peckham in broad daylight despite every precaution of the police to entrap any trickster. The editor says that Mr. William Howitt once collected a whole bookful of instances. The thing is well known in India, and that our friends in Europe may have the data for making comparisons, we will be glad if our readers will report to us cases that can be authenticated by respectable witnesses.

A BROTHER THEOSOPHIST SUGGESTS ONE OF THE TERREST and most satisfying definitions of the word miracle that we have seen. “Would it not be worth while” he asks “to explain that ‘miraculous’ only means our ignorance of causes, and that in denying miracles we only intend to deny phenomena *incapable of any rational explanation whatever*: not phenomena far transcending explanation according to commonly known and admitted laws and agencies of nature?” For lack of understanding the broad distinction we draw between the Impossible and the Unfamiliar in physics, we have often been bitterly criticized by opponents. These have even charged us with inconsistency in denying the possibility of miracles, while at the same time affirming the reality of occult phenomena of an identical character. Our quarrel is with the assumption that whatever phenomenon is strange and unfamiliar, must, *ipso facto* be ascribed to supernatural agency, hence be miraculous. The world is too old now to be driven or cajoled into the belief that anything whatever can happen or ever did happen outside natural law.



### THE NUMBER SEVEN AND OUR SOCIETY.

The thoughtful reader must have pondered well over the mysterious import that the number *Seven* seems to have always had among the ancients, as succinctly epitomized in our June number, as well as the theory of cycles, discussed in the July issue. It was there stated that the German scientists are now giving attention to this manifestation of the numerical harmony and periodicity of the operations of Nature. A series of statistical observations, embracing some centuries of historical events, tend to show that the ancients must have been perfectly aware of this law when constructing their systems of philosophy. In fact, when statistical science shall have been fully perfected, as it seems likely to be, there will be constantly increasing proofs that the evolution of heroes, poets, military chieftains, philosophers, theologians, great merchants, and all other remarkable personages is as capable of mathematical estimate upon the basis of the potentiality of numbers, as the return of a comet by the rules of astronomical calculations. The comparatively modern system of life insurance rests upon the calculated expectancy of life on the average at certain ages; and while nothing is so uncertain as the probable longevity of any single individual in a community, nothing is more certain than that the probable life-chance of any one person in the mass of population, can be known on the basis of the general average of human life. In fact, as M. de Cazeuville, in the *Journal du Magnétisme*, justly observes, the law of numerical proportions is verified in every department of the physical sciences. We see it in chemistry as the law of definite proportions and multiple proportions; in physics, as the law of optics, acoustics, electricity, &c.; in mineralogy, in the wonderful phenomena of crystallization; in astronomy, in the celestial mechanics. Well may the writer above-quoted remark: "Physical and moral laws have so infinitely numerous points of contact that if we have not as yet reached the point where we can demonstrate their identity, it is none the less certain that there exists between them a very great analogy."

We have attempted to show how, by a sort of common instinct, a peculiar solemnity and mystical significance has been given the Number *Seven* among all people, at all times. It now remains for us to cite from the experience of the Theosophical Society some facts which indicate how its power has manifested itself with us. Continually our experiences have been associated with *Seven* or some combination or multiple of it. And it must be remembered that in not a single instance was there any intention that the number should play a part in our affairs; but, on the contrary, what happened was in many cases exactly the reverse of what we desired. It was only the other day that we began to take any note of the striking chain of circumstances, and some have only been recalled now at the moment of writing.

The two chief founders of our Society were the President, Colonel Olcott, and the Conductor of this Magazine. When they made each other's acquaintance (in 1874) the office number of the former was *seven*, the house number of the latter *seventeen*. The President's Inaugural Address before the Society was delivered November 17, 1875; the Head-quarters were established in the 47th street; (the up-town streets in New York are all designated by numbers), and Colonel Olcott's office was removed to 71 Broadway. On the 17th December 1879, our delegates to India sailed for London; the voyage, owing to storms and fogs, lasted *seventeen* days; on the 17th January, 1880, we left London for Liverpool to take the steamer for Bombay, got on board the next day, but lay all night in the Mersey, and on the 19th—the *seventeenth* day from our landing in England, we got to sea. On March 2—*seventeen* days after reaching Bombay—we removed to the bungalows where we have ever since been living. On the 23rd March, *thirty-five* ( $7 \times 5$ ) days after landing, Colonel Olcott delivered his first public oration on Theosophy, at Framji Cowasji Institute, Bombay. July 7, the first Prospectus announcing the intended foundation of the

THEOSOPHIST was written; on the 27th September, the first "form" was made up at the printing-office, and on October 1—our 227th in India—the magazine appeared.

But we anticipate events. In the beginning of April, last year, Colonel Olcott and the Conductor of this Magazine went to the N.-W. Provinces to meet Swami Dayá-nand, and were absent from the Head-quarters *thirty-seven* days, and visited *seven* different cities during the trip. In December of that year we again went northward, and on the 21st ( $7 \times 3$ ) of that month, a special meeting of the Society of Benares Pandits was held to greet Colonel Olcott and elect him an Honorary Member in token of the friendliness of the orthodox Hindu pandits for our Society—a most important event.

Coming down to the Ceylon trip, we find on consulting the diary that our party sailed from Bombay May 7, the steamer starting her engines at 7.7 A.M. We reached Point de Galle on the 17th. At the first meeting in Ceylon of candidates for initiation, a group of *seven* persons presented themselves. At Panadure *seven* were also initiated first, the evening proving so boisterous and stormy that the rest could not leave their houses. At Colombo *fourteen* ( $7 \times 2$ ) were initiated the first night, while at the preliminary meeting to organize the local branch temporarily, there were *twenty-seven*. At Kandy *seventeen* comprised the first body of candidates. Returning to Colombo we organized the "Lanka Theosophical Society," a scientific branch, on the 17th of the month, and on the evening when the Panadure branch was formed, *thirty-five* names ( $7 \times 5$ ) were registered as follows. *Seven* priests were initiated here during this second visit, and at Bentota where we tarried to organize a branch, there were again *seven* priests admitted. *Thirty-five* ( $7 \times 5$ ) members organized the Matara branch; and here again the priests taken into fellowship numbered *seven*. So, too, at Galle *twenty-seven* persons were present on the night of the organization—the rest being unavoidably absent; and at Welitara the number was *twenty-one*, or three times *seven*. Upon counting up the entire number of lay Buddhists included in our *seven* Ceylon branches that are devoted to the interests of that faith, we find our mystical number *seven* occupying the place of units, and what adds to the singularity of the fact is that the same is the case with the sum-total of priests who joined our Parent Society.

Our septenary fatality followed us all throughout the return voyage to Bombay. Of the Delegation two members having urgent business, took an earlier steamer from Colombo, thus reducing our number to *seven*. Two more fully intended to come home from Galle by the vessel of the 7th July, but as it turned out, she did not touch there and so, perforce, our band of *seven* came together on the 12th—the *fifty-seventh* day after our landing. The sea voyage from Ceylon to Bombay may be said to begin upon leaving Colombo, since the run from Galle to that port is in Ceylonese waters. From friends—five laymen and two priests—again *seven*—who came aboard at Colombo to bid us farewell, we learned that the July THEOSOPHIST had reached there, and being naturally anxious to see a copy, urgently requested that one should be sent us to look at, if possible, before 5 o'clock P. M., the hour at which it was thought we would leave port. This was promised us, and after our friends left, we watched every craft that came from shore. Five o'clock came, then six and half-past six, but no messenger or magazine for us. At last, precisely, at *seven*, one little canoe was seen tossing in the heavy sea that was running, she approached, was alongside; on her bows, painted on a white ground was the Number *Seven*, a man climbed over the ship's rail and in his hand was the paper we were waiting for! When the anchor was up and the pilot's bell rang for starting the engines, two of our party ran to look at the ship's clock: it stood at *seven* minutes past 7 P.M. . . .

At Tutticorin, Mr. Padshah, one of our party, went ashore as his desire was to return by rail to Bombay, so as to see Southern India: the little boat in which he went ashore we noticed, after she had got clear from the crowd of craft alongside, bore the number *forty-seven*. Going down the coast on our

outward voyage, our steamer touched at *fourteen* ( $7 \times 2$ ) ports; coming home our vessel, owing to the monsoon weather and the heavy surf along the Malabar Coast, visited only *seven*. And, finally, as though to show us that our septenate destiny was not to be evaded, it was at exactly *seven* o'clock—as the log of the S. S. *Ghanda* shows—when we sighted the pilot off Bombay harbour, at 7:27 the bell rang to slow down the engines, at 7:47 the pilot stepped on the “bridge” and took command of the ship, and at 9:37 our anchor was dropped off the Apollo Bunder, and our voyage was thus ended on the 24th of July, the *seventy-seventh* day after the one on which we had sailed for Ceylon. To ascribe to mere coincidence this strange, if not altogether unprecedented, concatenation of events in which the Number *Seven* was, as the astrologers might call it “in the ascendant,” would be an absurdity. The most superficial examination of the doctrine of chance will suffice to show that. And, if, indeed, we must admit that some mysterious law of numerical potentialities is asserting itself in shaping the fortunes of the Theosophical Society, whither shall we turn for an explanation but to those ancient Asiatic philosophies which were built upon the bed-rock of Occult Science?

### A TREATISE ON THE YOGA PHILOSOPHY.

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

When in America and Europe, we affirmed upon the authority of the testimony of eye-witnesses the quasi-miraculous physical endurance of certain ascetics in India, our statements were invariably received by the general public with incredulity; and sometimes by physicians, and men of science with contemptuous sneers. Some of the most humouristic articles, ever printed in the New York newspapers, were written at our expense upon this text. When we mentioned that we had personally known not only professional *jakis* and *sanyasis*, but private Jains who under the inspiration of fanaticism would abstain from breathing for over twenty-two minutes, till they brought on a dead trance, while others would fast for over forty days and yet survive, our evidence was regarded as little better than that of a hopeless lunatic. Naturally, therefore, such an experience made us very guarded, and at last we came to speak with great diffidence upon the subject at all, except with good and trusted friends. Knowing what gigantic strides biological science was making, we thought it could not be long before some scientific experiment would turn up, which would prove the possibility of such phenomena and wrest from sceptical science the confession of its previous ignorance. It now seems that we were not to be disappointed.

A Reuter's telegram from New York, dated August 7, apprised the world of the following stupendous event:—

“Dr. Tanner, who announced his disbelief regarding medical theories about starvation, declaring he could live for forty days without food, and who began here his self-imposed task on the 28th June, completed it to-day, but is emaciated and exhausted.”

At once the idea occurred to us that the time had at last arrived to make the world acquainted with certain facts which, before Dr. Tanner's courageous experiment, would have been most assuredly classed by the ignorant as fictions along with other facts that have heretofore appeared in our journal, but, although supported by trustworthy evidence, been ranked by the sceptics as incredible. These facts are discussed in a small pamphlet, published at Benares thirty years ago by an Anglo-Indian doctor, which, on account of its subject being so distasteful to the incredulous, failed to attract the attention of men of science at that time. It is through the obliging kindness of the venerable Pandit Lakshmi Narain Vyasa, of Allahabad, that we are enabled to reproduce for the instruction and gratification of our readers, from the copy in his possession, this, Dr. Paul's, excellent monograph on the Yoga Philosophy. Though written so long ago, and, of course containing none of the more recent speculations of science,

yet this work has a distinct value as an honest attempt to explain from the standing-point of a medical man, the reason for this, that, or the other of the Yogi's stages of discipline; which, as we have shown, have been repudiated as “scientifically” impossible. But, as we cannot say that in every case the author has succeeded in making himself or his facts clearly understood, we venture to accompany the text with commentaries. And this with the double object in view of silencing at once the malicious accusation that our Society is no better than a school of “magic,” the word being used to signify ridiculous superstition and belief in *supernaturalism* and of preventing our readers from receiving wrong impressions in general.

We are glad to say that the eighteen months passed by us in this country, and the twelve-month existence of our journal have not been fruitless in experience. For during this period, we have learned at least one most important feature pertaining to the actual state of Hindu society. We find that the latter comprises two distinct parties, one, that of the free-thinkers, *all* denying, sceptical, and wholly materialistic, whether of the Bradlaugh party, or the “modern school of thought;” the other, orthodox, bigoted, full of the unreasoning superstitions of the Brahminical schools, and believing in anything if it only tallies with one or the other of the *Puranas*. Both the *nee plus ultra* of exaggeration and, as the saying goes, “each more Catholic than the Pope,” whether the latter is represented by Bradlaugh or the Caste Almighty, the most inflexible of gods. The few honourable exceptions go but enforcing the general rule.

The Theosophical Society—whatever any inimical paper may say—knew why it was wanted in India, and came just in time to place itself between the above-named parties. Our journal, its organ, has from the beginning pursued the distinct policy of lending a friendly ear to both these parties, and bidding its time to have its full say. By doing so it has puzzled many, given offence to a few—through no malice or fault of ours, though—but afforded instruction, we hope, to such as have had the wit to understand its policy. And now that the end of the year is reached we mean to commence our intended series of explanations by reprinting Dr. Paul's treatise, from month to month, with a commentary upon the text as before stated. At the same time the criticisms of all persons learned in the Yoga upon either Dr. Paul's views or our own are invited. —*Ed. Theos.*

*Comment.*—This Treatise mainly relates to the practices of the *Hatha* not the *Raja*, Yoga,—though the author has devoted to each a distinct chapter. We will notice the great difference between the two later on.—*Ed. Theos.*

#### AUTHOR'S PREFACE.

The present Treatise contains the theory and practice of the Yoga, one of the six systems of doctrine held by the Hindus.

The Yoga treats of various processes, by which the Hindu Ecstasies acquire the power of abstaining from eating and breathing for a long time, and of becoming insensible to all external impressions.

The Hindu mystics (yogis) who practise yoga, retire into subterranean retreats (guphá), they abstain from common salt, and are extremely fond of milk, on which they chiefly live: they are nocturnal in their habits, keeping retired in the day; they are slow in their motions, and torpid in their manners; they eat and walk during the night. They practise two postures, termed Padmāsana, and Siddhāsana, with a view to respire with the least possible frequency. They also dread the rapid changes and inclemencies of the weather.

When the yogis are able to practise the above quiescent postures for the period of two hours, they commence to practise Prānāyāma, a stage of self-trance which is characterised by profuse perspiration, tremblings of the system, and a sense of lightness of the animal economy. They next practise Pratyāhāra, a stage of self-trance in which

they have the functions of the senses suspended. They then practise Dhāraṇa, a stage of self-trance in which sensibility and voluntary motion are suspended, and the body is capable of retaining any given posture, the mind being said to be quiescent in this stage of self-trance.

The Yogīs, after attaining the stage of Dhāraṇa (cataleptic condition), aspire to what is termed Dhyāna, a stage of self-trance in which they pretend to be surrounded by flashes of eternal light or electricity, termed Ananta-jyoti, (from two Sanskrit words signifying endless or all-pervading light), which they say is the universal soul. The Yogīs in a state of Dhyāna are said to be clairvoyant. The Dhyāna of the Yogīs is the Turyā avasthā of the Vedantists—the ecstasy of the Physicians, the self-contemplation of the German mesmerisers, and the clairvoyance of the French philosophers.

Samādhi is the last stage of self-trance. In this state the yogīs, like the bat, the hedgehog, the marmot, the hamster, and the dormouse, acquire the power of supporting the abstraction of atmospheric air, and the privation of food and drink. Of samādhi or human hybernation there have been three cases within the last twenty-five years. The first case occurred in Calcutta, the second in Jesselmer and the third in the Punjab. I was an eye-witness of the first case.

Of samādhi there are two varieties, termed Samprajna and Asamprajna. Colonel Townsend, who could stop the motion of his heart and arteries at pleasure, and could die or expire when he pleased, and again revive, was a case of Samprajna samādhi.

The Jesselmer, the Punjabī, and the Calcutta yogīs, who assumed a death-like condition by swallowing the tongue, and who could not revive of themselves at pleasure, were cases of Asamprajna samādhi, as they were all resuscitated by others who drew the buried tongue out of the fauces and restored it to its normal place.

On account of the real obscurity of the nature of the Yoga philosophy, and of my utter ignorance of the Sanskrit language, in which all the standard works on Indian mysticism are written, I must crave some indulgence if I have failed to do full justice to the subject of self-trance as practised by the cold-blooded and hybernating philosophers of the East.

A TREATISE ON THE YOGA PHILOSOPHY.

BEFORE entering on the consideration of the elements of human hybernation or Yoga, it may not be altogether uninteresting to give a full account of the nature of the expired air, which the Sanskrit authorities term Prāna.

The expired air contains more caloric and more watery vapour, is more elastic, and is of less specific gravity than the inspired air. The average temperature of the expired air is 99° 5 F.

The average quantity of watery vapour expired in 24 hours by an adult, in temperate climates, is 7,819,222 grains. The bulk of carbonic acid in the 100 parts of the expired air, varies, according to different authorities, as shown by the table following:—

Authorities.	Average percentage of carbonic acid by volume.
Prout.....	3· 45.
Coathupe.....	4· 02.
Thompson, .....	4· 16.
Vierordt.....	4· 334.
Brunner and Valentine,	4· 380.

The quantity of carbonic acid evolved during the day is greater than what is excreted during the night.

For every 12 volumes of carbonic acid evolved during the day, 10 are exhaled during the night. The quantity of carbonic acid evolved in respiration is considerably increased after a full meal. Hence, moderation in diet, termed Mitāhāra, is recommended to persons who practise the suspension of the breath. Sequin found that when he was

in a state of repose, and fasting, he vitiated only 1,210 cubic inches of oxygen, while, during digestion, this bulk was increased to between 1,800 and 1,900 cubic inches.

With a view to expire less carbonic acid, many fakīrs fast during the day and take one moderate meal during the night. These are called Naktubhojī.

Exercise increases the amount of carbonic acid in the expired air in a given time. Aware of this fact, the ancient Hindu philosophers prescribed slow movements to such as wanted to exhale less carbonic acid.

Yogīs are recommended to move slowly in order to render their respiration less frequent.

TEMPERATURE.

Human beings deteriorate a greater quantity of air in a cold than in a warm medium; that is to say, they exhale more carbonic acid in a cold atmosphere than in a hot one. Hence the Yogīs are recommended to dwell, like the burrowing animals, in subterranean retreats which are remarkable for possessing a uniform temperature. The nearer the temperature of the external air is to the animal heat, the less is the quantity of carbonic acid in the expired air. Hence the appetite for food at the equator is less keen than in the polar regions. The appetite for food is in proportion to the quantity of carbonic acid exhaled during a given time. In a confined atmosphere less carbonic acid is evolved than in the free ventilated air. Hence a Yogī delights to live in a guphā (subterranean cell) having a small door which is blocked up with clay by his assistant.

LOUD SPEAKING.

The amount of carbonic acid exhaled in a given time is greater in loud speaking than in a state of silence. Hence a Yogī is recommended to practise Manuvrata,—taciturnity, or the vow of silence.

MENTAL LABOUR.

Mental labour diminishes the quantity of carbonic acid in the expired air. Hence the Yogīs are recommended to avoid physical exertions, and to engage in meditation.

MENTAL ABSTRACTION.

When the mind is abstracted from its functions the amount of carbonic acid is lessened. Hence the Yogīs are recommended to fix their sight on the tip of the nose or upon the space between the eye-brows. These peculiar turns of the axes of vision suspend the respiratory movements and generally produce hypnotism. This process is termed Trātaka in Sanskrit.

REST.

The quantity of carbonic acid exhaled in a given time is less in a state of rest than in one of exercise. Hence the Yogīs are recommended to sit in the two tranquil and quiescent postures termed the Siddhāsana and Kamalāsana of which a circumstantial account will be given while treating of human hybernation.

The longer the state of rest is continued the less is the quantity of carbonic acid evolved from the gradual decrease of the number of respirations. This is better illustrated by the following paragraph quoted from a standard work on Natural History.

“In a specimen of *Bombus terrestris*, which remained at rest for about half an hour, the respirations had become deep and laboured, and were continued regularly at about fifty-eight per minute. At the expiration of one hundred and forty minutes, during which time the insect remained in a state of repose, the respiratois were only forty-six per minute. At the expiration of a hundred and eighty minutes the respirations were no longer perceptible.”

As the respirations are fewer in a given time, in persons of sedentary habits, the desire for food is proportionally less keen. Owing to this circumstance, individuals leading a sedentary life are subject to an infinite variety of diseases. A studious man digests badly because he exhales a very small quantity of carbonic acid, owing to the diminished number of respirations dependent on intense mental application and on a state of repose.

Milk diet is well suited to sedentary habits, and generally supersedes the employment of purgatives, emetics and cordials, which are in such general vogue in the treatment of diseases arising from sedentary habits.

#### INFLUENCE OF DRYNESS AND MOISTURE ON THE EXPIRED AIR.

Human beings exhale more carbonic acid in a dry atmosphere than in a moist one.

#### INFLUENCE OF HEIGHT OF PLACES.

The exhalation of carbonic acid is greater at the level of the sea than on mountains.

#### INFLUENCE OF RADIATION AND VAPORIZATION ON THE EXPIRED AIR.

On being exposed to the open air in a carriage or on the deck of a ship, human beings exhale more carbonic acid than usual, from the more active radiation and evaporation from the animal economy.

#### INFLUENCE OF CONDUCTORS AND NON-CONDUCTORS ON THE EXPIRED AIR.

When we are surrounded by non-conductors, we exhale less carbonic acid, if the atmosphere be cold, than when surrounded by conductors. Hence dealers in metallic utensils consume more food during the winter. A true Yogi is directed not to touch metals of any description. It may be observed that hibernating animals are covered with non-conductors during their long hybernal sleep. Hence the more warmly we are clad, the less is the quantity of carbonic acid evolved, and the less, consequently, is the demand for food.

#### INFLUENCE OF THE DRINKING OF COLD WATER ON THE EXPIRED AIR.

Those who are accustomed to drink large quantities of cold water, exhale more carbonic acid than those who drink a small quantity of the liquid. A Yogi is recommended to take a small quantity of water to quench his thirst. I have known a native to abstain altogether from water, and to maintain sound health at the same time.

#### INFLUENCE OF ALCOHOLIC LIQUORS ON THE EXPIRED AIR.

The use of alcoholic liquor causes a considerable diminution in the amount of carbonic acid given out. The Aghoras, a sect of Hindu fakirs, consume a large quantity of alcoholic liquor in the course of the 24 hours.

*Comment.*—The Aghoras, or Aghora Pantha can hardly be fairly compared with or even be said to follow any Yoga system at all, not even the Hatha Yoga. They are notorious for their filthy habits: eat carrion of various kinds, and, in days of old, were even accused of devouring human flesh! These persons certainly made spirituous liquors their habitual drink, and unlike *real* Yogis, extorted alms and used their system as a mere pretext for making money. Reduced to a few miserable and disgusting wretches, they were finally suppressed, and have now disappeared.—*Ed. Th.*

#### INFLUENCE OF WEIGHT ON THE EXPIRED AIR.

Persons who are heavy exhale more carbonic acid than those who are comparatively light. Hence the Yogis extenuate their systems, restrain their passions, and subdue their vicious natures, by a parsimonious use of food. Abstinence favours longevity, by diminishing the waste of matter. With frugal fare, St. Anthony lived 105 years;

James the Hermit, 104; Arsenius, tutor of the Emperor Arcadius, 120; Simon the Stylite, 112; and Romauld, 120. These persons took but very little food. Cassian assures us that the common rate, for 24 hours, was 12 ounces of bread and a sufficiency of pure water.

On analysis, 12 ounces of bread will be found to consist of—

Water,	—	2304	Grains.
Carbon,	—	1534. 8	do.
Oxygen,	—	1524	do.
Hydrogen,	—	205. 2	do.
Nitrogen,	—	72	do.
Salts,	—	120	do.

From the above analysis of the food of the fore-mentioned long-lived individuals, it appears that they consumed a little more than 1500 grains of carbon in 24 hours, and that they respired less than six times per minute, as shown by the table following:—

Number of respirations per minute,	Percentage of carbonic acid in the expired air.	Volume of expired air in a minute,	Volume of carbonic acid in the expired air in a minute,	Volume of carbonic acid in each expiration.	Weight of carbonic exhaled in 24 hours, in Grains.
6.	5. 70.	183.	10. 431.	1. 738.	1943. 67.
12.	4. 10.	366.	15. 006.	1. 250.	2798. 18.
42.	3. 3.	732.	24. 156.	1. 006.	4501. 13.
48.	2. 9.	1464.	42. 456.	0. 884.	7911. 08.
96.	2. 7.	2928.	79. 056.	0. 823.	14772. 22

Abstinence diminishes the number of respirations; it diminishes the waste of body; it promotes longevity.

According to the Hindu Rishis, whatever prolongs the interval (Kumbhaka) promotes longevity. The term Kumbhaka means the interval between an inspiration (pūraka) and an expiration (rechaka.) The terms Pūraka, Kumbhaka, and Rechaka are frequently met with in almost all the sacred writings of the Hindus. The object of the pūraka, (the inspired air) is called Apāna, and that of the rechaka (the expired air) is called Prāna. The cessation of an expiration constitutes death, and the retention of the same, life. The suppression of expiration constitutes Prānāyāma, a practice by which the Hindu pretends to acquire ashtasiddhi (eight consummations), and to overcome death. It is the daily practice of the Brahman mendicants who aspire to human hibernation or Yoga.

*Comment.*—Human hibernation belongs to the Yoga system and may be termed one of its many results, but it cannot be called "Yoga,"—*Ed. Th.*

The stoppage of the respiratory movements (Prānāyāma), or rather the prolongation of the interval (Kumbhaka) has a remarkable effect upon the quantity of carbonic acid in the expired air. Vierordt has made four series of experiments, in order to ascertain the extent of this influence upon the quantity of carbonic acid evolved from the lungs. In the first series, he shut his mouth, and held his nose from 20 to 60 seconds, the longest period he could continue the experiment, and then made the deepest possible inspiration. In the second series, he made the deepest inspiration possible, and then suspended the respiratory movements for a longer or shorter time, at the termination of which he made the deepest expiration. This experiment he was able to prolong to 70, 90, and even 100 seconds.

In the third series, he made an ordinary inspiration before suspending the respiratory movements, and after this suspension had continued for different periods up to 30 seconds, he made an ordinary expiration. The fourth series of experiments which he performed was to ascer-

tain the period of time, after the stoppage of the respiratory movements, when the percentage of carbonic acid becomes uniform in the different parts of the lungs and air; and this, he found, took place after 40 seconds.

He has arranged the results of the first three series of experiments, in several tables, exhibiting the difference between the percentage and absolute quantity of carbonic acid gas in the expired air, at different periods after the suspension of the respiratory movements, under the circumstances mentioned, and when the respiratory movements proceed in the normal manner. In the first series of experiments, the percentage of carbonic acid in the expired air, after the respiratory movements had been suspended 20 seconds, was higher by 1.73 than when these movements were normal. But the absolute quantity of carbonic acid evolved from the lungs had diminished by 2.642 cubic inches, and at the end of 55 seconds its percentage had increased 2.32; but its absolute quantity had diminished to the extent of 12.382 cubic inches per minute. When the respirations are 3 in number per minute, the percentage of carbonic acid may be reckoned 5.83, and the absolute quantity of the gas in the expired air, 533.445 cubic inches in a minute.

When there is but one respiration per minute, the percentage of carbonic acid in the expired air may be reckoned at 6.42, and the absolute quantity of carbonic acid, 1.9581 cubic inches per minute.

In the second series of experiments, where the deepest possible inspiration preceded, and the deepest possible expiration followed the suspension of the respiratory movements, the above quantity of carbonic acid evolved from the lungs for the first 15 seconds, was somewhat more than what there would have been, had these movements preceded. But after this it began to diminish; and when the respiratory movements had been suspended for 95 seconds, it was diminished to the extent of 14.078 cubic inches.

At the end of 100 seconds the percentage of the carbonic acid was 3.08 above the normal quantity in ordinary respiration. In the third series of experiments, the carbonic acid in the expired air at the end of 30 seconds, was 1.555 per cent above the normal quantity. When the respirations were 2 in number per minute, the percentage of carbonic acid in the expired air was 5.65.

The normal number of respirations per minute is 12; the average bulk of each expiration is 30.5 English cubic inches; and the normal percentage of carbonic acid is 4.1, by volume.

From the above experiments it is evident that the absolute quantity of carbonic acid evolved from the lungs in a given time, is less in retarded than in normal expiration, and that the percentage of carbonic acid is greater in retarded than in normal expiration.

The exhalation of carbonic acid from the lungs is materially diminished by the inaudible and frequent repetition of certain words, such as Om, Bam, &c. &c. The inaudible pronunciation of Om, the sacred trilateral monosyllable, diminishes the absolute quantity of carbonic acid in the expired air of a given time. This constitutes the Japa of Pranava (or Om). Next to abstinence, Japa ranks in importance. A Dandi who repeats Om twelve thousand times every day, in an inaudible voice, generally lives upon a small quantity of food.

*Comment*—Thus we find in this first portion of the Treatise a full vindication of the habits of the Hindu ascetics—may those even of the Christian saints of every period, from the first century down to our own days, as we will prove. And hence the laugh of the ignorant, the sceptic and the materialist at what seems to them the most absurd of practices is turned against the jokers. For we now see, that if an ascetic prefers a subterranean cave to the open fresh air; takes (apparently) the vow of silence and meditation; refuses to touch money or anything metallic; and, lastly, passes his days in what appears the most ludicrous occupation of all, that of concentrating his whole thoughts on the tip of his nose, he does this neither for the sake of playing an aimless comedy nor yet out of mere unreasoned superstition but as a physical discipline based on

strictly scientific principles. Most of the thousands of fakirs, gossains, bayraguis and others of the mendicant order who throng the villages and religious fairs of India in our present age, may be and undoubtedly are worthless and idle vagabonds, modern clowns imitating the great students of the philosophic ages of the past. And, there is but little doubt that, though they ape the postures and servilely copy the traditional customs of their nobler brethren, they understand no more *why* they do it than the sceptic who laughs at them. But if we look closer at the origin of their school and study Patanjali's *Yoga Vidya*—we will be better able to understand and hence appreciate, their seemingly ridiculous practices. If the ancients were not as well versed in the details of physiology as are our physicians of the Carpenterian modern school,—a question still *sub judice*—they may perhaps be proved on the other hand to have fathomed this science in another direction by other methods far deeper than the former; in short to have made themselves better acquainted with its occult and exceptional laws than we are. That the ancients of all countries were intimately acquainted with what is termed in our days "hypnotism" or self-mesmerisation, the production, in a word, of voluntary trance—cannot be denied. One of many proofs is found in the fact that the same method described here is known as a tradition and practised by the Christian monks at Mount Athos even to this very day. These, to induce "divine visions" concentrate their thoughts and fix their eyes on the navel for hours together. A number of Russian travellers testify to such an occupation in the Greek convents, and writers of other nationalities who have visited this celebrated hermitage, will bear out our assertion.....

Having made clear this first point and vindicated the Hindu Yogis in the name and upon the authority of modern science, we will now leave the further consideration on the subject to our next number.—*Ed. Th.*

(To be continued.)

## HOW THEY FAST IN INDIA.

BY A MARATHI MEDICAL MAN.

The Shravaks, a sect of the Jains of India, are in the habit of fasting annually during the holy week of Pashusan. The fast of the week is observed by different persons in several different ways, according to the power one may possess of enduring it. The less pious live on one meal a day for the week. Others fast and eat alternately. The more pious abstain from food for one, three, five, or eight days successively. A very few, under a religious vow made before a priest, give out as their determination to carry on the fast for thirty days, provided the state of their health should permit the starvation without material injury to life. They proceed by instalments, so as to terminate the fast at regulated periods of five, eight, ten, fifteen, or twenty days according to circumstances. Those who determine on a month commence the fast on such a date that the thirty-first day may fall on the 5th of Bhadrpada, a day sacred to the Rishis or ancient sages of India. On this day the fast is broken and gruel of boiled Moong (Phaseolus Mungo) is chosen for the break-fast. This is followed by a soft pudding of wheaten flour, and a small quantity of boiled rice, until the usual diet is resumed in the course of fifteen or twenty days.

During the fast, boiled water cooled down, is taken *ad libitum*, to which in certain cases some infusion of *chirta* is added when nausea and vomiting occur. Daily ablutions are performed, and a visit to the temple made regularly as long as the strength permits. A female devotee, aged forty-five years under a fast for thirty days is said to have performed her daily ablutions, carrying a pitcher of water on her head to the temple in the vicinity of her house without much effort on her part. She died five months after the observance of the fast, of an attack of fever. As a rule, deaths do not occur during the fast; but a Shravak, aged fifty-three, has within his recollection two instances, both of females, who died after the fast of thirty days, within fifteen or twenty days respectively, undoubtedly from the effects of starvation.

A case of abstinence extending over fifty-eight days is on record; and in view of what may be seen among the Jain Shrayaks, Dr. Tanner, of Minnesota, in achieving his forty days' starvation, only proved that in the matter of human endurance which has been known among Asiaties from time immemorial—though the blind and groping doctors of Europe and America appear to have overlooked the fact.

Had he determined to carry on the experiment until life ceased, the scientific interest would be certainly great, inasmuch as it would determine the fact, at least in a single instance, of the possible duration of life without food and water in a human body subjected to self-willed starvation. And it is to be borne in mind, that self-imposed starvation with some object in view, scientific or religious, must differ in its effects from involuntary starvation caused by either disease, ship-wreck or other circumstances. In the one case complete rest of mind is secured, preventing undue waste of tissues, whereas in the other, the troubled mind and efforts to obtain food causing rapid waste of tissues, would materially hasten the fatal termination.

6. The following table shows the number of cases, treated, cured, and not cured and the approximate time required for the cures.

TABLE NO. I.

No.	Varieties of Scorpions.	No. of cases treated.	Cured.				Total.	Not Cured.	Remarks.
			Cured within half an hour.	Cured within 1/2 to 1 hour.	Cured within 1 to 2 hours.	Cured within 2 hours.			
1	Black scorpion.	107	82	19	1	1	102	4	
2	White scorpion.	553	438	78	16	15	547	6	
3	Other kinds.	29	18	9	"	2	29	"	
4	Kind not known	115	82	30	"	"	114	1	
Total.....		804	620	136	19	18	793	11	

This table shows a very large percentage of cases cured. Of the 804 cases treated, only 11 cases failed to get relief, while 793 cases have obtained relief from suffering. This shows a percentage of 98.6 of the total cases which were cured, against only 1.4 per cent of cases that failed.

**OFFICIAL REPORT UPON A SCORPION POISON ANTIDOTE.**

MADE TO THE BARODA GOVERNMENT BY THE CHIEF MEDICAL OFFICER OF THE STATE.

*Percentages of cured:*

In the month of February 1879, a certain root, reputed to be an antidote for scorpion stings, was given to me by Rao Bahadur Janardan Sakharam Gadgil and also officially sent for trial by His Excellency the Dewan Sahib with his memo: dated the 21st February 1879, and endorsement No. 287 dated the 28th of the same month. This root has received a very fair and extended trial upto this date, and as it has shown very satisfactory results, it seems desirable to publish the same.

Black	96.2	White	98.9
Other kinds	100.	Unknown	99.1
Total	98.6	Not cured	1.4

2. There are a thousand and one antidotes for the cure of scorpion stings, but some of them are not readily procurable, and others which can be procured or are at hand, do not generally produce the wonderful effects which are generally attributed to them. This root has many advantages over such reputed antidotes inasmuch as, (1) it is easily procurable, (2) the manner of using it is very simple (3) it can be preserved for a long time, and (4) the results accruing therefrom are generally of a very satisfactory nature.

These results cannot but be considered very satisfactory. The cases mentioned above were reported upto the end of June. After this, some cases have occurred. They are tabulated below as an addendum to the first table.

3. The root in question was several times tried by Rao Bahadur Janardan Sakharam Gadgil before it was brought forward as an antidote, and thus used publicly. Mr. Gadgil was kind enough to lend me some pieces and I had several opportunities of testing its efficacy, and I must, in justice to the man who first gave it to Mr. Gadgil, confess that I had very seldom any reason to be dissatisfied with its results.

No.	Varieties of Scorpions.	No. of cases treated.	Cured.				Total.	Not Cured.	Remarks.
			Cured within half an hour.	Cured within 1/2 to 1 hour.	Cured within 1 to 2 hours.	Cured within 2 hours.			
1	Black scorpion.	1	1	..	...	...	1	...	
2	White scorpion.	40	30	10	...	...	40	...	
3	Other kinds.	"	"	"	...	...	...	...	
4	Kind not known	7	5	2	...	...	7	...	
Total.....		48	36	12	..	...	48	...	

4. Being thus impressed with its real efficacy, Rao Bahadur Janardan Sakharam Gadgil and myself thought of giving it a more extended trial, and in view thereof pieces of the root were sent to all the hospitals and dispensaries in His Highness's territories, with instructions for its use in cases of scorpion stings. Regular registers were kept at all these institutions and monthly returns were received from all. Many cases have been reported by the different medical officers and subordinates. A statement of these cases is attached hereto.

The total of the two gives in all 852 cases.

5. From the statement it will be seen that in all 804 cases were treated with this root at the several institutions. The kinds of scorpion are also mentioned in it and the cases have been tabulated accordingly. The chief varieties were (1) the black, (2), the white, (3), the other kinds, and (4) those that were not known.

7. There is one point which I believe should be mentioned in connection with these cases, and that is this: Although the root rapidly causes the pain in the limb or part stung to disappear, still in a few cases the pain is located to the sting for some time and it obstinately sticks to it for a few hours more. The application of the rubbed root even sometimes fails to remove this localized pain: But this was observed only in seventy-eight cases. (vide statement No. II) that is, in about nine per cent. of the cases treated. The failure may be owing to want of perseverance either on the part of the patient or the operator.

8. As the root produces such remarkable results, it is necessary that the name of the tree be made known. From a Botanical Examination of the plant which was

shown to me as yielding the root, I believe it belongs to the natural order—Leguminosæ.—

Sub-order,

Mimosæ.

Botanical name, *Sesbania Egyptiaca*, Maráthi name बिनकायाची पांडरी शेवरी (white shevri without thorns.)

From the useful plants of India by Colonel H. Drury.	{	Guzráthi	संदेली	(Sandesri).
		Támil	कारंंबाई	(Káranchembái.)
		Maláyalam	केदंगु	(Kedángu.)
		Telegu	सुईमिन्त	(Suiminta.)
		Bengali	वैजयंती	(Vayijayanti.)
		Hindi	जेत	(Jait.)
Urdu	रवासीन	(Ravaseen.)		

9. There are two species of this, (1) bearing white flowers, and (2) bearing yellow flowers. (1) The white is of 2 kinds, (a) the root of the one has a red bark and the inner structure of it is white. It is also heavy, and the flowers are smaller. This is not so efficacious as the other variety. (b) The other has large flowers. The root is covered with yellowish white bark and the inner structure is yellow. The root is lighter than the first kind. This is most efficacious, both when fresh and dried. (2) The yellow species yields roots which are equally effective when fresh; when dried they are not so efficacious.

10. As the roots were indiscriminately supplied by Mr. Natekar who originally gave the root it was not practicable to ascertain the relative value of each of them in the experiments above noted.

11. The tree is a large perennial one without thorns, with oblong linear obtuse and compound pinnate leaves. The leaflets are from ten to eighteen in pairs; flowers large (white or yellow) in oxillariz Eacemes; calyx five cleft, in appearance somewhat like the flowers of the acacia; legumes linear, slender, much contracted between the seeds.

12. The root of this tree is the part that is used as an antidote for scorpion stings. The other parts of the tree are also useful, especially the leaves, which are used as applications in rheumatism.

13. It may be desirable to mention that Mr. Nátekar believes that the degree of efficacy depends also on the time when the root is cut off from the tree. He says that the root should be cut when the sun begins to decline, say after 3 P.M. He also considers that it is better to cut them on Sundays than on other week days. In all Sanskrit works it is advised to cut vegetables in this way. Perhaps towards evening the circulation of the sap throughout all parts of a tree is more equalized.

14. The root is cut out from the true or false roots into small pieces about three or four inches in length. It is washed clean and then used. The mode of using it, although very simple, may appear unscientific. Passes are made with the root from the extreme parts of the body up to which the pain may have extended to the part where the scorpion has inflicted the sting. The root should be moved slowly over the affected part with one end directed close to the skin of the part, but not touching it, say about one-fourth of an inch distant from the surface of the integument. Reverse passes should not be made. After a few minutes' passes, the pain becomes localized to the spot where the sting is inflicted; the root should then be held over it till the pain disappears.

15. If the pain at or near the sting does not disappear or lessen soon, the root may be rubbed with water on a hard substance and a small quantity of it applied over the sting. If this should cause the pain to spread through the limb or part stung, instead of causing it to disappear, it should be got rid of by means of the passes of the root described above.

16. In very severe cases, an hour is required to bring down the pain to the part stung and hence perseverance is necessary, both on the part of the person stung and the

person making the passes. Sometimes when the root gets dried, it fails to produce the desired results. It should, therefore, be moistened before being used.

17. The *modus operandi* of this root cannot at this stage of inquiry be thoroughly explained. Physiology and Therapeutics maintain that the action of medicinal agents always takes place on the human economy through the blood whether they are used internally or applied locally, in whatever form the medicine may be used; but the mode of action of a drug as described above is not yet recognized, and hence it may appear to the profession to be against the known facts of science. But whatever may be said of this, it is quite certain that it produces satisfactory results. One additional fact may be here noted. When the root is brought nearer the skin of the affected part, the pain is intensified and a sensation is felt as though some discharge is taking place through the part. This sensation is lessened as soon as the distance between the root and the skin is increased.

18. I have contented myself with the statement of facts as found by experiments. The rationale must be determined by the profession. Dr. Shamsoodin J. Suleman has been good enough to analyse the root and to communicate to me the result. The following substances have been found in it:—

Iron.	Soda.
Calcium.	Silica.
Magnesium.	Sulphuric acid.
Fluorine.	Carbonic acid.
Chlorine.	
Potash.	

Fluorine seems to be an unusual element in a vegetable drug. He has also performed some experiments with the root with a view to ascertain whether it possesses any electric or magnetic properties, and has come to the conclusion that it manifests neither.

19. I have had occasion to treat about a hundred cases myself with the root and in only two of the cases I found it failed to cure.

20. Mr. Gadgil's opinion about its action is equally favourable. It is attached hereto.

21. There are some communications from different persons about its efficacy. Copies of these are attached to this paper.

22. Some people say that the relief from pain may be due to the effect of imagination, and that any other root or any other substance used in a similar way may produce the same results. This is met by the fact that roots of the same variety, but not of the same species, failed to effect any cure and that other roots used similarly also failed.

23. With these facts and observations I place the root before the profession and the public.

24. I hope that those who will use this root will favour me with any observations that may occur to them.

(Signed) BHALCHANDRA KRISHNA.

Baroda, 10th August, 1880.

My experience of the root which cures the scorpion sting entirely accords with the results arrived at by Dr. Bhalchandra. Up to this time, more than four hundred cases have been cured at my house, and almost every day new patients come in. The average time of cure is half an hour from the commencement of the passes. I recollect no case of positive failure, the cure being only a question of time. Some obstinate cases taxed my patience or that of my men for about an hour and a half each, but there was always success at the end, and many a patient that came actually crying went away smiling. I had occasion to test the efficacy of the root in my own person, for I had a scorpion sting lately. The pain soon diminished under the passes and was localized in the wound; in about half an hour I could resume my office work. One thing is worth noting—whereas the scorpion sting produced an intense burning sensation in the part stung, the passes by the root had the effect of producing a perceptibly cool sensation round about the sting as a preliminary to the extinction of the pain in

the wounded part. It is for the Medical Profession to ascertain the *modus operandi* of the antidote.

I sent the antidote to the leading officers and others in this city, and have received replies from most of them about their experience in the matter, which replies I have sent to Dr. Bhalechandra. Only two of them say that they did not find the root efficacious, whereas all others testify to its greater or less efficacy. Even these two cases of failure are useful, for they dispel the idea that the curative virtue is not in the root but in the patient's imagination. A bad or a very old root fails to effect cure, but a good and fresh root is found to relieve pain in a remarkably short time.

(Sd.) JANARDAN SAKHARAM GADGIL.

### DR. TANNER AND THE VEDIC DOCTRINE ABOUT FASTS.

BY RAO BAHADUR JANARDAN S. GADGIL, LL.B.,

*Councillor of the Theosophical Society.*

Now that Dr. Tanner's forty days' fast is exciting public attention in America and Europe, it may not be inopportune to notice the Vedic doctrine on the subject of the capability of the human body to bear fast, and the theory on which it is founded. In the Chháudogya Upanishat of the Sámveda, sixth Prapáthaka, there is a dialogue between Svetaketu and his father on the subject. The following is a free rendering of it, as explained by Shankarachárya in his Bháshya on the Upanishat.

The father says to the son—"The food which a human being eats, becomes transformed after various processes into three substances, viz., the heaviest part of it becomes *feces*, the middling part of it becomes *flesh*, and the nicest part of it becomes the *mind*. The water which is drunk becomes transformed into three substances, viz., the heaviest part of it becomes *urine*, the middling part of it becomes *blood*, and the nicest part of it becomes the *prána*, that is, the vital breath. The substances in which the element of fire predominates, such as oil, ghee, &c., when taken into the human system, become transformed into three substances, viz., the heaviest part of it becomes the *bones*, the middling part of it becomes the *brain*, and the nicest part of it becomes the *vák* or the organ of speech. Therefore, Oh son, the mind consists of food, the *prána*, or vital breath, of water, and the *vák*, or organ of speech, of fire." The son says:—"Oh father, explain the same again by an illustration," to which the father thus replies—"Just as when the curd is churned, the nicest part rises up and becomes butter, so the nicest part of the food which is eaten rises up (is sublimated?) and becomes the mind. The nicest part of the water which is drunk, rises up and becomes the *prána* or vital breath. The nicest of those things in which the element of fire predominates rises up and becomes *vák* or the organ of speech. Therefore, Oh son, the mind consists of food, the *prána* of water, and the *vák* of fire." The son says:—"Explain, Oh father, the same subject still further." The father thereupon proceeds:—"This human being has sixteen capacities or degrees, which wax or wane according as the mind receives strength or is deprived of strength by the accession or the deprivation of the nicest part of eaten food. If you want to know this by actual experience, take no food for fifteen days. You may drink water as much as you like; as the *prána* or the vital breath consists of *water*, you will die if you do not drink water." The son accordingly ate no food for fifteen days, and on the sixteenth day, he approached his father, and said "What shall I say now?" The father said—"Repeat the Rik Yáju, and Sámv Vedas which you have studied." The son said—"Oh father, I do not recollect them." The father then said to him—"Just as a glow-worm-like ember, which remains out of a large fire that was kindled, is not able to burn much in that state, so only one out of the sixteen degrees of your mind is now remaining, and, therefore, you

are not able to recollect the Vedas. Follow my advice and you will again know everything. You should now recommence to eat." The son did so, and then again approached his father. The father asked him to repeat and explain the Rigveda, &c., and he did repeat and explain everything that was asked. Whereupon the father said to him, "Oh son, just as when the glow-worm-like ember out of the large fire when fed by (dry) grass, grows again into a large fire and is then able to burn a great deal, in the same manner, one out of your sixteen degrees was still existing, and when it was fed by food and thus made to grow, you then could recollect the Vedas. Thus then, Oh son, the mind consists of *food*, the *prána* or the vital breath of *water*, and the *vák* or the organ of speech of *fire*."

As Dr. Tanner has now finished his self-imposed ordeal, he will probably let the world know whether he found his memory or other mental faculties impaired or affected, and whether he found it necessary to drink water, &c.\*

THE HONOURED BABU PEARY CHAND MITTRA, F. T. S., of Calcutta, has sent us a copy of his latest publication, a tract bearing the title of "Stray Thoughts on Spiritualism," in which in his peculiarly succinct and nervous style he has epitomized much useful information upon the spiritual part and life of man. Few foreigners have so perfect a command of idiomatic English, and few Indians have laboured so long and devotedly to fan the embers of patriotic feeling in the hearts of their countrymen. We take it as a high compliment that he should say, as he does in this pamphlet, that our magazine "should be read by every native of India, as the object of the Theosophical Society is to unfold the hidden treasures of Indian literature."

DAVID E. DUDLEY, ESQ., M. D., AN AMERICAN PHYSICIAN and Surgeon of ability and learning, and a Councillor of the Theosophical Society, who has recently taken up his residence at Bombay, and who contributed to our August number an interesting paper upon Solar Volcanoes, has begun a course of illustrated lectures upon the Human Eye, before the Bombay Branch of our Society. The introductory discourse was exceedingly interesting. Dr. Dudley is a graduate of the New York University and the New York College of Physicians and Surgeons, two of the most famous among American schools of medicine and surgery. At the latter he was a fellow student with the lamented Dr. Doolittle.

WE ARE INDEBTED TO THE KINDNESS OF BALVANTRAO Vinayak Shastree, Esq., of Shastree Hall, Bombay, for the following interesting *Extract from the Chronological, (modern) Tables of the Encyclopædia Metropolitana*, Cabinet Edition of 1857, page 589.

"1814. \* \* \* \* \*

An Arabian philosopher at Bassora transmutes, by means of a white powder, from melted pistol bullets into a piece of gold, of the same weight, and valued at ninety piastres, in the presence of M. Colquhoun, Acting Resident."

\* Dr. Tanner did use water throughout his long fast.—Ed. Th.

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# THE THEOSOPHIST

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THE ASIATIC POPULAR MAGAZINE.

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