

THE THEOSOPHIST

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

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OUR FIFTH YEAR.

AGAIN we have the pleasure of noting the continued prosperity of the *Theosophist*, and the fact that its publication will be continued as heretofore. The experimental stage was passed a few months after the journal was launched, and it now appears to be growing in influence even more decidedly than in circulation. Yet the latter has long been extensive enough to reach regular subscribers in nearly every quarter of the globe; and the contributions which some of these have made to its columns have been alike instructive and interesting. With some of them friendships have also been formed by the founders of the Society, which are likely to be lasting. Such is the case usually where the tie is based upon a community of intellectual tastes and moral aspirations. Begun as a convenient channel through which to reach the scattered members of our Society, the journal has become a delight to its founders, and the task of conducting it a labour of love. Its most important feature is that the adept Mahatmas, until now hidden from the sight of the public, and guarding the fact of their very existence a close secret, have permitted many occult truths to be given out, through Chelas, in its pages. And as these seeds of thought have here and there found soil for their germination, though for the most part they have fallen on the hard and stony ground of modern "culture" (!) the series of *Fragments of Occult Truth* will be continued and other pregnant ideas thus disseminated. The hidden meaning of the Aryan Shastras being a matter of the highest importance for Hindus and others to learn, such expositions will be from time to time made in the journal. We shall begin this work by expounding, so far as permitted, the esoteric meaning of the text of the BHAGAVAT GITA. One of the first numbers of our Volume V will contain the first chapter, and the commentary be continued monthly until the whole is finished. Some of our readers, especially Hindus, will be doubtless astonished to discover the almost perfect identity between the concealed sense of this immortal epic and the Arhat Tibetan Doctrine, which has been in part expounded in the *Fragments*, and other writings. Colonel Olcott will, as heretofore, write in the intervals of leisure allowed him by his arduous official duties; and, at our request, explain the scientific rationale of his seemingly miraculous cures. A new field of scientific discovery has been opened up by the learned Prof. Jaeger, of Stuttgart, in his researches into the nature of odors and the law of their propagation. This subject involves even the question of a molecular psychology, and its high value was shown by Dr. Leopold Salzer, F. T. S., of Calcutta, in his paper at the first anniversary celebration of the Bengal Theosophical Society, reprinted in our number for July. Should

any additional discoveries be made in this field, Dr. Salzer will, with his usual kindness, report them through the *Theosophist*. The masterly expositions of ancient Aryan philosophy, by Mr. T. Subba Row, B. A., B. L., F. T. S., which have attracted wide notice in Europe and America as well as at home, will be continued; and we are promised the favours of many other able scholars.

As there is every likelihood of an eager demand for the forthcoming volume, on the above and various other accounts, it will be but a kindness to remind our present subscribers and readers that we publish an edition only large enough to meet the demand, and cannot undertake to supply back numbers after the edition has been exhausted. To be sure of a set for the year, then, one must send in his name and money as early as possible. Since the magazine is not published for profit, and the proprietors have hitherto given its whole earnings and much more towards the support of the Theosophical Society, we will not consider ourselves open to the reproach of covetousness, if we beg our subscribers to try to enlarge its circulation. Each can without much trouble send in the name of at least one new subscriber, and so help on a movement which grows by its own inherent vitality, and has never been nursed or stimulated by artificial means. Fellows of the Society are especially bound to do this much, since the *Supplement* published solely for the benefit of our numerous Branches to announce and discuss in it our Society's business—is printed entirely at the expense of the Founders. The circulation of the *Theosophist* is the soil from which every recent branch of the Society has sprung.

It will have to be again noticed that our subscribers have been given much more matter in the Volume than was promised: instead of the agreed 288 pages, Volume IV has contained 430, including the Supplements. These latter addenda form, in fact, a large Journal of the Society in themselves, and as said, is printed at the exclusive cost of the Founders, since no Branch or individual member has seemed to feel called upon to contribute towards the expense. Let us hope that when those two individuals shall pass out of sight, others may take their places who are as willing to carry the burden without waiting for the cheerful help that the leaders of public organisations usually receive from their colleagues, especially when their services are given gratis.

The Business Notice of the Manager will be found on our last page.

ERRATA.

Owing to the negligence of final proof-reading two misprints and blunders were allowed to appear last month in the *Supplement*.

On page 1, 2nd column, 14th line from below, it reads:

And would it be then either fair or just to sacrifice the vital interests of the majority because they are non-Christians and supposed to belong to "the dusky and Heathen majority"—to the &c., whereas it ought to read:—

And would it be then either fair or just to sacrifice the vital interests of the many because they are non-Christians and belong to "the dusky and Heathen majority" to the &c.

On page 3, 2nd column, from 15th line from the top, it reads:

"Scattered all over the globe; every small group—having once chosen its own path—being bound to move on—unless it prefers to shamefully desert its colours—notwithstanding persecution and difficulties; surrounded, etc—is legion; the Theosophical Branches, etc."—when it ought to read:—

"Scattered all over the globe; every small group having once chosen its own path, unless it prefers to shamefully desert its colours, is bound to move on—notwithstanding persecution and difficulty. Surrounded by ill wishers and a common enemy whose name is legion, the Theosophical Branches, etc."

FUNDAMENTAL TRUTHS ETERNAL.

BY GILBERT ELLIOT, F. T. S.*

In *Westermann's Monatshefte*, No. 299, published at Brunswick in August 1881, there was an article by Ernst Kaff, "Zür neuen Weltanschauung"—The new view of the World—in which Kaff quotes and reviews Dr. O. Hahn's work on Meteorites and their Organisation. I extract as follows:—

"About the year 1865 news came to Europe of a discovery at Montreal in Canada which caused much surprise to Geologists and Palæontologists. It was said that fossil remains of animals had been found inside certain balls embedded in the Serpentine limestone of Montreal. In the controversy which followed, Hahn wrote so vigorously against that view of the discovery which called the Montreal fossils *Eozoon*, and asserted they were parts of animals, that the University of Tübingen presented him with a Doctor's degree, and he received an invitation from the Government of Canada to pursue his studies at Montreal; which he did, making large collections of fossils taken from the limestone of the Laurentian Gneiss, being the oldest sedimentary stratification of the earth."

Hahn in his work "Die Urselle"—The *Original Cell*—published in 1879, proved not only that the Laurentian rocks contain vestiges of *algæ*, which he rightly calls *Eophyllum*, instead of *Eozoon*, but that granite, gneiss, quartz, some basalts, diamonds and even meteorites, contain in them vestiges of vegetable life. Thus he did such minute and numerous microscopic observations, as might be expected of a careful German scientific observer.

At first it was objected that Hahn's observations were fanciful, that he had mistaken arrangement of the substances he was looking at for *algæ*. But this explanation was worthless to disprove evidence exhibited in thirty plates, containing three hundred figures, showing, as he says, results, which the modest microscope alone is capable of disclosing.

While Hahn was writing—Preuss also, unknown to Hahn, was publishing—"The Physical meaning of Life in the Universe," and both, being philosophical writers well known in Germany, came to the same conclusion regarding life: that it is all-pervasive. Hahn's observations prove life to have existed inside meteorites.† Preuss steps firmly over the hypothesis of an inorganic lifeless earth kernel, explaining the construction of the globe to have been altogether largely caused by what he calls "the exchange of organic creations of multitudes."

Hahn in his latest work on Meteorites says, "This earth is not only the courier of organisations, but they have created the courier;" and he adds—"the kingdom of animals in a stone fallen on this earth brings us news of the same sway acting throughout the Universe and uniformly causing it: namely, LIFE!"‡

Charles Darwin accepted Hahn's collections of photographs of fossils found in meteorites, in the metals, and in the oldest crystalline formations of the earth, as proof of the earliest evolution of life.

This concurrence of Western scientific opinion and discovery struck me forcibly when I was reading an article published at page 205 of the May 1883 Number of the *Theosophist*, "The Religion of the Future."

The correctness of the doctrine, that ideas based upon fundamental truths pass through different minds simultaneously,—and at all places all over the world, is as manifest as that Life pervades all matter. What I am now writing tends to support the explanations of evolutions of the seven kingdoms through the seven worlds contained in number VIII of the *Occult Fragments*.

The truth of the great principles of evolution forces itself into view of scientific observers everywhere. In Germany, besides Preuss, Dr. Weinland and Dr. Zäfer, zoologists of the first order admit that the zoophytes which make coral have been found in chondrodites,* of meteoric origin, in olivine† and in felspar.‡ Hahn in his last publication testifies to having discovered low forms of *animal life* in crystalline formations, so much so that he says chondrodites, olivine, and felspar are formed not merely of layers of dead animals, but that their bodies are woven together like felt. These German writers in opposition to a theory of French savants contend that the system of melting processes set forth in Daubrée's experimental geology, cannot apply to the animalculæ detected by the microscope in meteorites, &c; because it is admitted that the molecules of molten matter are larger than the atoms $\frac{1}{1000000}$ of an inch in size in which the microscope has disclosed vestiges of animal life.

Thus Hahn in dealing with the condition of meteoric iron, destroys the assumption that plants and animals could not have become iron. He makes it certain that the meteoric iron in which he found forms of sponge and ironoides could not have been the result of a smelting process; and then he reflects that the earth's interior, being, as has been ascertained by weighing the whole earth, of so high a specific gravity as to necessitate the supposition that it contains heavy minerals, still, may be nothing more than masses of vegetable and animal life out of which the matter that now forms it, evolved during the earliest stages of the planet which has been from the first, as indeed it is now, a mass growing out of the life which it supports, which dies upon it and so becomes its food. Therefore life and death beget life.

Kaff also, in the article I have under treatment, notices the discovery of certain Maori documents, by Mr. White, Secretary of the Government of New Zealand, containing the Polynesian creation myth.

This philosophic product of Cannibalism evinces an Orphic, Chaldaic, Buddhistic and Vedistic origin. The account is, that the first awakening, or rolling or moving of the original power "Po"¶—was manifest by the first "Kore," the *nothing*—or non-being, in the pre-undivided darkness, out of which came—separated by a certain space of time—"Tepo," the night from which evolved in the *æons* of time "Te-ka-punge," the longing for disturbance (or dis-harmony) extended in continuation to "Waia" (German *schumpt*) a special degree of longing for. Thence "Te-ke-kume"—Sensation (conscious longing) growing to "Te-Papuke," the spreading out of longing. The first consequence of which was "Te-Hihive," the exchange from spirit to matter. The first

* A yellow brittle mineral, found in crystalline limestone. It consists of silica, fluorine and magnesia.—*Ed.*

† A greenish variety of chrysolite.—*Ed.*

‡ A mineral found in crystals. It is an essential constituent of granite, porphyry and gneiss—pertaining generally to volcanic rocks.—*Ed.*

¶ *Po*—the Maoric word, reminds one of the Chinese *Fo* (Buddha) and the Tibetan *Po-pa*, Supreme Father, Adi-Buddha, the Enlightened, or Buddhi, primeval Wisdom. Philologists should give their attention to this word.—*Ed.*

*Lato of the Bombay C. S.

† Please see in this connection the editorial answer to the article "Transmigration of Life Atoms" in our last number, and compare the above latest scientific speculations to our occult theory, *viz.*, that there is neither organic nor inorganic matter or particles, but that every atom is permeated with *Life*—is in fine the vehicle of *Life* itself.—*Ed.*

‡ A sentence that seems truly borrowed from one of the Occult treatises upon Esoteric Cosmogony!—*Ed.*

breathing of the new-born evolving in "Te-Māhara," thought, extended to "Te-Hinangura," thinking, then "Te-Manako," the special wish to live, to solve "Wananga," the riddle of life. This, chiefly caused by perceiving the wonders, splendours, glory of creation, out of the admiration for which developed, "Te-Ahna," love of creation—"Te-Alamai," or generating love becomes the consequence of this, and with it "Te-Whiwhia," or love of existence. And so at last the world floated in the universe, carrying on it the two sexes "Rangi" and "Papa," which have also the signification, Heaven and Earth.

Unfortunately I know nothing of Maori and German, and I have therefore purposely written this account as I find it—though it seems to me crude and worth better treatment, which I invite for it from some of your learned German and Buddhist readers. It seems to me that "Te-Manako" is equivalent to Buddhistic *Tanha*, the will to live—and I think that I discern throughout more than a trace of the origin of the myth, which has probably suffered distortion, suppression and addition at the hands of priests and other influences through which it has passed.

Is not the whole expressed in the first aphorism of Buddha? the order of the steps towards 'Beatitude':—

दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानदुत्तरोचरा

तदनन्तरापायादपवर्गः

I will conclude by citing Kaff's explanation of Preuss' Philosophical system, which culminates in asserting that "The Universal motive" is Disharmony compelling all creation, including of course human intellect and all its actions and surroundings, to seek to regain Harmony. Disharmony is the cause of all our motions. Organisms must feel disorganisation, the most perfect feeling at the most. Disharmony is most active in childhood, sinking to Zero at Death.

I give this last extract—as indeed I am much influenced to do throughout—to show how ideas based on fundamental truths pass through different minds simultaneously. Surely it must be plain to careful observers that we are at a stage of the World's History at which Humanity is at least changing its dress of infancy for more virile clothes.

It seems, however, to be still questionable whether a state of things can ever be arrived at—when costume will be dispensed with, and the naked truth manifesting itself, will make it plain to our blurred vision why harmony became deranged?

SOME INQUIRIES SUGGESTED

BY MR. SINNETT'S "ESOTERIC BUDDHISM."*

THE object of the following paper is to submit certain questions which have occurred to some English readers of *Esoteric Buddhism*. We have had the great advantage of hearing Mr. Sinnett himself explain many points which perplexed us; and it is with his sanction that we now venture to ask that such light as is permissible may be thrown upon some difficulties which, so far as we can discover, remain as yet unsolved. We have refrained from asking questions on subjects on which we understand that the Adepts forbid inquiry, and we respectfully hope that as we approach the subject with a genuine wish to arrive at all the truth possible to us, our perplexities may be thought worthy of an authorized solution.

We begin then with some obvious scientific difficulties.

1. Is the Nebular Theory, as generally held, denied by the Adepts? It seems hard to conceive of the alternate evolution from the sun's central mass of planets, some of them visible and heavy, others invisible,—and

apparently without weight, as they have no influence on the movements of the visible planets.

2. And, further, the time necessary for the manvantara even of one planetary chain, much more of all seven,—seems largely to exceed the probable time during which the sun can retain heat, if it is merely a cooling mass, which derives no important accession of heat from without. Is some other view as regards the maintenance of the sun's heat held by the Adepts?

3. The different races which succeed each other on the earth are said to be separated by catastrophes, among which continental subsidences occupy a prominent place. Is it meant that these subsidences are so sudden and unforeseen as to sweep away great nations in an hour? Or, if not, how is it that no appreciable trace is left of such high civilizations as are described in the past? Is it supposed that our present European civilization, with its offshoots all over the globe, can be destroyed by any inundation or conflagration which leaves life still existing on the earth? Are our existing arts and languages doomed to perish? or was it only the earlier races who were thus profoundly disjoined from one another?

4. The moon is said to be the scene of a life even more immersed in matter than the life on earth. Are there then material organizations living there? If so, how do they dispense with air and water, and how is it that our telescopes discern no trace of their works? We should much like a fuller account of the Adepts' view of the moon, as so much is already known of her material conditions that further knowledge could be more easily adjusted than in the case (for instance) of planets wholly invisible.

5. Is the expression 'a mineral monad' authorized by the Adepts? If so, what relation does the monad bear to the atom, or the molecule, of ordinary scientific hypothesis? And does each mineral monad eventually become a vegetable monad, and then at last a human being? Turning now to some historical difficulties, we would ask as follows:—

6. Is there, not some confusion in the letter quoted on p. 62 of *Esoteric Buddhism*, where 'the old Greeks and Romans' are said to have been Atlanteans? The Greeks and Romans were surely Aryans, like the Adepts and ourselves:—their language being, as one may say, intermediate between Sanscrit and modern European dialects.

7. Buddha's birth is placed (on p. 141) in the year 643 B. C. Is this date given by the Adepts as undoubtedly correct? Have they any view as to the new inscriptions of Asoka, (as given by General A. Cunningham, *Corpus Inscriptionum Indicarum*, Vol. I. pp. 20—23.) on the strength of which Buddha's Nirvana is placed by Barth (Religions of India, p. 106), &c., about 476 B. C. and his birth therefore at about 556 B. C.? It would be exceedingly interesting if the Adepts would give a sketch however brief of the history of India in those centuries with authentic dates.

8. Sankaracharya's date is variously given by Orientalists, but always after Christ. Barth, for instance, places him about 788 A. D. In *Esoteric Buddhism* he is made to succeed Buddha almost immediately (p. 149). Can this discrepancy be explained? Has not Sankaracharya been usually classed as *Vishnuite* in his teaching? And similarly has not Gaudapada been accounted a *Sivite*? and placed much later than *Esoteric Buddhism* (p. 147) places him? We would willingly pursue this line of inquiry, but think it best to wait and see to what extent the Adepts may be willing to clear up some of the problems in Indian religious history on which, as it would seem, they must surely possess knowledge which might be communicated to lay students without indiscretion.

We pass on to some points beyond the ordinary range of science or history on which we should be very glad to hear more, if possible.

9. We should like to understand more clearly the nature of the subjective intercourse with beloved souls enjoyed in Devachan. Say, for instance, that I die and

* The above questions being of very grave import require to be answered at length: questions involving critical enquiry into the dicta of current science and history cannot be disposed of in a few lines. The replies will therefore appear in instalments.

leave on earth some young children. Are these children present to my consciousness in Devachan still as children? Do I imagine that they have died when I died? or do I merely *imagine* them as adult without knowing their life-history? or do I miss them from Devachan until they do actually die, and then hear from them their life-history as it has proceeded between my death and theirs?

10. We do not quite understand the amount of *reminiscence* attained at various points in the soul's progress. Do the Adepts, who, we presume, are equivalent to sixth rounders, recollect all their previous incarnations? Do all souls which live on into the sixth round attain this power of remembrance? or does the Devachan, at the end of each round bring a recollection of all the Devachans, or of all the incarnations, which have formed a part of that particular round? And does reminiscence carry with it the power of so arranging future incarnations as still to remain in company with some chosen soul or group of souls?

We have many more questions to ask, but we scruple to intrude further. And I will conclude here by repeating the remark with which we are most often met when we speak of the Adepts to English friends. We find that our friends do not often ask for so-called *miracles* or *marvels* to prove the genuineness of the Adepts' powers. But they ask why the Adepts will not give some proof—not necessarily that they are far beyond us, but that their knowledge does at least equal our own in the familiar and definite tracks which Western science has worn for itself. A few pregnant remarks on Chemistry,—the announcement of a new electrical law, capable of experimental verification—some such communication as this, (our interlocutors say), would arrest attention, command respect, and give a weight and prestige to the higher teaching which, so long as it remains in a region wholly unverifiable, it can scarcely acquire.

We gratefully recognize the very acceptable choice which the Adepts have made in selecting Mr. Sinnett as the intermediary between us and them. They could hardly have chosen any one more congenial to our Western minds;—whether we consider the clearness of his written style, the urbanity of his verbal expositions, or the earnest sincerity of his convictions. Since they have thus far met our peculiar needs with such considerate judgment, we cannot but hope that they may find themselves able yet further to adapt their modes of teaching to the requirements of Occidental thought.

AN ENGLISH F. T. S.

LONDON, July 1883.

REPLY TO AN ENGLISH F. T. S.

ANSWERS.

It was not in contemplation, at the outset of the work begun in *Fragments*, to deal as fully with the scientific problems of cosmic evolution, as now seems expected. A distinct promise was made, as Mr. Sinnett is well aware, to acquaint the readers of this Journal with the outlines of Esoteric doctrines and—no more. A good deal would be given, much more kept back, especially from the columns of a magazine which reaches a promiscuous public.

This seeming unwillingness to share with the world some of nature's secrets that may have come into the possession of the few, arises from causes quite different from the one generally assumed. It is not SELFISHNESS erecting a Chinese wall between occult science and those who would know more of it, without making any distinction between the simply curious profane, and the earnest, ardent seeker after truth. Wrong, and unjust are those who think so; who attribute to indifference for other people's welfare a policy necessitated, on the contrary, by a far-

seeing universal philanthropy; who accuse the custodians of lofty physical and spiritual though long rejected truths, of holding them high above the people's heads. In truth, the inability to reach them lies entirely with the seekers. Indeed, the chief reason among many others for such a reticence, at any rate, with regard to secrets pertaining to physical sciences—is to be sought elsewhere.* It rests entirely on the *impossibility* of imparting that the nature of which is, at the present stage of the world's development, beyond the comprehension of the would-be learners, however intellectual and however scientifically trained may be the latter. This tremendous difficulty is now explained to the few, who, besides having read *Esoteric Buddhism*, have studied and *understood* the several occult axioms approached in it. It is safe to say that it will not be even vaguely realized by the general reader, but will offer the pretext for sheer abuse. Nay, it has already.

It is simply that the gradual development of man's seven principles and physical senses *has* to be coincident and on parallel lines with Rounds and Root-races. Our *fifth* race has so far developed but its *five* senses. Now, if the *Kama* or *Will*-principle of the "Fourth-rounders" has already reached that stage of its evolution when the automatic acts, the unmotivated instincts and impulses of its childhood and youth, instead of following external stimuli, will have become acts of will framed constantly in conjunction with the mind (*Manas*), thus making of every man on earth of that race a *free agent*, a *fully* responsible being—the *Kama* of our hardly adult *fifth* race is only slowly approaching it. As to the 6th sense of this, our race, it has hardly sprouted above the soil of its materiality. It is highly unreasonable, therefore, to expect for the men of the 5th to sense the nature and essence of that which will be fully *sensed* and perceived but by the 6th—let alone the 7th race—*i. e.*, to enjoy the legitimate outgrowth of the evolution and endowments of the future races with only the help of our present limited senses. The exceptions to this quasi-universal rule have been hitherto found only in some rare cases of constitutional, abnormally precocious individual evolutions; or, in such, where by early training and special methods, reaching the stage of the 5th rounders, some men in addition to the natural gift of the latter have fully developed (by certain occult methods) their sixth, and in still rarer cases their seventh, sense. As an instance of the former class may be cited the Seeress of Prevorst; a creature born *out of time*, a rare precocious growth, ill adapted to the uncongenial atmosphere that surrounded her, hence a martyr ever ailing and sickly. As an example of the other, the Count St. Germain may be mentioned. Apace with the anthropological and physiological development of man runs his spiritual evolution. To the latter, purely intellectual growth is often more an impediment than a help. An instance: Radiant stuff—"the fourth state of matter"—has been hardly discovered, and no one—the eminent discoverer himself not excepted—has yet any idea of its full importance, its possibilities, its connection with physical phenomena, or even its bearing upon the most puzzling scientific problems. How then can any "Adept" attempt to prove the fallacy of much that is predicated in the nebular and solar theories when the only means by which he could successfully prove his position is an appeal to, and the exhibition of, that sixth sense consciousness which the physicist cannot postulate? Is not this plain?

Thus, the obstacle is not that the "Adepts" would "forbid inquiry," but rather the personal, present limitations of the senses of the average, and even of the scientific

* Needless to remind our correspondent that what is said here applies only to secrets the nature of which when revealed will not be turned into a weapon against humanity in general, or its units—men. Secrets of such class could not be given to any one but a regular chela of many years' standing and during his successive initiations; mankind as a whole has first to come of age, to reach its majority, which will happen but toward the beginning of its sixth race—before such mysteries can be safely revealed to it. The *veil* is not altogether a fiction, as some chelas and even "lay" chelas know.

man. To undertake the explanation of that which at the outset would be rejected as a physical impossibility, the outcome of hallucination, is unwise and even harmful, because premature. It is in consequence of such difficulties that the psychic production of physical phenomena—save in exceptional cases—is strictly forbidden.

And now, "Adepts" are asked to meddle with astronomy—a science which, of all the branches of human knowledge, has yielded the most accurate information, afforded the most mathematically correct data, and of the achievements in which the men of science feel the most justly proud! It is true that on the whole astronomy has achieved triumphs more brilliant than those of most other sciences. But if it has done much in the direction of satisfying man's straining and thirsting mind and his noble aspirations for knowledge, physical as to its most important particulars, it has ever laughed at man's puny efforts to wrest the great secrets of Infinity by the help of only mechanical apparatus. While the spectroscope has shown the probable similarity of terrestrial and sidereal substance, the chemical actions peculiar to the variously progressed orbs of space have not been detected, nor proven to be identical with those observed on our own planet. In this particular, Esoteric Psychology may be useful. But who of the men of science would consent to confront it with their own handiwork? Who of them would recognize the superiority and greater trustworthiness of the Adept's knowledge over their own hypotheses, since in their case they can claim the mathematical correctness of their deductive reasonings based on the alleged unerring precision of the modern instruments; while the Adepts can claim but their knowledge of the ultimate nature of the materials they have worked with for ages, resulting in the phenomena produced. However much it may be urged that a deductive argument, besides being an incomplete syllogistic form, may often be in conflict with fact; that their major propositions may not always be correct, although the predicates of their conclusions seem correctly drawn—spectrum analysis will not be acknowledged as inferior to purely spiritual research. Nor, before developing his sixth sense, will the man of science concede the error of his theories as to the Solar spectrum, unless he abjure, to some degree at least, his marked weakness for conditional and disjunctive syllogisms ending in eternal dilemmas. At present, the "Adepts" do not see any help for it. Were these invisible and unknown profanes to interfere with—not to say openly contradict—the *dicta* of the Royal Society, contempt and ridicule, followed by charges of crass ignorance of the first elementary principles of modern science would be their only reward; while those who would lend an ear to their "vagaries," would be characterized immediately as types of the "mild lunatics" of the age. Unless, indeed, the whole of that august body should be initiated into the great Mysteries at once, and without any further ado or the preliminary and usual preparations or training, the P. R. S's. could be miraculously endowed with the required sixth sense, the Adepts fear the task would be profitless. The latter have given quite enough, little though it may seem, for the purposes of a first trial. The sequence of martyrs to the great universal truths has never been once broken; and the long list of known and unknown sufferers headed with the name of Galileo, now closes with that of Zöllner. Is the world of science aware of the real cause of Zöllner's premature death? When the fourth dimension of space becomes a scientific reality like the fourth state of matter, he may have a statue raised to him by grateful posterity. But this will neither recall him to life, nor will it obliterate the days and months of mental agony that harassed the soul of this intuitional, farseeing, modest genius, made even after his death to receive the donkey's kick of misrepresentation and to be publicly charged with lunacy.

Hitherto, Astronomy could grope between light and darkness only with the help of the uncertain guidance

offered it by analogy. It has reduced to fact and mathematical precision the physical motion and the paths of the heavenly bodies, and—no more. So far, it has been unable to discover with any approach to certainty the physical constitution of either Sun, stars, or even cometary matter. Of the latter, it seems to know no more than was taught 5,000 years ago by the official astronomers of old Chaldea and Egypt; namely, that it is vaporous, since it transmits the rays of stars and planets without any sensible obstruction. But let the modern chemist be asked to tell one whether this matter is in any way connected with, or akin to, that of any of the external gases he is acquainted with; or again, to any of the solid elements of his chemistry. The probable answer received will be very little calculated to solve the world's perplexity; since, all hypotheses to the contrary, cometary matter does not appear to possess even the common law of adhesion or of chemical affinity. The reason for it is very simple. And the truth ought long ago to have dawned upon the experimentalists, since our little world (though so repeatedly visited by the hairy and bearded travellers, enveloped in the evanescent veil of their tails, and otherwise brought in contact with that matter) has neither been smothered by an addition of nitrogen gas, nor deluged by an excess of hydrogen, nor yet perceptibly affected by a surplus of oxygen. The essence of cometary matter must be—and the "Adepts" say is—*totally different from any of the chemical or physical characteristics with which the greatest chemists and physicists of the Earth are familiar*—all recent hypotheses to the contrary notwithstanding. It is to be feared that before the real nature of the elder progeny of *Mula Prakriti* is detected, Mr. Crookes will have to discover matter of the *fifth* or *extra* radiant state;—*et seq.*

Thus, while the astronomer has achieved marvels in the elucidation of the visible relations of the orbs of space, he has learnt nothing of their inner constitution. His science has led him no farther towards a reading of that inner mystery, than has that of the geologist, who can tell us only of the Earth's superficial layers, and that of the physiologist who has until now been able to deal only with man's outer shell, or *Sthula Sarira*. Occultists have asserted and go on asserting daily the fallacy of judging the essence by its outward manifestations, the ultimate nature of the life-principle by the circulation of the blood, mind by the gray matter of the brain, and the physical constitution of Sun; stars and comets by our terrestrial chemistry and the matter of our own planet. Verily, and indeed, no microscopes, spectroscopes, telescopes, photometers or other physical apparatuses can ever be focussed on either the *macro* or *micro*-cosmical highest principles, nor will the *mayavirupa* of either yield its mystery to physical inquiry. The methods of spiritual research and psychological observation are the only efficient agencies to employ. We have to proceed by analogy in every thing, to be sure. Yet the candid men of science must very soon find out that it is not sufficient to examine a few stars—a handful of sand, as it were, from the margin of the shoreless, cosmic ocean—to conclude that these stars are the same as all other stars—our earth included; that, because they have attained a certain very great telescopic power, and gauged an area enclosed in the smallest of spaces when compared with what remains, they have, therefore, concurrently perfected the survey of all that exists within even that limited space. For, in truth, they have done nothing of the kind. They have had only a superficial glance at that which is made visible to them under the present conditions, with the *limited power of their vision*. And even though it were helped by telescopes of a hundred-fold stronger power than that of Lord Rosse, or the new Lick Observatory, the case would not alter. No physical instrument will ever help astronomy to scan distances of the immensity of which that of Sirius, situated at the trifle of 130,125,000,000 miles away from the outer boundary of the spherical area, or, even that of (a) Capella with its extra trifle of

295,355,000,000,000,* miles still further away, can give them, as they themselves are well aware—the faintest idea. For, though an Adept is unable to cross bodily (*i. e.*, in his astral shape) the limits of the solar system, yet he *knows* that far stretching beyond the telescopic power of detection, there are systems upon systems, the smallest of which would, when compared with the system of Sirius, make the latter seem like an atom of dust imbedded in the great Shamo desert. The eye of the astronomer, who thinks he also knows of the existence of such systems, has never rested upon them, has never caught of them even that spectral glimpse, fanciful and hazy as the incoherent vision in a slumbering mind—that he has occasionally had of other systems, and yet he verily believes he has gauged INFINITUDE! And yet these immeasurably distant worlds are brought as clear and near to the spiritual eye of the *astral* astronomer as a neighbouring bed of daisies may be to the eye of the botanist.

Thus, the "Adepts" of the present generation, though unable to help the profane astronomer by explaining the ultimate essence, or even the material constitution of star and planet, since European science, knowing nothing as yet of the existence of such substances or more properly of their various states or conditions has neither proper terms for, nor can form any adequate idea of them by any description, they may, perchance, be able to prove what this matter *is not*—and this is more than sufficient for all present purposes. The next best thing to learning what is true is to ascertain what is *not* true.

Having thus anticipated a few general objections, and traced a limit to expectation, since there is no need of drawing any veil of mystery before "An English F.T.S.," his few questions may be partially answered. The negative character of the replies draws a sufficiently strong line of demarcation between the views of the Adepts and those of Western science, to afford some useful hints at least.

QUESTION I.

DO THE ADEPTS DENY THE NEBULAR THEORY?

Answer:—No; they do not deny its general propositions, nor the approximative truths of the Scientific hypotheses. They only deny the completeness of the present, as well as the entire error of the many so-called "exploded" old theories, which, during the last century, have followed each other in such rapid succession. For instance: while denying with Laplace, Herschell and others, that the variable patches of light, perceived on the nebulous back-ground of the galaxy ever belonged to remote worlds in the process of formation; and agreeing with modern science that they proceed from no aggregation of formless matter, but belong simply to clusters of "stars" already formed; they yet add that many of such clusters, that pass in the opinion of the astro-physicists for stars and worlds already evolved, are in fact but collections of the various materials made ready for future worlds. Like bricks already baked, of various qualities, shapes and colour, that are no longer formless clay but have become fit units of a future wall, each of them having a fixed and distinctly assigned space to occupy in some forthcoming building, are these seemingly adult worlds. The astronomer has no means of recognizing their relative adolescence, except perhaps by making a distinction between the star-clusters with the usual orbital motion and mutual gravitation, and those termed, we believe, irregular star-clusters: of very capricious and changeful appearances. Thrown together as though at random and seemingly in utter violation of the law of symmetry, they defy observation; such, for instance, are 5 M. Lyrae, 52 M. Cephei, Dumb-Bell, and some others. Before an emphatic cou-

tradiction of what precedes is attempted, and ridicule offered, perchance, it would not be amiss to ascertain the nature and character of those other, so called "temporary" stars, whose periodicity though never actually proven, is yet allowed to pass unquestioned. What are these stars which, appearing suddenly in matchless magnificence and splendour, disappear as mysteriously as unexpectedly without leaving a single trace behind? Whence do they appear? Whither are they engulfed? In the great cosmic deep—we say. The bright "brick" is caught by the hand of the Mason—directed by that Universal Architect which destroys but to rebuild. It has found its place in the cosmic structure and will perform its mission to its last *Manvantaric* hour.

Another point most emphatically denied by the "Adepts" is, that there exist in the whole range of visible heavens any spaces void of starry worlds. There are stars, worlds and systems *within*, as *without* the systems made visible to man, and even *within our own atmosphere* for all the physicist knows. The "Adept" affirms in this connection that orthodox, or so called official science, uses very often the word "infinite" without attaching to it any adequate importance; rather as a flower of speech than a term implying an awful, a most mysterious Reality. When an astronomer is found in his Reports "gauging *infinite*," even the most intuitional of his class is but too often apt to forget that he is gauging only the superficies of a small area and its visible depths, and to speak of these as though they were merely the cubic contents of some known quantity. This is the direct result of the present conception of a three-dimensional space. The turn of a four-dimensional world is near, but the puzzle of science will ever continue until their concepts reach the natural dimensions of visible and invisible space—in its septenary completeness. "The Infinite and the Absolute are only the names for two counter imbecilities of the human (*uninitiated*) mind"; and to regard them as the transmuted "properties of the nature of things—of two subjective negatives converted into objective affirmatives," as Sir W. Hamilton puts it, is to know nothing of the infinite operations of human liberated spirit, or of its attributes, the first of which is its ability to pass *beyond* the region of our terrestrial experience of matter and space. As an absolute vacuum is an impossibility *below*, so is it a like impossibility—*above*. But our molecules, the infinitesimals of the vacuum "below," are replaced by the giant-atom of the Infinitude "above." When demonstrated, the four-dimensional conception of space may lead to the invention of new instruments to explore the extremely dense matter that surrounds us as a ball of pitch might surround, say—a fly, but which, in our extreme ignorance of all its properties save those we find it exercising on our earth, we yet call the *clear*, the *serene*, and the *transparent* atmosphere. This is no psychology, but simply occult physics, which can never confound "substance" with "centres of Force," to use the terminology of a Western Science which is ignorant of *Maya*. In less than a century, besides telescopes, microscopes, micrographs and telephones, the Royal Society will have to offer a premium for such an *etherscope*.

It is also necessary in connection with the question under reply that "An English F. T. S." should know that the "Adepts" of the Good Law, reject gravity as at present explained. They deny that the so-called "impact theory" is the only one that is tenable in the gravitation hypothesis. They say that if all efforts made by the physicists to connect it with Ether, in order to explain electric and magnetic distance-action have hitherto proved complete failures, it is again due to the race ignorance of the ultimate states of matter in nature, foremost of all the real nature of the solar stuff. Believing but in the law of mutual magneto-electric attraction and repulsion, they agree with those who have come to the conclusion that "Universal gravitation is a weak force," utterly incapable of ac-

* The figures are given from the mathematical calculations of exoteric Western astronomy. Esoteric astronomy may prove them false some day.

counting for even one small portion of the phenomena of motion. In the same connection they are forced to suggest that Science may be wrong in her indiscriminate postulation of centrifugal force, which is neither a universal nor a consistent law. To cite but one instance; this force is powerless to account for the spheroidal oblateness of certain planets. For if the bulge of planetary equators and the shortening of their polar axes is to be attributed to centrifugal force, instead of being simply the result of the powerful influence of solar electro-magnetic attraction, "balanced by concentric rectification of each planet's own gravitation achieved by rotation on its axis," to use an astronomer's phraseology (neither very clear nor correct, yet serving our purpose to show the many flaws in the system)—why should there be such difficulty in answering the objection that the differences in the equatorial rotation and density of various planets are directly in opposition to this theory? How long shall we see even great mathematicians bolstering up fallacies to supply an evident hiatus! The "Adepts" have never claimed superior or any knowledge of Western astronomy and other sciences. Yet turning even to the most elementary text-books used in the schools of India, they find that the centrifugal theory of Western birth—is unable to cover all the ground. That, unaided, it can neither account for every spheroid oblate, nor explain away such evident difficulties as are presented by the relative density of some planets. How indeed can any calculation of centrifugal force explain to us, for instance, why Mercury, whose rotation is, we are told, only "about one-third that of the Earth, and its density only about one-fourth greater than the Earth," should have a polar compression more than ten times greater than the latter? And again, why Jupiter, whose equatorial rotation is said to be "twenty-seven times greater, and its density only about one fifth that of the Earth," has its polar compression seventeen times greater than the earth? Or, why Saturn, with an equatorial velocity fifty-five times greater than Mercury for centrifugal force to contend with, should have its polar compression only three times greater than Mercury? To crown the above contradictions, we are asked to believe in the Central Forces as taught by modern science, even when told that the equatorial matter of the Sun, with more than four times the centrifugal velocity of the earth's equatorial surface, and only about one-fourth part of the gravitation of the earth's equatorial matter, has not manifested any tendency to bulge out at the solar equator, nor shown the least flattening at the poles of the solar axis. In other and clearer words, the Sun, with only one fourth of our earth's density for the centrifugal force to work upon, has no polar compression at all! We find this objection made by more than one astronomer, yet never explained away satisfactorily so far as the "Adepts" are aware.

Therefore, do they say that the great men of science of the West knowing nothing or next to nothing either about cometary matter, centrifugal and centripetal forces, the nature of the nebulae, or the physical constitution of the Sun, stars, or even the moon, are imprudent to speak so confidently as they do about the "central mass of the sun" whirling out into space planets, comets, and what not. Our humble opinion being wanted, we maintain: that it evolves out but the life principle, the soul of these bodies, giving and receiving it back in our little solar system, as the "Universal Life-giver," the ONE LIFE gives and receives it in the Infinitude and Eternity; that the Solar System is as much the *Microcosm* of the ONE *Macrocosm*, as man is the former when compared with his own little solar cosmos.

What are the proofs of science? The solar spots (a misnomer like much of the rest)? But these do not prove the solidity of the "central mass," any more than the storm-clouds prove the solid mass of the atmosphere behind them. Is it the non-co-extensiveness of the sun's body

with its apparent luminous dimensions, the said "body" appearing "a solid mass, a dark sphere of matter confined within a fiery prison-house, a robe of fiercest flames?" We say that there is indeed a "prisoner" behind, but that having never yet been seen by any *physical*, mortal eye, what he allows to be seen of him is merely a gigantic reflection, an illusive phantasma of "solar appendages of some sort," as Mr. Proctor honestly calls it. Before saying anything further, we will consider the next interrogatory:—

QUESTION II.

IS THE SUN MERELY A COOLING MASS?

SUCH is the accepted theory of modern science: it is not what the "Adepts" teach. The former says—the sun "derives no important accession of heat from without;" the latter answer—"the Sun needs it not." He is quite as self-dependent as he is self-luminous; and for the maintenance of his heat requires no help, no foreign accession of vital energy, for he is the heart of his system; a heart that will not cease its throbbing until its hour of rest shall come. Were the Sun "a cooling mass," our great life-giver would have indeed grown dim with age by this time, and found some trouble to keep his watch-fires burning for the future races to accomplish their cycles, and the planetary chains to achieve their rounds. There would remain no hope for evolving humanity; except perhaps in what passes for science in the astronomical text-books of Missionary Schools, namely, that "the Sun has an orbital journey of a hundred millions of years before him, and the system yet but seven thousand years old!" (*Prize Book*, "Astronomy for General Readers.")

The "Adepts," who are thus forced to demolish before they can reconstruct, deny most emphatically (a) that the Sun is in combustion, in any ordinary sense of the word; or (b) that he is *incandescent* or even *burning* though he is *glowing*; or (c) that his luminosity has already begun to weaken and his power of combustion may be exhausted within a given and conceivable time; or even (d) that his chemical and physical constitution contains any of the elements of terrestrial chemistry in any of the states that either chemist or physicist is acquainted with. With reference to the latter, they add that, properly speaking, though the body of the Sun, —a body that was never yet reflected by telescope or spectroscope that man invented—cannot be said to be constituted of those terrestrial elements with the state of which the chemist is familiar, yet that these elements are all present in the sun's outward robes, and a host more of elements unknown so far to science. There seems little need, indeed, to have waited so long for the lines belonging to these respective elements to correspond with dark lines of the solar spectrum to know that no element present on our earth could ever be possibly found wanting in the sun; although, on the other hand, there are many others in the sun which have either not reached or not as yet been discovered on our globe. Some may be missing in certain stars and heavenly bodies still in the process of formation; or, properly speaking, though present in them, these elements on account of their undeveloped state may not respond as yet to the usual scientific tests. But how can the earth possess that which the Sun has never had? The "Adepts" affirm as a fact that the true Sun,—an invisible orb of which the known one is the shell, mask, or clothing—has in him the spirit of every element that exists in the solar system; and his "Chromosphere," as Mr. Lockyer named it, has the same, only in a far more developed condition though still in a state unknown on earth; our planet having to await its further growth and development before any of its elements can be reduced to the condition they are in within that chromosphere. Nor can the substance producing the coloured light in the latter be pro-

perly called solid, liquid, or even "gaseous," as now supposed, for it is neither. Thousands of years before Leverrier and Padri Secchi, the old Aryans sung of *Soorya* . . . "hiding behind his *Yogi** robes his head that no one could see"; the ascetic's dress being, as all know, dyed expressly into a red-yellow hue, a colouring matter with pinkish patches on it, rudely representing the vital principle in man's blood,—the symbol of the *vital principle* in the sun, or what is now called chromosphere. The "rose-colored region!" How little astronomers will ever know of its real nature even though hundreds of eclipses furnish them with the *indisputable evidence* of its presence. The sun is so thickly surrounded by a *shell* of this "red matter," that it is useless for them to speculate with only the help of their physical instruments, upon the nature of that which they can never see or detect with mortal eye behind that brilliant, *radiant zone* of matter...

If the "Adepts" are asked: "What then, in your views, is the nature of our sun and what is there beyond that cosmic veil?"—they answer: *beyond* rotates and beats the *heart and head* of our system; externally is spread its robe, the nature of which is not matter, whether solid, liquid, or gaseous, such as you are acquainted with, but *vital electricity*, condensed and made visible.† And if the statement is objected to on the grounds that were the luminosity of the sun due to any other cause than *combustion* and *flame*, no physical law of which Western Science has any knowledge, could account for the existence of such intensely high temperature of the sun *without combustion*; that such a temperature, besides burning with its light and flame every visible thing in our universe, would show its luminosity of a homogeneous and uniform intensity throughout, which it does not; that undulations and disturbances in the photosphere, the growing of the "protuberances," and a fierce raging of elements in combustion have been observed in the sun, with their tongues of fire and spots exhibiting every appearance of cyclonic motion, and "solar storms," etc. etc.; to this the only answer that can be given is the following: the appearances are all there, yet it is not combustion. Undoubtedly were the "robes," the dazzling drapery which now envelopes the whole of the sun's globe withdrawn, or even "the shining atmosphere *which permits us to see the sun*" (as Sir William Herschel thought) removed so as to allow one trifling rent—our whole universe would be reduced to ashes. *Jupiter Fulminator* revealing himself to his beloved would incinerate her instantly. But it can never be. The protecting shell is of a thickness, and at a distance from the universal HEART that can hardly be ever calculated by your mathematicians. And how can they hope to see the sun's *inner* body once that the existence of that "chromosphere" is ascertained, though its actual

density may be still unknown, when one of the greatest, if not *the* greatest of their authorities,—Sir W. Herschel—says the following: "The sun, also, has its *atmosphere*, and if some of the fluids which enter into its composition should be of a shining brilliancy, while others are merely transparent, *any temporary cause which may remove the lucid fluid will permit us to see the body of the sun* through the transparent ones." The underlined words written nearly 80 years ago embody the wrong hypothesis that the *body of the sun* might be seen under such circumstances, whereas it is only the far away layers of "the lucid fluid" that would be perceived. And what the great astronomer adds invalidates entirely the first portion of his assumption. "If an observer were placed on the moon, he would see the solid body of our earth *only in those places where the transparent fluids of the atmosphere would permit him*. In others, the opaque vapors would reflect the light of the sun without permitting his view to penetrate to the surface of our globe." Thus, if the atmosphere of our earth, which in its relation to the "atmosphere" (?) of the sun is like the tenderest skin of a fruit compared with the thickest husk of a cocoanut, would prevent the eye of an observer standing on the moon to penetrate everywhere "to the surface of our globe," how can an astronomer ever hope his sight to penetrate to the *sun's* surface, from our earth and at a distance of from 85 to 95 million miles,* whereas, the moon, we are told, is only about 238,000 miles! The proportionately larger size of the sun does not bring him any nearer within the scope of our physical vision. Truly remarks Sir W. Herschel that the sun "has been called a globe of fire, *perhaps metaphorically!*" It has been *supposed* that the dark spots were solid bodies revolving near the sun's surface. "They have been *conjectured* to be the smoke of volcanoes . . . the scum floating upon an ocean of fluid matter . . . They have been *taken* for clouds . . . explained to be opaque masses swimming in the *fluid matter* of the sun..." Alone, of all astronomers, Sir John Herschel, whose *intuition* was still greater than his great learning, came—all anthropomorphic conceptions set aside—far nearer truth than any of those modern astronomers who, while admiring his gigantic learning, smile at his "imaginative and fanciful theories." His only mistake, now shared by most astronomers, was that he regarded the "opaque body" occasionally observed through the curtain of his "luminous envelope" as the sun itself. When saying in the course of his speculations upon the Nasmyth willow-leaf theory:—"the definite shape of these objects; their exact similarity one to another . . . all these characters seem quite repugnant to the notion of their being of a vaporous, a cloudy, or a fluid nature"—his spiritual intuition served him better than his remarkable knowledge of physical science. When he adds: "Nothing remains but to consider them as *separate and independent* sheets, flakes . . . having *some sort of solidity* . . . Be they what they may, they are evidently *the immediate sources of the solar light and heat*"—he utters a grander physical truth than was ever uttered by any living astronomer. And, when furthermore, we find him postulating—"looked at in this point of view, we cannot refuse to regard them as *organisms* of some peculiar and amazing kind; and though it would be too daring to speak of such organization as partaking of the nature of life, yet *we do know that vital action is competent to develop at once heat, and light, and electricity*," Sir John Herschel gives out a theory approximating an occult truth more than any profane ever did with regard to solar physics. These "wonderful objects" are not, as a modern astronomer interprets Sir J. Herschel's words, "*solar inhabitants*, whose fiery constitution enables them to illuminate, warm and electricise the whole solar system," but simply the reservoirs of solar vital energy, the *vital electricity* that feeds the whole system in which it lives, and breathes,

* There is an interesting story in the Puranas relating to this subject. The Devas, it would appear, asked the great Rishi Vasishtha to bring the Sun into Satya Loka. The Rishi there went and requested the Sun-god to do so. The Sun-god replied that all the worlds would be destroyed if he were to leave his place. The Rishi then offered to place his red-coloured cloth (*Kashay Vastram*) in the place of the Sun's disk and did so. The visible body of the Sun is this robe of Vasishtha, it would seem.—T. SUBBA ROW (Acting Editor).

† If the "English F. T. S." would take the trouble of consulting p. 11 of the "Magia Adamica" of Eugenius Philalethes his learned compatriot, he would find therein the difference between a visible and an invisible planet as clearly hinted at as it was safe to do at a time when the iron claw of orthodoxy had the power as well as disposition, to tear the flesh from heretic bones. "The earth is invisible"—says he—"and which is more, the eye of man never saw the earth, nor can it be seen without art. To make this element visible is the *greatest secret in magic*... As for this feculent, gross body upon which we walk, it is a *compost*, and no earth but it hath earth in it... in a word all the elements are visible but one, namely, the earth; and when thou hast attained to so much *perfection* as to know why God hath placed the earth in *abscondito* thou hast an excellent figure whereby to know God himself, and how he is *visible*, how *invisible*." The italics are the author's, it being the custom of the Alchemists to emphasize those words which had a double meaning in their code. Here "God himself" *visible* and *invisible*, relates to their *lapis philosophorum*—Nature's seventh principle.

* Verily—"absolute accuracy in the solution of this problem (of distances between the heavenly bodies and the earth) is simply out of question!"

and has its being. It is, as we say, the store-house of our little cosmos, self-generating its vital fluid, and ever receiving as much as it gives out. Were the astronomers to be asked—"what definite and positive fact exists at the root of their solar theory;—what knowledge they have of solar combustion and atmosphere—they might, perchance, feel embarrassed when confronted with all their present theories. For, it is sufficient to make a *résumé* of what the solar physicists *do not know*, to gain conviction that they are as far as ever from a definite knowledge of the constitution and ultimate nature of the heavenly bodies. We may, perhaps, be permitted to enumerate:—

Beginning with, as Mr. Proctor wisely calls it, "the wildest assumption possible," that there is, in accordance with the law of analogy, some general resemblance between the materials in, and the processes at work upon the Sun, and those materials with which terrestrial chemistry and physics are familiar, what is that sum of results achieved by spectroscopic and other analyses of the surface and the inner constitution of the sun, which warrants any one in establishing the *axiom* of the Sun's combustion and gradual extinction? They have no means, as they themselves daily confess, of experimenting upon, hence of determining the sun's physical condition; for (a) they are ignorant of the atmospheric limits; (b) even though it were proved that *matter*, such as they know of, is continuously falling upon the sun, being ignorant of its real velocity and the nature of the material it falls upon, they are unable "to discuss of the effect of motions wholly surpassing in velocity.....enormously exceeding even the inconceivable velocity of many meteors;" (c) confessedly—they "have no means of learning whence that part of the light comes which gives the continuous spectrum.....," hence no means of determining how great a depth of the solar substance is concerned in sending out that light. This light "may come from the surface layers only;" and, "it may be but a shell....."(truly!); and finally, (d) they have yet to learn 'how far combustion, properly so called, can take place within the Sun's mass'; and "whether these processes, which we (they) recognize as combustion are the only processes of combustion which can actually take place there." Therefore, Mr. Proctor for one comes to the happy and prudent idea after all "that what had been supposed the most marked characteristic of incandescent solid and liquid bodies, is thus shown to be a possible characteristic of the light of the glowing gas." Thus, the whole basis of their reasoning having been shaken (by Frankland's objection), they, the astronomers, may yet arrive at accepting the occult theory, viz., that they have to look to the 6th state of matter, for divulging to them the true nature of their photospheres, chromospheres, appendages, prominences, projections and horns. Indeed, when one finds the greatest authority of the age in physical science—Prof. Tyndall—saying that "no earthly substance with which we are acquainted—no substance which the fall of meteors has landed on the earth—would be at all competent to maintain the Sun's combustion;" and again:—"...multiplying all our powers by millions of millions, we do not reach the Sun's expenditure. And still, notwithstanding this enormous drain in the lapse of human history, we are unable to detect a diminution of his store..."—after reading this, to see the men of science maintaining still their theory of "a hot globe cooling," one may be excused for feeling surprised at such inconsistency. Verily is that great physicist right in viewing the sun himself as "a speck in infinite extension—a mere drop in the Universal sea;" and saying that, "to nature nothing can be added; from nature nothing can be taken away; the sum of her energy is constant, and the utmost man can do in the pursuit of physical truth, or in the applications of physical knowledge, is to shift the constituents of the never-varying total. The law of conservation rigidly excludes both creation and annihilation, ...the flux of

power is eternally the same." Mr. Tyndall speaks here as though he were an Occultist. Yet, the *memento mori*,—"the Sun is cooling... it is dying!..." of the Western Trappists of Science resounds as loud as it ever did.

No, we say; no, while there is one man left on the globe, the sun will not be extinguished. Before the hour of the "Solar Pralaya" strikes on the watch-tower of Eternity, all the other worlds of our system will be gliding in their spectral shells along the silent paths of Infinite Space. Before it strikes, Atlas, the mighty Titan, the son of Asia and the nursling of Æther, will have dropped his heavy manvantaric burden and—died; the Pleiades, the bright seven Sisters, will have upon awakening hiding Sterope to grieve with them—to die themselves for their father's loss. And, Hercules, moving off his left leg, will have to shift his place in heavens and erect his own funeral pile. Then only, surrounded by the fiery element breaking through the thickening gloom of the *Pralayan* twilight, will Hercules, expiring amidst a general conflagration, bring on likewise the death of our Sun: he will have unveiled by moving off the "CENTRAL SUN"—the mysterious, the ever-hidden centre of attraction of our Sun and System. Fables? Mere poetical fiction? Yet, when one knows that the most exact sciences, the greatest mathematical and astronomical truths went forth into the world among the *hoi polloi* sent out by the initiated priests, the Hierophants of the *sanctum sanctorum* of the old temples, under the guise of religious fables, it may not be amiss to search for universal truths even under the patches of fiction's harlequinade. This fable about the Pleiades, the seven Sisters, Atlas, and Hercules exists identical in subject, though under other names, in the sacred Hindu books, and has likewise the same occult meaning. But then like the *Ramayana* "borrowed from the Greek *Iliad*" and the *Bhagavat-Gita* and Krishna plagiarized from the Gospel—in the opinion of the great Sanskritist, Prof. Weber, the Aryans may have also borrowed the Pleiades and their Hercules from the same source! When the Brahmins can be shown by the Christian Orientalists to be the direct descendants of the Teutonic Crusaders, then only, perchance, will the cycle of proofs be completed, and the historical truths of the West—vindicated!

QUESTION III.

ARE THE GREAT NATIONS TO BE SWEEPED AWAY IN AN HOUR?

No such absurdity was ever postulated. The cataclysm that annihilated the choicest sub-races of the 4th race, or the Atlanteans, was slowly preparing its work for ages; as any one can read in *Esoteric Buddhism* (page 54). "Poseidonis," so called, belongs to historical times, though its fate begins to be realized and suspected only now. What was said is still asserted: every root-race is separated by a catastrophe, a cataclysm—the basis and historical foundation of the fables woven later on into the religious fabric of every people, whether civilized or savage, under the names of "deluges," "showers of fire" and such like.

That no "appreciable trace is left of such high civilization" is due to several reasons. One of these may be traced chiefly to the inability, and partially to the unwillingness (or shall we say congenital spiritual blindness of this our age?) of the modern archæologist to distinguish between excavations and ruins 50,000 and 4,000 years old, and to assign to many a grand archaic ruin its proper age and place in prehistoric times. For the latter the archæologist is not responsible—for what criterion, what sign has he to lead him to infer the true date of an excavated building bearing no inscription; and what warrant has the public that the antiquary and specialist has not made an error of some 20,000 years? A fair proof of this we have in the *scientific and historic* labelling of the Cyclopean architecture. Traditional Archæology bearing directly upon the monumental is

rejected. Oral literature, popular legends, ballads and rites, are all stifled in one word—*superstition*; and popular antiquities have become “fables” and “folk-lore.” The ruder style of Cyclopean masonry, the walls of Tyrius, mentioned by Homer, are placed at the farthest end,—the dawn of pre-Roman history; the walls of Epirus and Mycenæ—at the nearest. The latter are *commonly* believed the work of the Pelasgi and *probably* of about 1,000 years before the Western era. As to the former—they were hedged in and driven forward by the Noachian deluge till very lately—Archbishop Usher’s learned scheme, computing that earth and man “were created 4004 B. C.,” having been not only popular but actually forced upon the educated classes until Mr. Darwin’s triumphs. Had it not been for the efforts of a few Alexandrian and other mystics, Platonists, and heathen philosophers, Europe would have never laid her hands even on those few Greek and Roman classics she now possesses. And, as among the few that escaped the dire fate not all by any means were trustworthy—hence, perhaps, the secret of their preservation. Western scholars got early into the habit of rejecting all heathen testimony, whenever truth clashed with the *dicta* of their churches. Then, again, the modern Archæologists, Orientalists and Historians are *all* Europeans; and they are *all* Christians, whether nominally or otherwise. However it may be, most of them seem to dislike to allow any relic of archaism to antedate the supposed antiquity of the Jewish records. This is a ditch into which most have slipped.

The traces of ancient civilizations exist, and they are many. Yet, it is humbly suggested, that so long as there will be reverend gentlemen mixed up unchecked in Archæological and Asiatic societies; and Christian bishops to write the supposed histories and religions of non-Christian nations, and to preside over the meetings of Orientalists—so long will Archaism and its remains be made subservient in every branch to ancient Judaism and modern Christianity.

So far, archæology knows nothing of the sites of other and far older civilizations except the few it has stumbled upon, and to which, it has assigned their respective ages, mostly under the guidance of biblical chronology. Whether the West had any *right* to impose upon *Universal History* the untrustworthy chronology of a small and unknown Jewish tribe and reject at the same time, every data as every other tradition furnished by the classical writers of non-Jewish and non-Christian nations is questionable. At any rate, had it accepted as willingly data coming from other sources, it might have assured itself by this time, that not only in Italy and other parts of Europe, but even on sites not very far from those it is accustomed to regard as the hot-bed of ancient ruins—Babylonia and Assyria—there are other sites where it could profitably excavate. The immense “Salt Valley” of Dasht-Beyad by Khorassan covers the most ancient civilizations of the world; while the Shamo desert has had time to change from sea to land, and from fertile land to a dead desert, since the day when the *first* civilization of the 5th Race left its now invisible, and perhaps for ever hidden “traces” under its beds of sand.

Times have changed, are changing. Proof of the old civilizations and the archaic wisdom are accumulating. Though soldier-bigots and priestly schemers have burnt books and converted old libraries to base uses; though the dry rot and the insect have destroyed inestimably precious records; though within the historic period the Spanish brigands made bonfires of the works of the refined archaic American races, which, if spared, would have solved many a riddle of history; and Omar lit the fires of the Alexandrian baths for months with the literary treasures of the Serapeum; and the Sybilline and other mystical books of Rome and Greece were destroyed in war; and the South Indian invaders of Ceylon “heaped into piles as high as the tops of the cocoanut

trees” the *ollas* of the Buddhists and set them ablaze to light their victory,—so to the knowledge of all, obliterating early Buddhistic annals and treatises of great importance: though this hateful and senseless Vandalism has disgraced the career of most fighting nations—still, despite everything, there are extant abundant proofs of the history of mankind, and bits and scraps come to light from time to time by what science has often called “most curious coincidences.” Europe has no very trustworthy history of her own vicissitudes and mutations, her successive races and their doings. What with their savage wars, the barbaric habits of the historic Goths, Huns, Franks, and other warrior nations, and the interested literary Vandalism of the shaveling priests who for centuries sat upon its intellectual life like a nightmare, an antiquity could not exist for Europe. And, having no Past of record themselves, the European critics, historians and archæologists have not scrupled to deny one to others—whenever the concession excited a sacrifice of biblical prestige.

No “traces of old civilizations” we are told! And what about the Pelasgi—the direct forefathers of the Hellenes, according to Herodotus? What about the Etruscans—the race mysterious and wonderful if any, for the historian and whose origin is the most unsolvable of problems? That which is known of them only shows that could something more be known, a whole series of pre-historic civilizations might be discovered. A people described as are the Pelasgi—a highly intellectual, receptive, active people, chiefly occupied with agriculture, warlike when necessary though preferring peace; a people who built canals as no one else, subterranean water-works, dams, walls, and Cyclopean buildings of most astounding strength; who are even *suspected* of having been the inventors of the so-called Cadmean or Phœnician writing characters from which all European alphabets are derived—who were they? Could they be shown by any possible means as the descendants of the biblical *Peleg* (Gen. x. 25) their high civilization would have been thereby demonstrated, though their antiquity would still have to be dwarfed to 2247 “B. C.” And who were the Etruscans? Shall the Easterns like the Westerns be made to believe that between the high civilizations of the pre-Roman (and we say—*pre-historic*) *Tursenoi* of the Greeks, with their 12 great cities known to history; their Cyclopean buildings, their plastic and pictorial arts, and the time when they were a nomadic tribe “first descended into Italy from their northern latitudes”—only a few centuries elapsed? Shall it be still urged that the Phœnicians with their Tyre 2750 “B. C.” (a chronology, accepted by *Western* history) their commerce, fleet, learning, arts and civilization, were only a few centuries before the building of Tyre but “a small tribe of Semitic fishermen”? Or, that the Trojan war could not have been earlier than 1184 B. C., and thus *Magna Græcia* must be fixed somewhere between the 8th and the 9th century “B. C.,” and by no means thousands of years before, as was claimed by Plato and Aristotle, Homer and the *Cyclic Poems*, derived from, and based upon, other records milleniums older? If the Christian historian, hampered by his chronology, and the free thinker by lack of necessary data, feel bound to stigmatize every non-Christian or non-Western chronology as “obviously fanciful,” “purely mythical” and “not worthy of a moment’s consideration,” how shall one wholly dependent upon Western guides get at the truth? And if these incompetent builders of *Universal History* can persuade their public to accept as authoritative their chronological and ethnological reveries, why should the Eastern student, who has access to quite different—and we make bold to say, more trustworthy—materials, be expected to join in the blind belief of those who defend Western historical infallibility? He believes—on the strength of the documentary evidence, left by Yavanachârya (Pythagoras) 607 “B. C.” in India, and that of his own national “temple records, that instead of giving hundreds we may safely give thousands of years to the foundation of *Oumæa* and *Magna Græcia*, of which it was the pioneer settle-

ment. That the civilization of the latter had already become effete when Pythagoras, the great pupil of Aryan Masters went to Crotona. And, having no biblical bias to overcome, he feels persuaded that, if it took the Celtic and Gaelic tribes *Britannicæ Insulæ*, with the ready-made civilizations of Rome before their eyes, and acquaintance with that of the Phœnicians whose trade with them began a thousand years before the Christian era; and to crown all with the definite help later of the Normans and Saxons—two thousand years before they could build their mediæval cities, not even remotely comparable with those of the Romans; and it took them two thousand five hundred years to get half as civilized; then, that instead of that hypothetical period benevolently styled the childhood of the race being within easy reach of the Apostles and the early Fathers, it must be relegated to an enormously earlier time. Surely if it took the barbarians of Western Europe so many centuries to develop a language and create empires, then the nomadic tribes of the "mythical" periods ought in common fairness—since they never came under the fructifying energy of that Christian influence to which we are asked to ascribe all the scientific enlightenment of this age—about ten thousand years to build their Tyres and their Veii, their Sidons and Carthagenes. As other Troys lie under the surface of the topmost one in the Troad; and other and higher civilizations were exhumed by Mariette-Bey under the stratum of sand from which the archaeological collections of Lepsius, Abbott, and the British Museum were taken; and six Hindu "Delhis", superposed and hidden away out of sight, formed the pedestal upon which the Mogul conqueror built the gorgeous capital whose ruins still attest the splendour of his Delhi; so when the fury of critical bigotry has quite subsided, and Western men are prepared to write History in the interest of truth alone, will the proofs be found of the cyclic law of civilization. Modern Florence lifts her beautiful form above the hidden vestiges of anterior towns. And so also Arezzo, Peruggia, Lucca and many other European sites now occupied by modern towns and cities, are based upon the relics of archaic civilizations whose period covers ages incomputable, and whose names Echo has forgotten to even whisper through "the corridors of Time."

When the Western historian has finally and unanswerably proven who were the Pelasgi, at least, and who the Etruscans, and the (as) mysterious Iapygians, who seem also to have had an earlier acquaintance with writing—as proved by their inscriptions—than the Phœnicians, then only may he menace the Asiatic into acceptance of his own arbitrary data and dogmas. Then also may he tauntingly ask "how it is that no appreciable trace is left of such high civilizations as are described in the Past."

"Is it supposed that the present European civilization with its offshoots . . . can be destroyed by any inundation or conflagration?" More easily than was many another civilization. Europe has neither the Titanic and Cyclopean masonry of the Ancients, nor even its parchments to preserve the records of its "existing arts and languages." Its civilization is too recent, too rapidly growing to leave any positively indestructible relics of either its architecture, arts or sciences. What is there in the whole Europe that could be regarded as even approximately indestructible, without mentioning the *débâcle* of the geological upheaval that follows generally such cataclysms? Is it its ephemeral Crystal Palaces, its theatres, railways, modern fragile furniture; or its electric telegraphs, phonographs, telephones and micrographs? While each of the former is at the mercy of fire and cyclone, the last enumerated marvels of modern science can be destroyed by a child breaking them to atoms. When we know of the destruction of the "Seven World's Wonders," of Thebes, Tyre, the Labyrinth and the Egyptian pyramids and temples and giant palaces, as we now see are slowly crumbling into the dust of the

deserts, being reduced to atoms by the hand of Time—lighter and far more merciful than any cataclysm, the question seems to us rather the outcome of modern pride than of stern reasoning. Is it your daily newspapers and periodicals, rags of a few days; your fragile books bearing the records of all your grand civilization, withal liable to become annihilated after a few meals are made on them by the white ants, that are regarded as invulnerable? And why should European civilization escape the common lot? It is from the lower classes, the units of the great masses who form the majorities in nations, that survivors will escape in greater numbers—and these know nothing of the arts, sciences, or languages except their own, and those very imperfectly. The arts and sciences are like the Phoenix of old: they die but to revive. And when the question found on page 58 of *Esoteric Buddhism* concerning "the curious rush of human progress within the last two thousand years," was first propounded, Mr. Sinnett's correspondent might have made his answer more complete by saying: "this rush, this progress, and the abnormal rapidity with which one discovery follows the other, ought to be a sign to human intuition that what you look upon in the light of 'discoveries' are merely *re-discoveries*, which, following the law of gradual progress you make more perfect, yet in enunciating, you are not the first to explain them." We learn more easily that which we have heard about, or learnt in childhood. If, as averred, the Western nations have separated themselves from the great Aryan stock, it becomes evident that the races that first peopled Europe were inferior to the root-race which had the Vedas and the pre-historic Rishis. That which your far-distant forefathers had heard in the secrecy of the temples was not lost. It reached their posterity, which is now simply improving upon details.

QUESTION IV.

IS THE MOON IMMersed IN MATTER?

No "Adept," so far as the writers know, has ever given to "Lay Chela" his "views of the moon," for publication. With Selenography, modern science is far better acquainted than any humble Asiatic ascetic may ever hope to become. It is to be feared the speculations on pp. 104 and 105 of *Esoteric Buddhism*, besides being hazy, are somewhat premature. Therefore, it may be as well to pass on to—

QUESTION V.

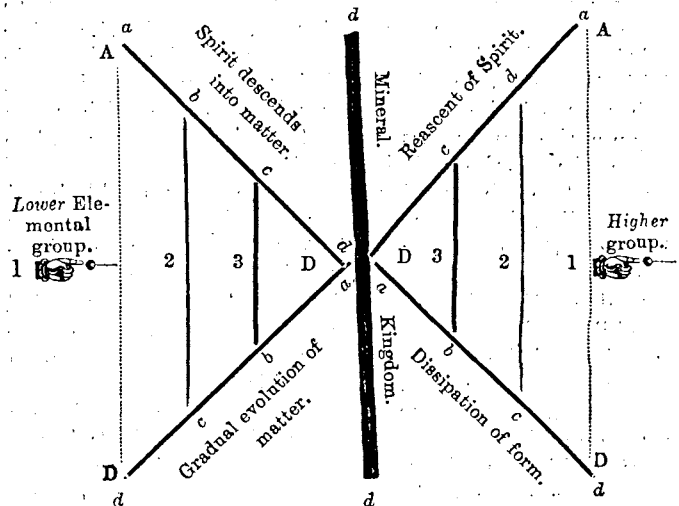
ABOUT THE MINERAL MONAD.

Any English expression that correctly translates the idea given is "authorized by the Adepts." Why not? The term "monad" applies to the latent life in the mineral as much as it does to the life in the vegetable and the animal. The monogenist may take exception to the term and especially to the idea; while the polygenist—unless he be a corporealist, may not. As to the other class of scientists, they would take objection to the idea even of a human monad—and call it "unscientific." What relation does the monad bear to the atom? None whatever to the atom or molecule as in the scientific conception at present. It can neither be compared with the microscopic organism classed once among polygastric infusoria, and now regarded as vegetable and ranked among *algæ*; nor is it quite the *monas* of the Peripatetics. Physically or constitutionally the mineral monad differs, of course, from that of the human monad, which is neither physical, nor can its constitution be rendered by chemical symbols and elements. In short, the mineral monad is *one*—the higher animal and human monads are countless. Otherwise, how could one account for and explain *mathematically* the evolutionary and *spiral* progress of the four kingdoms—a difficulty pointed out in a most excellent way by Chela * * * Chary in the June THEOSOPHIST, pages 232, 233? The "monad" is the combination of the last two Principles in man, the

6th and the 7th, and, properly speaking, the term "human monad" applies only to the Spiritual Soul, not to its highest spiritual vivifying Principle. But since divorced from the latter the Spiritual Soul could have no existence, no being, it has thus been called. The composition (if such a word, which would shock an Asiatic, seems necessary to help European conception) of Buddhi or the 6th principle is made up of the essence of what you would call matter (or perchance a centre of Spiritual Force) in its 6th and 7th condition or state; the animating ATMAN being part of the ONE LIFE or Parabrahm. Now the Monadic Essence (if such word be permitted) in the mineral, vegetable and animal though the same throughout the series of cycles from the lowest elemental up to the Déva kingdom, yet differs in the scale of progression.

It would be very misleading to imagine a monad as a separate entity trailing its slow way in a distinct path through the lower kingdoms, and after an incalculable series of transmigrations flowering into a human being; in short, that the monad of a Humboldt dates back to the monad of an atom of hornblende. Instead of saying a mineral monad, the correcter phraseology in physical science which differentiates every atom,—would of course have been to call it *The Monad* manifesting in that form of Prakriti called the mineral kingdom. Each atom or molecule of ordinary scientific hypothesis is not a particle of something, animated by a psychic something, destined to blossom as a man after æons. But it is a concrete manifestation of the Universal Energy which itself has not yet become individualized: a sequential manifestation of the one Universal Monas. The Ocean does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual monads is gradual, and in the higher animals comes almost to the point. The Peripatetics applied the word Monas to the whole Cosmos, in the pantheistic sense; and the Occultists while accepting this thought for convenience's sake, distinguish the progressive stages of the evolution of the Concrete from the Abstract by terms of which the 'Mineral Monad' is *one*. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The "Monadic essence" begins to imperceptibly differentiate in the vegetable kingdom. As the monads are un-compounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation which constitutes properly the monad—not the atomic congregation that is only the *vehicle* and the substance through which thrill the lower and higher degrees of intelligences. And though, as shown by those plants that are known as sensitives, there are a few among them that may be regarded as possessing that conscious perception which is called by Leibnitz—*apperception* while the rest are endowed but with that internal activity which may be called vegetable *nerve-sensation* (to call it *perception* would be wrong)—yet even the vegetable monad is still *The Monad* in its second degree of awakening sensation. Leibnitz came several times very near the truth, but defined the monadic evolution incorrectly and often blunders greatly. There are seven kingdoms. The 1st group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of *Mulaprakriti* to its third degree,—i. e., from full unconsciousness to semi-perception; the 2nd or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence"—considered as an Evolving Energy. Three stages in the elemental side; the mineral kingdom; three stages in the objective physical side—these are the seven links of the evolutionary chain. A descent of spirit into matter, equivalent to an ascent in physical evolution; a reascent from the deepest depths of materiality (the mineral) towards its *status quo ante*, with a corresponding dissipation of concrete organisms

up to Nirvana—the vanishing point of differentiated matter. Perhaps a simple diagram will aid us:—



The line A D represents the gradual obscuration of spirit as it passes into concrete matter; the point D indicates the evolutionary position of the mineral kingdom from its incipient (*d*) to its ultimate concretion (*a*); *a*, *b*, *c*, in the left-hand side of the figure are the three stages of elemental evolution; i. e., the three successive stages passed by the spiritual impulse (through the elementals—of which little is permitted to be said) before they are imprisoned into the most concrete form of matter; and *c*, *b*, *a*, in the right-hand side, are the three stages of organic life, vegetable, animal, human. What is total obscuration of spirit is complete perfection of its polar antithesis—matter; and this idea is conveyed in the lines A D and D A. The arrows show the line of travel of the evolutionary impulse in entering its vortex and expanding again into the subjectivity of the ABSOLUTE. The central thickest line *d d* is—the Mineral Kingdom.

The monogenists have had their day. Even believers in a personal god, like Professor Agassiz, teach now that, "There is a manifest progress in the succession of beings on the surface of the earth. The progress consists in an increasing similarity of the living fauna and among the vertebrates especially, in the increasing resemblance to man. Man is the end towards which all the animal creation has tended from the first appearance of the first Palæozoic fishes—" (*Principles of Zoology*, pp. 205-6). The mineral "monad" is not an individuality latent, but an all-pervading Force which has for its present vehicle matter in its lowest and most concrete terrestrial state; in man the monad is fully developed, potential, and either passive or absolutely active, according to its vehicle the five lower and more physical human principles. In the Dévi kingdom it is fully liberated and in its highest state—but one degree lower than the ONE Universal Life.

(To be continued.)

[Following this, will be found the partial reply to Questions VII and VIII relating to Lord Buddha and Sri Sankaracharya. They are answered so far by our brother, Mr. T. Subba Row.—EDITOR.]

QUESTION VIII.

SRI SANKARACHARYA'S DATE AND DOCTRINE.

It is always difficult to determine with precision the date of any particular event in the ancient history of India; and this difficulty is considerably enhanced by the speculations of European orientalists whose labours in this direction have but tended to thicken the confusion already existing in popular legends and traditions which were often altered or modified to suit the necessities of Sectarian Controversy. The causes that have produced this result will be fully ascertained on examining the assumptions on which these speculations are based. The writings of many of these orientalists are often charac-

terized by an imperfect knowledge of Indian literature, philosophy and religion and of Hindu traditions and a contemptuous disregard for the opinions of Hindu writers and pundits. Very often, facts and dates are taken by these writers from the writings of their predecessors or contemporaries on the assumption that they are correct without any further investigation by themselves. Even when a writer gives a date with an expression of doubt as to its accuracy, his follower frequently quotes the same date as if it were absolutely correct. One wrong date is made to depend upon another wrong date, and one bad inference is often deduced from another inference equally unwarranted and illogical. And consequently if the correctness of any particular date given by these writers is to be ascertained the whole structure of Indian Chronology constructed by them will have to be carefully examined. It will be convenient to enumerate some of the assumptions above referred to before proceeding to examine their opinions concerning the date of Sankaracharya.

I. Many of these writers are not altogether free from the prejudices engendered by the pernicious doctrine, deduced from the Bible whether rightly or wrongly, that this world is only six thousand years old. We do not mean to say that any one of these writers would now seriously think of defending the said doctrine. Nevertheless it had exercised a considerable influence on the minds of Christian writers when they began to investigate the claims of Asiatic Chronology. If an antiquity of 5 or 6 thousand years is assigned to any particular event connected with the Ancient history of Egypt, India or China, it is certain to be rejected at once by these writers without any inquiry whatever regarding the truth of the statement.

II. They are extremely unwilling to admit that any portion of the Veda can be traced to a period anterior to the date of the Pentateuch even when the arguments brought forward to establish the priority of the Vedas are such as would be convincing to the mind of an impartial investigator untainted by Christian prejudices. The maximum limit of Indian antiquity is, therefore, fixed for them by the Old Testament and it is virtually assumed by them that a period between the date of the Old Testament on the one side and the present time on the other should necessarily be assigned to every book in the whole range of Vedic and Sanskrit literature and to almost every event of Indian History.

III. It is often assumed without reason that every passage in the Vedas containing philosophical or metaphysical ideas must be looked upon as a subsequent interpolation and that every book treating of a philosophical subject must be considered as having been written after the time of Buddha or after the commencement of the Christian era. Civilization, philosophy and scientific investigation had their origin, in the opinion of these writers, within the six or seven centuries preceding the Christian era and mankind slowly emerged, for the first time, from "the depths of animal brutality" within the last four or five thousand years.

IV. It is also assumed that Buddhism was brought into existence by Gautama Buddha. The previous existence of Buddhism, Jainism and Arhat philosophy is rejected as an absurd and ridiculous invention of the Buddhists who accepted thereby to assign a very high antiquity to their own religion. In consequence of this erroneous impression on their part every Hindu book referring to the doctrines of Buddhists is declared to have been written subsequent to the time of Gautama Buddha. For instance, Mr. Weber is of opinion that Vyasa, the author of Brahma Sutras, wrote them in the 5th century after Christ. This is indeed a startling revelation to the majority of Hindus.

V. Whenever several works treating of various subjects are attributed to one and the same author by Hindu writings or traditions, it is often assumed and apparently without any reason whatever in the majority of cases, that the said works should be considered as the productions of

different writers. By this process of reasoning they have discovered two Badarayanas (Vyāsa), two Patanjalis, and three Vararuchis. We do not mean to say that in every case identity of names is equivalent to identity of persons. But we cannot but protest against such assumptions when they are made without any evidence to support them, merely for the purpose of supporting a foregone conclusion or establishing a favourite hypothesis.

VI. An attempt is often made by these writers to establish the chronological order of the events of ancient Indian history by means of the various stages in the growth or development of the Sanscrit language and Indian literature. The time required for this growth is often estimated in the same manner in which a geologist endeavours to fix the time required for the gradual development of the various strata composing the earth's crust. But we fail to perceive anything like a proper method in making these calculations. It will be wrong to assume that the growth of one language will require the same time as that of another within the same limits. The peculiar characteristics of the nation to whom the language belongs must be carefully taken into consideration in attempting to make any such calculation. The history of the said nation is equally important. Any one who examines Max-Müller's estimation of the so-called Sutra, Brahmana, Mantra and Khanda periods, will be able to perceive that no attention has been paid to these considerations. The time allotted to the growth of these four "Srata" of Vedic literature is purely arbitrary.

We have enumerated these defects in the writings of European Orientalists for the purpose of showing to our readers that it is not always safe to rely upon the conclusions arrived at by these writers regarding the dates of ancient Indian history.

In examining the various quotations and traditions selected by European Orientalists for the purpose of fixing Sankaracharya's date, special care must be taken to see whether the person referred to was the very first Sankaracharya who established the Adwaittee doctrine or one of his followers who became the *Adhipatis* of the various *Mathams* established by him and his successors. Many of the Adwaitee *Mathadhipatis* who succeeded him (especially at the Sringeri Matham) were men of considerable renown and were well-known throughout India during their time. They are often referred to under the general name of Sankaracharya. Consequently any reference made to any one of these *Mathadhipatis* is apt to be mistaken for a reference to the first Sankaracharya himself.

Mr. Barth whose opinion regarding Sankara's date is quoted by the *London Theosophist* against the date assigned to that teacher in Mr. Sinnett's book on Esoteric Buddhism, does not appear to have carefully examined the subject himself. He assigns no reasons for the date given and does not even allude to the existence of other authorities and traditions which conflict with the date adopted by him. The date which he assigns to Sankara appears in an unimportant foot-note appearing on page 89 of his book on "The Religions of India" which reads thus: "Sankaracharya is generally placed in the 8th century; perhaps we must accept the 9th rather. The best accredited tradition represents him as born on the 10th of the month 'Madhaya' in 788 A. D. Other traditions it is true place him in the 2nd and 5th centuries. The author of the *Dabistan*, on the other hand, brings him as far down as the commencement of the 14th." Mr. Barth is clearly wrong in saying that Sankara is generally placed in the 8th century. There are as many traditions for placing him in some century before the Christian era as for placing him in some century after the said era, and it will also be seen from what follows that in fact evidence preponderates in favour of the former statement. It cannot be contended that the generality of orientalists have any definite opinions of their own on the subject under consideration. Max Müller does not appear to have ever directed his

attention to this subject. Monier Williams merely copies the date given by Mr. Wilson and Mr. Weber seems to rely upon the same authority without troubling himself with any further enquiry about the matter. Mr. Wilson is probably the only orientalist who investigated the subject with some care and attention; and he frankly confesses that the exact period at which "he (Sankara) flourished can by no means be determined" (page 201 of Vol. I of his Essays on the religion of the Hindoos). Under such circumstances the foot-note above-quoted is certainly very misleading. Mr. Barth does not inform his readers wherefrom he obtained the tradition referred to and what reasons he has for supposing that it refers to the first Sankaracharya and that it is "the best accredited tradition." When the matter is still open to discussion, Mr. Barth should not have adopted any particular date if he is not prepared to support it and establish it by proper arguments. The other traditions alluded to are not intended, of course, to strengthen the authority of the tradition relied upon. But the wording of the foot-note in question seems to show that all the authorities and traditions relating to the subject are comprised therein, when, in fact, the most important of them are left out of consideration, as will be shown hereafter. No arguments are to be found in support of the date assigned to Sankara in the other portions of Mr. Barth's book, but there are a few isolated passages which may be taken either as inferences from the statement in question or arguments in its support, which it will be necessary to examine in this connection.

Mr. Barth has discovered some connection between the appearance of Sankara in India and the commencement of the persecution of the Buddhists which he seems to place in the 7th and 8th centuries. In page 89 of his book he speaks of "the great reaction on the offensive against Buddhism which was begun in the Deccan in the 7th and 8th centuries by the schools of Kumarila and Sankara"; and in page 135, he states that the "disciples of Kumarila and Sankara organized into military bands constituted themselves the rabid defenders of orthodoxy." The force of these statements is, however, considerably weakened by the author's observations on pages 89 and 134 regarding the absence of any traces of Buddhist persecution by Sankara in the authentic documents hitherto examined and the absurdity of legends which represent him as exterminating Buddhists from the Himalaya to Cape Comorin.

The association of Sankara with Kumarila in the passages above cited is highly ridiculous. It is well known to almost every Hindu that the followers of Purva Mimamsa (Kumarila commented on the Sutras) were the greatest and the bitterest opponents of Sankara and his doctrine, and Mr. Barth seems to be altogether ignorant of the nature of Kumarila's views and Purva Mimamsa and the scope and aim of Sankara's vedantic philosophy. It is impossible to say what evidence the author has for asserting that the great reaction against the Buddhists commenced in the 7th and 8th centuries and that Sankara was instrumental in originating it. There are some passages in his book which tend to show that this date cannot be considered as quite correct. In page 135 he says that Buddhism began persecution even in the time of Asoka.

Such being the case, it is indeed very surprising that the Orthodox Hindus should have kept quiet for nearly ten centuries, without retaliating on their enemies. The political ascendancy gained by the Buddhists during the reign of Asoka did not last very long; and the Hindus had the support of very powerful kings before and after the commencement of the Christian era. Moreover the author says in p. 132 of his book, that Buddhism was in a state of decay in the seventh century. It is hardly to be expected that the reaction against the Buddhists would commence when their religion was already in a state of decay. No great religious teacher or reformer would waste his time and energy in demolishing a religion

already in ruins. But, what evidence is there to show that Sankara was ever engaged in this task? If the main object of his preaching was to evoke a reaction against Buddhism, he would no doubt have left us some writings specially intended to criticize its doctrines and expose its defects. On the other hand he does not even allude to Buddhism in his independent works. Though he was a voluminous writer, with the exception of a few remarks on the theory advocated by some Buddhists regarding the nature of perception contained in his Commentary on the Brahma-Sutras, there is not a single passage in the whole range of his writings regarding the Buddhists or their doctrines; and the insertion of even these few remarks in his commentary was rendered necessary by the allusions contained in the Sutras which he was interpreting. As, in our humble opinion, these Brahma-Sutras were composed by Vyasa himself (and not by an imaginary Vyasa of the 5th century after Christ evolved by Mr. Weber's fancy) the allusions therein contained relate to the Buddhism which existed previous to the date of Gautama Buddha. From these few remarks it will be clear to our readers that Sankaracharya had nothing to do with Buddhist persecution. We may here quote a few passages from Mr. Wilson's Preface to the first edition of his Sanskrit dictionary in support of our remarks. He writes as follows regarding Sankara's connection with the persecution of the Buddhists:—"Although the popular belief attributes the origin of the Buddha persecution to Sankaracharya, yet in this case we have some reason to distrust its accuracy. Opposed to it we have the mild character of the reformer, who is described as uniformly gentle and tolerant, and speaking from my own limited reading in Vedanta works, and the more satisfactory testimony of Ram Mohun Roy, which he permits me to adduce, it does not appear that any traces of his being instrumental to any persecution are to be found in his own writings, all which are extant, and the object of which is by no means the correction of the Buddha or any other schism, but the refutation of all other doctrines besides his own, and the reformation or re-establishment of the 4th religious order." Further on he observes that "it is a popular error to ascribe to him the work of persecution; he does not appear at all occupied in that odious task, nor is he engaged in particular controversy with any of the Buddhas."

From the foregoing observations it will be seen that Sankara's date cannot be determined by the time of the commencement of the Buddhist persecution, even if it were possible to ascertain the said period.

Mr. Barth seems to have discovered some connection between the philosophical systems of Sankara, Ramanuja and Auandathirtha, and the Arabian merchants who came to India in the first centuries of the Hejira, and he is no doubt fully entitled to any credit that may be given him for the originality of his discovery. This mysterious and occult connection between Adwaita philosophy and Arabian commerce is pointed out in p. 212 of his book, and it may have some bearing on the present question, if it is anything more than a figment of his fancy. The only reason given by him in support of his theory is, however, in my humble opinion, worthless. The Hindus had a prominent example of a grand religious movement under the guidance of a single teacher, in the life of Buddha, and it was not necessary for them to imitate the adventures of the Arabian prophet. There is but one other passage in Mr. Barth's book which has some reference to Sankara's date. In p. 207 he writes as follows:—"The Siva, for instance, who is invoked at the commencement of the drama of Sakuntala, who is at once God, priest and offering, and whose body is the universe, is a Vedantic Idea. This testimony appears to be forgotten when it is maintained, as is sometimes done, that the whole sectarian Vedantism commences with Sankara." But this testimony appears to be equally forgotten when it is maintained, as is sometimes done by Orientalists like Mr. Barth, that

Sankara lived in some century after the author of Sakuntala.

From the foregoing remarks it will be apparent that Mr. Barth's opinion regarding Sankara's date is very unsatisfactory. As Mr. Wilson seems to have examined the subject with some care and attention, we must now advert to his opinion and see how far it is based on proper evidence. In attempting to fix Amara Sinha's date (which attempt ultimately ended in a miserable failure), he had to ascertain the period when Sankara lived. Consequently his remarks concerning the said period appear in his preface to the first edition of his Sanskrit dictionary. We shall now reproduce here such passages from this preface as are connected with the subject under consideration and comment upon them. Mr. Wilson writes as follows :—

“ The birth of Sankara presents the same discordance as every other remarkable incident amongst the Hindus. The Kadali (it ought to be Koodali) Brahmins, who form an establishment following and teaching his system, assert his appearance about 2,000 years since ; some accounts place him about the beginning of the Christian Era, others in the 3rd or 4th century after ; a manuscript history of the kings of Konga, in Colonel Mackenzie's Collection, makes him contemporary with Tiru Vikrama Deva Chakravarti, sovereign of Skandapura in the Dekkan, A. D. 178 ; at Sringeri, on the edge of the Western Ghats, and now in the Mysore Territory, at which place he is said to have founded a College that still exists, and assumes the supreme control of the Smarta Brahmins of the Peninsula, an antiquity of 1,600 years, is attributed to him, and common tradition makes him about 1,200 years old. The Bhoja Prabandha enumerates Sankara among its worthies, and as contemporary with that prince ; his antiquity will then be between 8 and 9 centuries. The followers of Madhwa-charya in Tuluva seem to have attempted to reconcile these contradictory accounts by supposing him to have been born three times ; first at Sivuli in Tuluva about 1,500 years ago, again in Malabar some centuries later, and finally at Padukachaytra in Tuluva no more than 600 years since ; the latter assertion being intended evidently to do honor to their own founder, whose date that was, by enabling him to triumph over Sankara in a supposititious controversy. The Vaishnava Brahmins of Madura say that Sankara appeared in the ninth century of Salivahana or tenth of our era. Dr. Taylor thinks that, if we allow him about 900 years, we shall not be far from the truth, and Mr. Colebrooke is inclined to give him an antiquity of about 1,000 years. This last is the age which my friend Ram Mohun Roy, a diligent student of Sankara's works, and philosophical teacher of his doctrines, is disposed to concur in, and he infers that ‘ from a calculation of the spiritual generations of the followers of Sankara Swami from his time up to this date, he seems to have lived between the 7th and 8th centuries of the Christian Era,’ a distance of time agreeing with the statements made to Dr. Buchanan in his journey through Sankara's native country, Malabar, and in union with the assertion of the Kerala Utpatti, a work giving an historical and statistical account of the same province, and which, according to Mr. Duncan's citation of it, mentions the regulations of the castes of Malabar by this philosopher to have been effected about 1,000 years before 1798. At the same time, it must be observed, that a manuscript translation of the same work in Colonel Mackenzie's possession, states Sankaracharya to have been born about the middle of the 5th century, or between 13 and 14 hundred years ago, differing in this respect from Mr. Duncan's statement—a difference of the less importance, as the manuscript in question, either from defects in the original or translation, presents many palpable errors and cannot consequently be depended upon. The weight of authority therefore is altogether in favour of an antiquity of about ten centuries, and I am disposed to adopt this estimate of Sankara's date, and to place him in the

end of the 8th and beginning of the 9th century of the Christian era.”

We will add a few more authorities to Mr. Wilson's list before proceeding to comment on the foregoing passage.

In a work called “ The Biographical Sketches of Eminent Hindu Authors,” published at Bombay in 1860 by Janardan Ramchenderjee, it is stated that Sankara lived 2,500 years ago, and that, in the opinion of some people, 2,200 years ago. The records of the Combanum Matham give a list of nearly 66 Mathadhipatis from Sankara down to the present time, and show that he lived more than 2,000 years ago.

The Kudali Matham referred to by Mr. Wilson which is a branch of the Sringeri Matham, gives the same date as the latter Matham, their traditions being identical. Their calculation can safely be relied upon as far as it is supported by the dates given on the places of Samadhi (something like a tomb) of the successive Gurus of the Sringeri Matham ; and it leads us to the commencement of the Christian Era.

No definite information is given by Mr. Wilson regarding the nature, origin or reliability of the accounts which place Sankara in the 3rd or 4th century of the Christian era or at its commencement ; nor does it clearly appear that the history of the kings of Konga referred to unmistakably alludes to the very first Sankaracharya. These traditions are evidently opposed to the conclusion arrived at by Mr. Wilson, and it does not appear on what grounds their testimony is discredited by him. Mr. Wilson is clearly wrong in stating that an antiquity of 1,600 years is attributed to Sankara by the Sringeri Matham. We have already referred to the account of the Sringeri Matham, and it is precisely similar to the account given by the Kudali Brahmins. We have ascertained that it is so from the agent of the Sringeri Matham at Madras, who has published only a few days ago the list of teachers preserved at the said Matham with the dates assigned to them. And further we are unable to see which “ common tradition” makes Sankara “ about 1,200 years old.” As far as our knowledge goes there is no such common tradition in India. The majority of people in Southern India have, up to this time, been relying on the Sringeri account, and in Northern India there seems to be no common tradition. We have but a mass of contradictory accounts.

It is indeed surprising that an Orientalist of Mr. Wilson's pretensions should confound the poet named Sankara and mentioned in Bhoja Prabandha with the great Adwaitee teacher. No Hindu would ever commit such a ridiculous mistake. We are astonished to find some of these European Orientalists quoting now and then some of the statements contained in such books as Bhoja Prabandha, Katha Sarit Sagara, Raja-tarangini and Panchatantra as if they were historical works. In some other part of his preface Mr. Wilson himself says that this Bhoja Prabandha is altogether untrustworthy, as some of the statements contained therein did not harmonize with his theory about Amarasimha's date ; but now he misquotes its statements for the purpose of supporting his conclusion regarding Sankara's date. Surely, consistency is not one of the prominent characteristics of the writings of the majority of European Orientalists. The person mentioned in Bhoja Prabandha is always spoken of under the name of Sankara Kavi, and he is nowhere called Sankaracharya, and the Adwaitee teacher is never mentioned in any Hindu work under the appellation of Sankara Kavi.

It is unnecessary for us to say anything about the Madhwa traditions or the opinion of the Vaishnava Brahmins of Madura regarding Sankara's date. It is, in our humble opinion, hopeless to expect anything but falsehood regarding Sankara's history and his philosophy from the Madhwas and the Vaishnavas. They are always very anxious to show to the world at large that their doctrines existed before the time of Sankara, and that the Adwaitee doctrine was a deviation from their pre-ex-

isting orthodox Hinduism. And consequently they have assigned to him an antiquity of less than 1,500 years.

It does not appear why Dr. Taylor thinks that he can allow Sankara about 900 years, or on what grounds Mr. Colebrooke is inclined to give him an antiquity of about 1,000 years. No reliance can be placed on such statements before the reasons assigned therefor are thoroughly sifted.

Fortunately, Mr. Wilson gives us the reason for Ram Mohun Roy's opinion. We are inclined to believe that Ram Mohun Roy's calculation was made with reference to the Sringeri list of Teachers or Gurus, as that was the only list published up to this time, and as no other Matham, except perhaps the Cumbaconum Matham, has a list of Gurus coming up to the present time in uninterrupted succession. There is no necessity for depending upon his calculation (which from its very nature cannot be anything more than mere guess-work) when the old list preserved at Sringeri contains the dates assigned to the various teachers. As these dates have not been published up to the present time, and as Ram Mohun Roy had merely a string of names before him, he was obliged to ascertain Sankara's date by assigning a certain number of years on the average to every teacher. Consequently, his opinion is of no importance whatever when we have the statement of the Sringeri Matham which, as we have already said, places Sankara in some century before the Christian era. The same remarks will apply to the calculation in question even if it were made on the basis of the number of teachers contained in the list preserved in the Cumbaconum Matham.

Very little importance can be attached to the oral evidence adduced by some unknown persons before Dr. Buchanan in his travels through Malabar; and we have only to consider the inferences that may be drawn from the accounts contained in Kerala Utpatti. The various manuscript copies of this work seem to differ in the date they assign to Sankaracharya; even if the case were otherwise, we cannot place any reliance upon this work for the following among other reasons:—

I. It is a well-known fact that the customs of Malabar are very peculiar. Their defenders have been, consequently, pointing to some great Rishi or some great philosopher of ancient India as their originator. Some of them affirm (probably the majority) that Parasurama brought into existence some of these customs and left a special Smriti for the guidance of the people of Malabar; others say that it was Sankaracharya who sanctioned these peculiar customs. It is not very difficult to perceive why these two persons were selected by them. According to the Hindu Puranas Parasurama lived in Malabar for some time, and according to Hindu traditions Sankara was born in that country. But it is extremely doubtful whether either of them had anything to do with the peculiar customs of the said country. There is no allusion whatever to any of these customs in Sankara's works. He seems to have devoted his whole attention to religious reform, and it is very improbable that he should have ever directed his attention to the local customs of Malabar. While attempting to revive the philosophy of the ancient Rishis, it is not likely that he should have sanctioned the customs of Malabar which are at variance with the rules laid down in the Smritis of those very Rishis; and as far as our knowledge goes he left no written regulations regarding the castes of Malabar.

II. The statements contained in Kerala Utpatti are opposed to the account of Sankara's life given in almost all the Sankara Vijiams (Biographies of Sankara) examined up to this time, viz., Vidyaranya's Sankara Vijiam Chitsukhachary's Sankara Vijayavilasam, Brihat Sankara Vijiam, &c. According to the account contained in these works, Sankara left Malabar in his eighth year and returned to his native village when his mother was on her death-bed when he remained there only for a few days. It is difficult to see at what period of his life-time he was engaged in making regulations for the castes of Malabar.

III. The work under consideration represents Malabar as the seat of Bhattapada's triumphs over the Buddhists, and says that this teacher established himself in Malabar and expelled the Buddhists from that country. This statement alone will be sufficient to show to our readers the fictitious character of the account contained in this book. According to every other Hindu work, this great teacher of Purva Mimamsa was born in Northern India; almost all his famous disciples and followers were living in that part of the country, and according to Vidyaranya's account he died at Allahabad.

For the foregoing reasons we cannot place any reliance upon this account of Malabar.

From the traditions and other accounts which we have hitherto examined, Mr. Wilson comes to the conclusion that Sankaracharya lived in the end of the 8th and the beginning of the 9th century of the Christian Era. The accounts of the Sringeri, Kudali and Cumbaconum Mathams, and the traditions current in the Bombay Presidency, as shown in the biographical sketches published at Bombay, place Sankara in some century before the Christian era. On the other hand, Kerala Utpatti, the information obtained by Dr. Buchanan in his travels through Malabar and the opinions expressed by Dr. Taylor and Mr. Colebrooke, concur in assigning to him an antiquity of about 1,000 years. The remaining traditions referred to by Mr. Wilson are as much opposed to his opinion as to the conclusion that Sankara lived before Christ. We shall now leave it to our readers to say whether, under such circumstances, Mr. Wilson is justified in asserting that "the weight of authority is altogether in favour" of his theory.

We have already referred to the writings of almost all the European orientalisists who expressed an opinion upon the subject under discussion; and we need hardly say that Sankara's date is yet to be ascertained.

We are obliged to comment at length on the opinions of European orientalisists regarding Sankara's date, as there will be no probability of any attention being paid to the opinion of Indian and Tibetan initiates when it is generally believed that the question has been finally settled by their writings. The Adepts referred to by the London Theosophist are, certainly in a position to clear up some of the problems in Indian religious history. But there is very little chance of their opinions being accepted by the general public under present circumstances, unless they are supported by such evidence as is within the reach of the outside world. As it is not always possible to procure such evidence, there is very little use in publishing the information which is in their possession until the public are willing to recognize and admit the antiquity and trustworthiness of their traditions, the extent of their powers and the vastness of their knowledge. In the absence of such proof as is above indicated, there is every likelihood of their opinions being rejected as absurd and untenable; their motives will no doubt be questioned and some people may be tempted to deny even the fact of their existence. It is often asked by Hindus as well as by Englishmen why these Adepts are so very unwilling to publish some portion at least of the information they possess regarding the truths of physical science. But in doing so, they do not seem to perceive the difference between the method by which they obtain their knowledge and the process of modern scientific investigation by which the facts of nature are ascertained and its laws are discovered. Unless an Adept can prove his conclusions by the same kind of reasoning as is adopted by the modern scientist they remain undemonstrated to the outside world. It is of course impossible for him to develop in a considerable number of human beings such faculties as would enable them to perceive their truth; and it is not always practicable to establish them by the ordinary scientific method unless all the facts and laws on which his demonstration is to be based have already been ascertained by modern science. No Adept can be expected to anticipate the discoveries of the next four or

five centuries and prove some grand scientific truth to the entire satisfaction of the educated public after having discovered every fact and law of nature required for the said purpose by such process of reasoning as would be accepted by them. They have to encounter similar difficulties in giving any information regarding the events of the ancient history of India.

However, before giving the exact date assigned to Sankaracharya by the Indian and Tibetan initiates, we shall indicate a few circumstances by which his date may be approximately determined. It is our humble opinion that the Sankara Vijiam hitherto published can be relied upon as far as they are consistent with each other regarding the general outlines of Sankara's life. We cannot however place any reliance whatever upon Anandagiri's Sankara Vija published at Calcutta. The Calcutta edition not only differs in some very material points from the manuscript copies of the same work found in Southern India but is opposed to every other Sankara Vijiam hitherto examined. It is quite clear from its style and some of the statements contained therein that it was not the production of Anandagiri, one of the four chief disciples of Sankara and the commentator on his Upanishad Bhashyam. For instance, it represents Sankara as the author of a certain verse which is to be found in Vidyaranya's Adhikaranatnamala written in the fourteenth century. It represents Sankara as giving orders to two of his disciples to preach the Visishtadwaittee and the Dwaittee doctrines which are directly opposed to his own doctrine. The book under consideration says that Sankara went to conquer Mandana misra in debate followed by Sureswaracharya though Mandana misra assumed the latter name at the time of initiation. It is unnecessary for us here to point out all the blunders and absurdities of this book. It will be sufficient to say that in our opinion it was not written by Anandagiri and that it was the production of an unknown author who does not appear to have been even tolerably well acquainted with the history of the Adwaittee doctrine. Vidyaranya's (or of Sayanachary the great commentator of the Vedas) Sankara Vija is decidedly the most reliable source of information as regards the main features of Sankara's biography. Its authorship has been universally accepted and the information contained therein was derived by its author, as may be seen from his own statements, from certain old biographies of Sankara existing at the time of its composition. Taking into consideration the author's vast knowledge and information and the opportunities he had for collecting materials for his work when he was the head of the Sringeri Matham, there is every reason to believe that he had embodied in his work the most reliable information he could obtain. Mr. Wilson however says that the book in question is "much too poetical and legendary" to be acknowledged as a great authority. We admit that the style is highly poetical, but we deny that the work is legendary. Mr. Wilson is not justified in characterizing it as such on account of its description of some of the wonderful phenomena shown by Sankara. Probably the learned orientalist would not be inclined to consider the Biblical account of Christ in the same light. It is not the peculiar privilege of Christianity to have a miracle-worker for its first propagator. In the following observations we shall take such facts as are required from this work.

It is generally believed that a person named Govinda Yogi was Sankara's guru, but it is not generally known that this Yogi was in fact Patanjali—the great author of the Mahabhashya and the Yoga Sutras—under a new name. A tradition current in Southern India represents him as one of the chelas of Patanjali; but it is very doubtful if this tradition has anything like a proper foundation. But it is quite clear from the 94th, 95th, 96th and 97th verses of the 5th chapter of Vidyaranya's Sankara Vija that Govinda Yogi and Patanjali were identical. According to the immemorial custom observed amongst initiates Patanjali assumed the name of Govinda

Yogi at the time of his initiation by Goudapada. It cannot be contended that Vidyaranya represented Patanjali as Sankara's Guru merely for the purpose of assigning some importance to Sankara and his teaching: Sankara is looked upon as a far greater man than Patanjali by the Adwaitees, and nothing can be added to Sankara's reputation by Vidyaranya's assertion. Moreover Patanjali's views are not altogether identical with Sankara's views; it may be seen from Sankara's writings that he attached no importance whatever to the practises of Hatha Yog regarding which Patanjali composed his Yoga Sutras. Under such circumstances if Vidyaranya had the option of selecting a Guru for Sankara he would no doubt have represented Vyasa himself (who is supposed to be still living) as his Guru. We see no reason therefore to doubt the correctness of the statement under examination. Therefore, as Sankara was Patanjali's chela and as Goudapada was his Guru, his date will enable us to fix the dates of Sankara and Goudapada. We may here point out to our readers a mistake that appears in p. 148 of Mr. Sinnett's book on Esoteric Buddhism as regards the latter personage. He is there represented as Sankara's Guru; Mr. Sinnett was informed, we believe, that he was Sankara's Paramaguru and not having properly understood the meaning of this expression Mr. Sinnett wrote that he was Sankara's Guru.

It is generally admitted by orientalists that Patanjali lived before the commencement of the Christian Era. Mr. Barth places him in the second century before the Christian Era, accepting Goldstucker's opinion, and Monier Williams does the same thing. W. Weber who seems to have carefully examined the opinions of all the other orientalists who have written upon the subject comes to the conclusion that "we must for the present rest satisfied with placing the date of the composition of the Bhashya between B. C. 140 and A. D. 60, a result which considering the wretched state of the chronology of Indian Literature generally, is, despite its indefiniteness, of no mean importance." And yet even this date rests upon inferences drawn from one or two unimportant expressions contained in Patanjali's Mahabhashya. It is always dangerous to draw such inferences and especially so when it is known that, according to the tradition current amongst Hindu grammarians, some portions of Mahabhashya were lost and the gaps were subsequently filled up by subsequent writers. Even supposing that we should consider the expressions quoted as written by Patanjali himself, there is nothing in those expressions which would enable us to fix the writer's date. For instance, the connection between the expression "*Arunad Yavanah Saketam*" and the expedition of Menander against Ayodhya between B. C. 144 and 120 relied upon by Goldstucker is merely imaginary. There is nothing in the expression to show that the allusion contained therein points necessarily to Menander's expedition. We believe that Patanjali is referring to the expedition of Yavanas against Ayodhya during the lifetime of Sagara's father described in Harivamsa. This expedition occurred long before Rama's time and there is nothing to connect it with Menander. Goldstucker's inference is based upon the assumption that there was no other Yavana expedition against Ayodhya known to Patanjali, and it will be easily seen from Harivamsa (written by Vyasa) that the said assumption is unwarranted. Consequently the whole theory constructed by Goldstucker on this weak foundation falls to the ground. No valid inferences can be drawn from the mere names of kings contained in Mahabhashya, even if they are traced to Patanjali himself, as there would be several kings in the same dynasty bearing the same name. From the foregoing remarks it will be clear that we cannot fix, as Weber has done, B. C. 140 as the maximum limit of antiquity that can be assigned to Patanjali. It is now necessary to see whether any other such limit has been ascertained by Orientalists. As Panini's date still remains undetermined the limit cannot be fixed with reference to his date. But it is assumed by some Orientalists that Panini must have

lived at sometime subsequent to Alexander's invasion from the fact that Panini explains in his grammar the formation of the word *Yavanani*. We are very sorry that European Orientalists have taken the pains to construct theories upon this basis without ascertaining the meaning assigned to the word *Yavana* and the time when the Hindus first became acquainted with the Greeks. It is unreasonable to assume without proof that this acquaintance commenced at the time of Alexander's invasion. On the other hand there are very good reasons for believing that the Greeks were known to the Hindus long before this event. Pythagoras visited India according to the traditions current amongst Indian Initiates, and he is alluded to in Indian astrological works under the name of *Yavanacharya*. Moreover it is not quite certain that the word *Yavana* was strictly confined to the Greeks by the ancient Hindu writers. Probably it was first applied to the Egyptians and the Ethiopians; it was probably extended first to the Alexandrian Greeks and subsequently to the Greeks, Persians and Arabians. Besides the *Yavana* invasion of Ayodhya described in *Harivamsa*, there was another subsequent expedition to India by *Kala Yavana* (Black *Yavana*) during Krishna's lifetime described in the same work. This expedition was probably undertaken by the Ethiopians. Any how, there are no reasons whatever, as far as we can see, for asserting that Hindu writers began to use the word *Yavana* after Alexander's invasion. We can attach no importance whatever to any inferences that may be drawn regarding the dates of Panini and Katyayana (both of them lived before Patanjali) from the statements contained in *Katha Sarit Sagara* which is nothing more than a mere collection of fables. It is now seen by Orientalists that no proper conclusions can be drawn regarding the dates of Panini and Katyayana from the statements made by Hiuan Tshang, and we need not therefore say anything here regarding the said statements. Consequently the dates of Panini and Katyayana still remain undetermined by European Orientalists. Goldstucker is probably correct in his conclusion that Panini lived before Buddha and the Buddhists' accounts agree with the traditions of the initiates in asserting that Katyayana was a contemporary of Buddha. From the fact that Patanjali must have composed his *Mahabhashyam* after the composition of Panini's *Sutras* and Katyayana's *Vartika* we can only infer that it was written after Buddha's birth. But there are a few considerations which may help us in coming to the conclusion that Patanjali must have lived about the year 500 B. C. Max Muller fixed the Sutra period between 500 B. C. and 600 B. C.. We agree with him in supposing that the period probably ended with B. C. 500, though it is uncertain how far it extended into the depths of Indian antiquity. Patanjali was the author of the *Yoga Sutras*, and this fact has not been doubted by any Hindu writer up to this time. Mr. Weber *thinks*, however, that the author of the *Yoga Sutras* might be a different man from the author of the *Mahabhashya*, though he does not venture to assign any reason for his supposition. We very much doubt if any European Orientalist can ever find out the connection between the first *Anhika* of the *Mahabhashya* and the real secrets of *Hatha Yoga* contained in the *Yoga Sutras*. No one but an initiate can understand the full significance of the said *Anhika*; and the "eternity of the Logos" or *Sabda* is one of the principal doctrines of the ancient *Gymnosophists* of India who were generally *Hatha Yogis*. In the opinion of Hindu writers and Pundits Patanjali was the author of three works, viz. *Mahabhashya*, *Yoga Sutras* and a book on *Medicine and Anatomy*; and there is not the slightest reason for questioning the correctness of this opinion. We must, therefore, place Patanjali in the Sutra period, and this conclusion is confirmed by the traditions of the Indian initiates. As Sankaracharya was a contemporary of Patanjali (being his Chela) he must have lived about the same time. We have thus shown that there are no reasons for placing Sankara in 8th or 9th century after Christ as some of the European

Orientalists have done. We have further shown that Sankara was Patanjali's Chela and that his date should be ascertained with reference to Patanjali's date. We have also shown that neither the year B. C. 140 nor the date of Alexander's invasion can be accepted as the maximum limit of antiquity that can be assigned to him, and we have lastly pointed out a few circumstances which will justify us in expressing an opinion that Patanjali and his Chela Sankara belonged to the Sutra period. We may perhaps now venture to place before the public the exact date assigned to Sankaracharya by Tibetan and Indian Initiates. According to the historical information in their possession he was born in the year B. C. 510 (51 years and 2 months after the date of Buddha's nirvana), and we believe that satisfactory evidence in support of this date can be obtained in India if the inscriptions at Conjeveram, Sringeri, Jaggurnath, Benares, Cashmere and various other places visited by Sankara are properly deciphered. Sankara built Conjeveram which is considered as one of the most ancient towns in Southern India; and it may be possible to ascertain the time of its construction if proper enquiries are made. But even the evidence now brought before the public supports the opinion of the Initiates above indicated. As Goudapada was Sankaracharya's guru's guru his date entirely depends on Sankara's date; and there is every reason to suppose that he lived before Buddha. As this article has already become very lengthy we will now bring it to a close. Our remarks about Buddha's date and Sankaracharya's doctrine will appear in the next issue of the *Theosophist*.

T. SUBBA ROW.

(To be continued.)

THE KHABAR.

SOMETIME ago one of the London daily papers referred to the 'khabar,' as a thing of extreme mystery in India. From all we can learn, the Arabic word *khabar* signifies news; and as used in India, it means a method of communicating news in some extraordinary manner, which, it is alleged, science fails to unravel. The speed with which the news travels is said to be greater than that of the electric telegraph; but that we take leave to doubt. At any rate, should you walk through an Indian market-place to view the silks of Cashmere, or stroll into a Turkish bazaar in quest of a serviceable saddle, your hospitable native acquaintance will ask: 'Have you any news of So-and-so, or of such-and-such a place?' Your reply being in the negative, he may probably proceed to tell you what the *khabar* says on important affairs transpiring at a distance. To your astonishment, you find, after a few days, or even weeks, that your loquacious Hindu, Turkish, Arab, or Persian friend has told you the truth with tolerable correctness.

The Earl of Carnarvon in his interesting little volume, *Recollections of the Druses of Lebanon*; makes this observation: 'No great moral or religious movement can be confined to the country where it is first born; and through all ages, sometimes by a subtle and almost mysterious agency, the spark of intelligence has flashed along the electric chain by which the nations of the East are darkly bound to each other.' And in proof of the existence of this potent agency, he relates that during the Sikh war (1845-6) there were cases in which the news of defeat or victory forestalled the arrival of any letters on the subject; and further that in the late Indian Mutiny the somewhat exaggerated intelligence of General Windham's repulse at Cawnpore actually reached the Indians of Honduras, and the Maoris of New Zealand, in a manner truly astonishing. A relative of the writer of the present notice states, that when in Jerusalem during the Crimean war, he often found that the *khabar* of the bazaars anticipated the ordinary channels of communication by many days, and, generally, with but little departure from accuracy.

Various theories have been adduced to account for the marvellous rapidity with which news is transmitted, or intercommunicated amongst nations who possess neither the electric telegraph nor steam-power. Some even allege that a certain mysterious psychic force is brought to bear between man and man, separated by long distances from each

other, in a manner somewhat similar to the revelations we sometimes hear of as given by one relative to another at a distance. But be it as it may, there can be no doubt, that there exists in Eastern countries some means whereby intelligence is conveyed with marvellous celerity, without the aid of either steam or electricity. The subject is worthy of further investigation.—(*Chambers' Journal*.)

[Alas, that there should be no *khabar* between Universal truths and Western minds! Like the *news* of the earth's rotundity and heliocentricity which were a stale news for the nations of the Vedic period and left by them as a legacy to Pythagoras, but which had to reach Europe as a *scientific fact* less than two centuries back,—and even that after finding itself stuck and delayed in the prison of the Inquisitions—the *khabar* will penetrate into Europe when the nations of the East will have found out something still more wonderful. Only "some allege" that the "khabar" is due to "a certain mysterious psychic force?" "*E pur si muove*"—Western friends; and you may find it out some day yourselves, and then, of course, you will believe in it. Till then, however, you will go on repeating, "Can there any good thing come out of"—Asia? Thus you have done before, and so will you do again.—*Ed.*]

THE THEOSOPHISTS:

AS PHOTOGRAPHED IN THE "IMPERIAL CENSUS."

It may be interesting for our friends to learn how our Association is, or rather was (for now they have learned better) viewed, and its tenets described by the officials of Bombay in the recent Census. It is an honour to know that the Theosophical fly is thus immortalized and passed on to posterity in the imperishable amber of the Government Records of the Indian Empire; and, it is a matter of sorrow to see once more, how History is generally disfigured—facts being replaced by fiction, and philosophy mixed up with sectarianism. "*Et c'est ainsi qu'on écrit l'Histoire!*" exclaimed in despair a French critic after getting acquainted with one of such *historical* facts, offered as reliable data and trustworthy materials for the future historians. Hundreds of years hence,—unless white ants, those best allies of characters as cruelly distorted by official recorders as have been our own, come to our rescue—posterity will be made to view our Society as a—sect!

EXTRACTS FROM THE IMPERIAL CENSUS OF 1881.

(Page 47 from "Operations and Results in the Bombay Presidency", etc. by J. A. BAINES, F. S. G., of the Bombay Civil Service.)

The lately arisen sect of Theosophists may be regarded as practically an offshoot of Brahmanism in this country, though it has received impulse and support from outside. Any vitality that it may possess in the eye of the Hindu, taking it in a doctrinal light, is probably derived from its affinity to a once popular system of philosophical tenets that owe their being to the new departure taken by the orthodox faith after the success of Buddhism had shown it the necessity of modifying its structure. This cause of attraction to the meditative class of Hindu has been somewhat obscured by the prominence that has been lately given to the aid received by the creed from spiritistic manifestation of the usual description that places any rational and continuous observation of this class of phenomena beyond the reach of the unbiased investigator. The small number of its present adherents, are to be found exclusively in Bombay, and as these sheets are passing through the press, I have received casually the information that in that city, from some mistake in classification, the sect has found its place with Buddhism, but that the number of the *soi-disant* theosophists is insignificant.

After the above had been written one of the European leaders of the movement wrote to a daily paper stating that they were, and for some years had been, *Buddhists* as individuals, but, as Theosophists they were attached to no faith or creed.—*Bombay Gazette*, 3rd April 1882.

Ed. Note.—Let us hope the writer has learned better now. "The number of the *soi-disant* Theosophists" from being (in the recorder's views) "insignificant in 1882," has become at any rate since, namely in 1883, very significant indeed, one should say, considering its 70 Branches in India alone and daily increasing members. Thus we have to remain in the sight of posterity as a *sect*,

"practically an offshoot of Brahmanism" but at the same time "receiving colour from" Buddhism, these two religious philosophies being finally "*obscured* by the aid given to our *creed*" from spiritistic manifestations..... *beyond* the reach of the unbiased investigator; and, as a natural consequence, entirely *out* "of the reach" of the somewhat *biased* and very incorrect recorder—the author of this particular page 47 of the "Imperial Census." If the "observations and results" with regard to other *sects* in India have been conducted in the same broad and catholic spirit, and its "observations" are as correct as they are in our own case, then, there remains no doubt but the "results" will be quite disastrous for the future historian who may be moved by the unfortunate idea of trusting to the data given in this monument of labour now known as the "BOOK OF THE IMPERIAL CENSUS in India of 1881."

OF THE SERPENT PYTHON AND THE PYTHONESSES THROUGHOUT THE AGES.

RESEARCHES OF PRACTICAL SCIENCE TO FORM PYTHIAS.

BY DR. FORTIN, PRES: S. S. O. F.*

Ophiomancy and Ophiolatry.

In the patient search into the history of nations, one is confronted by the same fact invariably found in all:—the Cultus of the Serpent.

It is in vain that modern men of science try to find an explanation in the ignorance of the olden days.

It is true that we find the most powerful civilizations of antiquity raising Ophite Temples, but one must know (and on this point I insist) how to separate the religious principle of a superior order from facts pertaining to Magical Science.

History interrupted in her order of events, has led us into this error by a series of false interpretations. The study of occult science alone can correct this very grave mistake, by throwing light upon the night of the past. The question now is—do we possess to-day the principal elements necessary for the reconstruction of the Science of Magic? It remains for some of the readers of the *Theosophist* to judge, and for the learned Eastern Occultists to give us the assistance necessary to enable us to arrive at an accurate conclusion.

I will give a rapid exposition—based on Geology, quite a modern science,—remarking at the same time that there is no such thing as an unbroken or geological period, the investigations being interrupted by chaotical events—and the chapter of accidents. No creation was ever rapid or peaceful; the most dreadful cataclysms have buried entire series—to give birth to new series. Many species have disappeared, and the synthesis that followed remained subject to the same universal law.

Gregoire de Naziance, nearer than ourselves to the traditions, speaks of numerous floods, of conflagrations, disturbances in the earth and in waters thereon—heavy showers of stones falling from high atmospherical regions (fragments—reliquæ of worlds in the Infinitude) of monstrous and extraordinary animals the earth produced. The same is affirmed by other authorities. We may infer, therefore, taking the discoveries in Zoology as our basis,

* President of the Theosophical Society of Paris, called "Société Scientifique des Occultistes de France."

Dr. Fortin is a follower of Hermes, the custodian of the revealed science in Egypt. But Hermetic Philosophy, or rather so much as can be found now of it in traditions, differs in nowise from the Arhat-Tibetan or Aryan secret doctrines, except in its externals, names and later religio-theological additions and interpolations necessitated by the incessant persecution of the clergy. Thus Neith—Isis has gradually merged into the "Sophia" of the early gnostics, and "Sophia" was metamorphosed into the celestial virgin (the Virgin Mary of the Roman Catholics) of the persecuted Alchemists. If the reader turns to *Esoteric Buddhism*, Mr. Sinnett's new book, he will find therein what is meant by "revealed" science at the beginning of every new Round on the Planet. The trinity of the Protestants and the trinity of the Roman Catholics, is as closely related to the Pythagorean "triad" and *Tetractis* as the latter is to the Aryan-Arhat-Esoteric septenary system of evolution.—*Ed.*

that there were animals (among reptiles especially) which possessed faculties and physiological elements that have now become unknown, and that were utilized by man to protect his own evolution, and this is what we now propose to demonstrate.

Asia, by its geographical position and high mountains, was the only country affording man a safe refuge during such planetary cataclysms, which annihilated whole nations in the lower regions. Asia is undeniably the nursery of the human species; consequently every primordial science must come to us from the East through its Initiates, the sacred custodians of the revealed science. On the other hand the West, re-peopled from the East—has neither an origin nor race of its own. But the several types which have been formed, showing distinct characteristics, are the result of numerous cross-breedings, these conditions constituting the various faculties and conceptions *sui-generis* (this it is that is called the "Genius of the People"). Methods may differ, but man cannot stop in the acquirement of knowledge which is essential to him.

Let us interrogate ancient Egypt—together with Brügsch, Chabas, Lepsius, Young, Rossellini, the two Champollions, Cooper, Lenormand, Maspers, Mariette Bey, &c., and with these great names, of every nationality, we shall evoke the spectres which to-day people this immense necropolis. Hermes Trismegistus,* the most illustrious of those great dead, gives us the fragments of an antediluvian science; a single glimpse of the period it points to, is sufficient to dazzle us.

Egypt had a cultus for the Dead, the genius for Occult practices, and the very elements of revelation. Her sacred animals and monsters testify to a scientific organization and to the great knowledge possessed by her priesthood and their power of producing subjects of various physiological specialities to be utilised for practical purposes and phenomena in the Temples. In the very beginning of History we find at Pharaoh's court Moses and the Egyptian Magi producing spontaneous generations of serpents,† prognosticating meteorological, planetary and atmospheric disasters which caused the Israelites and the Egyptians themselves to seek salvation in flight to the deserts.‡

This is the real interpretation of the tale, without which it is rather difficult to believe the story of Pharaoh placing himself at the head of a powerful army, cavalry, war implements and numerous chariots, to pursue a crowd of poor unarmed slaves!

Is it not far more rational to accept the esoteric explanation based on genuine records? namely, that Pharaoh, in the expectation of strong atmospheric perturbations with a view to public safety, had called in a council of the first representatives of official science, among the number of whom was Moses, brought up as he had been in the College of the initiated Priests?

Thus it was simply a seance of high magic, a consultation of great and learned bodies that we have to see in this Biblical story.

The great pre-historic Pyramids were themselves nothing less or more than centres of national institutions, secure places of refuge against various cataclysms, the return of which was always possible.

From this stand-point, if one studies carefully the construction and inner plan of the Pyramids, the Itchean grottos and their subterranean triple-storied palaces, whose vast extent remains unknown to us, we can easily

* The authority of the Hermetic works was demonstrated to the World of Science by all the Egyptologists with the two Champollions at their head.—Dr. F.

† Plinius the elder affirms that rats were created before the eyes of all out of the slime of the Nile.—Dr. F.

‡ It was a general "Sauve qui peut," says Dr. Fortin:—the panic and flight of both the Israelites and the Egyptians caused by the atmospheric darkness, and other meteorological and planetary disturbances, later on the Jewish historians weaving in the miraculous and the "hand of God" into purely natural events, contrived to make up the rather poetical tale of *Exodus* and other books of the Pentateuch.

account for their existence: a whole nation can hardly associate itself with such gigantic conceptions unless they be for the public good.

(To be continued.)

GENTEEL BEGGARS.

[We have just received from a gentleman, an Anglo-Indian Theosophist of the highest rank, and one, whose generous disposition is unfortunately too well known, the following letter:—(Ed.)]

"I am almost daily receiving letters in the spirit of the enclosed. But this is perhaps the most unblushingly impudent I have had, and I am specially requested to send it on to you and so I do. I have given this ingenuous youth my views as to his reasons for wishing to join the Society. But this spirit is too common, and I think it might be expedient to publish his letter (without his name) and while giving him the castigation he so richly deserves, to take opportunity of reiterating the fact, that no person need join the Society in the hopes of thereby obtaining worldly advancement of any kind. There are an awful lot of scamps who need this advice—that other fellow * * * of * * * * has never ceased, since he became a Theosophist, to worry me to do something for him. I think after two years' probation and patience, I have at last shut him up. I have told him very plainly that he is a mere self-seeker (this is true, for I asked to have his conduct and life looked into before I gave him a job) endeavouring to use Theosophy as a stepping stone. He replied quoting Shakespeare and calling all the gods to witness how shameful it was for one Brother to thus defame another. I told him I acknowledged no brotherhood with *sham* Theosophists like himself, who were the people who brought discredit on a Society, and have now ceased to answer his letters."

DEAR SIR,

If there be nothing improper, kindly submit my request with your recommendation to Col. H. S. Olcott or Madame H. P. Blavatsky for disposal.

The facts are:—

1. The *Free* and *Private* admission in the Society.
2. Any arrangement for my support, as I know English, Persian and Hindi up to the entrance class, also have served as a teacher and clerk in schools and Courts.
3. A little help of Rs. 200 (!) for the payment of debt rising from the non-engagement of mine.

These are most *Private* things, and can be well proved to you with my other descriptions by Dhyan Yoga.

If succeeded* I shall pray for your further success and prosperity.

I write to you, knowing you to be a Theosophist, for a Brotherhood help of 3 objects; and having a strong hope of success in this matter. Please excuse me for the trouble. An early reply shall highly oblige

Yours affectionately,

* * *

I take this opportunity, with the approval of the President Founder, of once for all warning such selfish and unblushing aspirants, that our Society was not founded for the purpose of affording relief to those who, by idleness, prodigality and often worse, have incurred debts. We never bought, nor do we intend at any future of *buying* our recruits and proselytes, though we are always ready to help to the best of our ability our modest and worthy members, whenever they are in trouble. Our Society was established for far nobler purposes, and nothing in them would warrant our degrading these lofty aims by offering, in addition to them as a bait, a money *premium* for joining it; and were we to admit persons of the character of the writer of the above given letter, we should, far from doing good, be doing harm. Every needy and unsuccessful man in the land would be applying on such terms for fellowship, and our ranks would be filled with a class of persons, ill calculated to further our nobler aims, one of which is to render mankind—especially Hindus—self-dependent, self-respectful and dignified as were their glorious forefathers.

In direct connection with the present, we would call attention to Para VI of the *Rules* of 1883, where the borrowing and especially the *begging* of money from each other is strictly prohibited "unless business should be transacted between the two entirely outside their connection with the Theosophical Society."

Our writer begins his application for admission by a cool request for Rs. 200, thus at once breaking Rule VI; and he does not even ask it as a loan! We may at various times have helped many worthy characters to enter the Society, but here is one who, not only expects the remission of his initiation fee, but in addition to it *demand*s the donation of a considerable sum, without ever having done anything himself for humanity, with the exception, perhaps, of the equivocal honour of being born in it. Truly the words of Talleyrand are here exemplified and

* The italics are ours.—Ed.

his definition of gratitude fully borne out, viz., "gratitude—a lively sense of favours to come." Is it likely, that an aspirant of this nature would be satisfied with his fees being paid and "the small present" of Rs. 200 made him? Certainly not. His gratitude would be of a far more lively character, somewhat resembling the "daughter of the horseleech ever crying, give, give!" As we observe, the writer only prays for the "success and prosperity" of the expected giver if he gets his money. Indeed, one has seldom read a more mendacious, impudent avowal than this. Then again in para. 2 of his letter he would, in addition to the other trifles solicited, like "some arrangement for his support!"

Truly, were our Society to let go unnoticed such extraordinary pretensions, it would soon have on its hands a task far surpassing that of the Hydra-headed monster's killing; for, no sooner would one such claim be disposed of, than a hundred more would crop up to take its place. The man prefaces modestly his request by saying "if there be nothing improper" in it. Indeed, the "would-be theosophist" must have a fine sense of what is proper, if this letter is to be considered a specimen of his ideas of the fitness of things. Having asked "to be excused," he, the writer, with an additional sense of propriety, subscribes himself "yours affectionately,"—an affection for the anticipated rupees, of course.

To close, I have to say in my official capacity that it is intolerable that high-placed theosophists should be worried in this manner, not only by willing candidates for theosophy with a price-marked label suspended to their applications, but even, shame to say—by initiated members! It is in the hope of relieving the former of such nuisance that I felt it my duty, as a high officer of our association, to pen the above remarks and even to publish—at the very natural suggestion of our long-patient Anglo-Indian Brother—the impudent letter complained of. I hope, it may be a warning for all who would have the unfortunate idea of walking in the steps of either of the two above-mentioned individuals. For, should such a complaint occur again, we may be compelled, by order of the President and Council, to publish not only the begging document, but likewise the full name or names of the paupers.

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

OOTACAMUND, 7th August.

CALIFORNIA ON THEOSOPHY.

By far the ablest *résumé* of Theosophy which has appeared in America for years has just been made in the *Sacramento Record-Union*, by its Editor Mr. George Frederic Parsons, F. T. S. In these articles, of several columns each, he has traversed the ground well and shown the derivation of all Western philosophical ideas from the Aryan Rishis. The schools of Greece and Rome pass under notice, and with the loving earnestness of a true student of Occultism, the writer traces the silver thread of spiritual aspiration through the dark web and woof of theological changes. The policy of our Magazine being that of giving our readers as much original and as little selected matter as practicable, we must deny ourselves the pleasure of reprinting the series of articles in question. But to give some idea of their quality, we republish the first article nearly in full.

THEOSOPHY AND OCCULTISM IN INDIA.

SOME ACCOUNT OF A NEW AND REMARKABLE MOVEMENT.

By GEORGE FREDERIC PARSONS, F. T. S.*

Ex Oriente lux.

The purpose of these papers is to set forth, as intelligibly as may be, the history and significance of a new and strange movement, which has hitherto been scarcely noticed by the Western world, or when noticed has been spoken of with the derision always challenged by the uncomprehended; yet which, when patiently examined, will be found to possess a very positive, and even a very practical meaning, and to present many interesting and possibly important features.

The most pronounced intellectual tendency of the Western world in the latter part of the nineteenth century is towards Agnosticism. European Science may be said to have already established a body of Materialism against which Theology appears to struggle in vain. Yet this materialistic tendency, though the most marked of the period, is not the only important one. Contemporaneous with it is a stream of thought which seems scarcely to touch it at any point, and which takes directions altogether outside the region regarded as open to exploration by Science. And this state of things is due to conditions resulting

from remote and indirect causes which require to be pointed out. The Middle Ages have much to answer for, and among the rest they must be held largely accountable for the extent to which modern skepticism has been pushed. The nineteenth century witnessed the fruition of mediæval ignorance, superstition and bigotry, in the so-called witch-mania, an epidemic of blind folly and credulity which naturally led to a powerful reaction. The establishment of the inductive method, when this reaction was at its height, tended still more to intensify it, and one of the results is that Science has been almost unconsciously narrowed in its scope, and has been brought to ignore, or at least to exclude from its field of research, a very large and interesting class of phenomena. It is not surprising that the hideous inventions of the *Malleus Malleficarum*, in which the gross and crude superstitions of Celt and Teuton were given a grim animation by the subtle spirit of the Schoolmen, should have caused a deep and lasting revulsion. In fact the swing of the pendulum has been in the opposite direction ever since, and from believing in everything we have come to believe in nothing; from the Rosicrucian doctrines of a space peopled with sylphs, an earth with gnomes, and fire with salamanders, we have come to a Professor Clifford, declaring dogmatically that the universe "is made of atoms and ether, and there is no room in it for ghosts." The effects of this Materialism upon modern thought have of late been very marked. The cynical and despondent poems of Omar Khayyam, the astronomer-poet of Persia, have in our day been rivalled by one of the most powerful and ghastly of literary efforts—the "City of Dreadful Night," by James Thomson. The doctrine there laid down is that existence is an evil for which Death is the only remedy and that the grave ends all. Less subtle and rational than Buddhist theology, this new theory is even more gloomy and hopeless. This is the mournful burden of the latest doctrine:

"The world rolls round for ever like a mill;
It grinds out death and life and good and ill;
It has no purpose, heart or mind or will.

While air of Space and Time's full river flow
The mill must blindly whirl unresting so;
It may be wearing out, but who can know?

Man might know one thing, were his sight less dim;
That it whirls not to suit his petty Whim,
That it is quite indifferent to him.

Nay, does it treat him harshly as he saith?
It grinds him some slow years of bitter breath,
Then grinds him back into eternal death."

This is no doubt an extreme instance of the modern spirit of unbelief and despondency.....

This is the language of despair, and it is unfortunately a language with which too many earnest and intrepid thinkers at the present day are familiar. But while Agnosticism claims many powerful minds, and Nihilism darkens the lives of those who have sombre tendencies, a third element refuses to admit the conclusions of inductive science, and revels in bright if not by any means well-defined visions, based upon the phenomena of what is called Spiritualism. Upon these phenomena Science looks with a disdainful eye, and for the most part dismisses them as illusions. This disdain has no effect upon the multitude, who unquestionably justify too often the opinion of the Latin poet that the world prefers to be deceived. The eager and unquestioning credulity of the majority of the adherents of Spiritualism has done much to discourage investigation and to justify the sneers of scientific men. But beside the more credulous Spiritualists and the incredulous scientists, there is a class of thinkers and inquirers whose position it will be necessary to describe with some detail. These hold that there is no such thing as the Super-natural, but that physical science has not said the last word concerning the constitution of Nature, and that there exists a mass of evidence in support of the reality, as phenomena, of those manifestations which are ascribed, without sufficient warrant, to departed spirits. The class of which we now speak trace in history the presence of a far higher and deeper knowledge than modern science has attained. They claim that the traditions of a mighty civilization passed away rest upon solid foundations; that in the cradle-lands of the Aryan races there has during incalculable periods been preserved the secrets of an occult science far exceeding in extent and importance anything thus far achieved by the Baconian method; that the so-called "magic" of the Akkadians, Chaldeans, Egyptians, Indian Gymnosophists and Gnostics, was neither more nor less than a profound knowledge of physical science; and that if ever the Western world is to recover this knowledge; if ever it is to free its science from the trammels of a system of investigation which closes against it one of the most important fields of research; recourse must be had to the custodians of this recondite lore, and Europe must once more sit at the feet of that Asia from whom she has already derived so large a part of her intellectual possessions.

And it must be admitted that these positions are capable of being supported strongly. For it is true that there radiates from Asia through all history a certain mystic light which has produced

* These papers appear in the *Daily Record Union* since the 28th April 1883.

remarkable effects... Down through the entire historic period more and more strongly streams the Light of Asia. Behind the culture of Greece; behind the culture of Alexandria; behind the culture of Rome; ever looms up, dim but grand and vast, the civilization of the Cradle lands.

As the Science of Religion progresses it becomes more evident that there is a certain unity in all creeds, and it becomes still clearer that the world-religions have all originated in the East. *Ex Oriente lux* is an expression which possesses a deep significance to the student, and it is not to be wondered at that in this age of rampant Materialism and equally rampant credulity, there should have been a movement having for its object the solution of the most vital questions by reference to the fountain-head of occult science, in the land of the Aryas. The incentives to this course were many and powerful. In the first place, all extended research seemed to result in tracing back occult science to the East. Whatever faint admibrations of truth were obtained by the Alchemists and the Rosicrucians; whatever real principles lay concealed under their mystic jargon; whatever Geber and Avicenna, Albertus Magnus and Alfarabi, Raymond Lull, Roger Bacon, Nicholas Flamel and their colleagues, know; whatever the Brethren of the Rosy Cross subsequently were acquainted with; whatever came from Arabia into Spain, and thence filtered through into France and England; was originally, so far as there was any substance in it, the lore of India. The Alchemists and Rosicrucians, moreover, only groped feebly among the entangling thickets of mediæval crudities, with which their fragmentary Oriental information was overlaid. The real kernels of the supposed results of their inquiries were truths which had been familiar to the sages of Asia centuries before Sakya Muni burst the shackles of Brahmanism; truths the knowledge of which may be traced back as far almost as the verge of the Vedantic period.

In the second place, unlike the miracles which were formerly supposed to attest the truth of Christianity, the stream of Oriental occultism never ran dry. When the capacity of men to test evidence increased, the age of miracles ceased. But it was not so with the evidences of recondite knowledge which proceeded from Asia. From generation to generation there has been a steady continuance of testimony in this direction. From the time of Marco Polo down to the present day travellers have been relating marvellous things of that country. The same powers too which the great Venetian traveller describes as having been exercised by Indian sages, are found to-day to be in possession of a similar class of men. Nor is the evidence such as can be rejected on the ground of bias or incompetence to form a judgment. Nothing in ordinary history is better attested than that extraordinary narrative of the Brahmin's prophecies, in "Forbes' Oriental Memoirs." It is impossible to doubt the truth of the relation, and it is equally impossible to explain the circumstances upon any theory which accords with modern scientific conclusions. So, too, Edward William Lane, both in his "Modern Egyptians" and in his "Thousand and One Nights," adduces facts which are in the same way unassailable and inexplicable. The Abbé Hue, certainly not a swift or willing witness, has related things of the Lamas of Thibet which partake of this general character. General Turner, in his account of his embassy to Thibet at the beginning of the century, has officially recorded certain circumstances which happened under his own eyes, but which Dr. Carpenter would nevertheless find it difficult to dispose of by the theory of "unconscious cerebration" or "hallucination." Even a purely military historian like Colonel Kaye, in his history of the Sepoy War, finds himself compelled to recur to occurrences which were known to everybody in India at the time, yet which could not be explained by any European. He several times comments on the very remarkable fact that the natives almost always contrived to obtain information of the movements of troops before the English themselves, and this even when such movements occurred on the direct line of the telegraph, the latter being altogether under British control....

And yet these are mere trivialities when compared to the weight of testimony presented by the literature and traditions of Asiatic religions. And it is necessary at this place to point out that the Asiatic religions are separated from those of the Western world by a very important distinction. All Asiatic science is religious, more or less. There is no such broad partition between Physics and Metaphysics there as with us. Psychology and Physics are, so to say, merged; and there is also this vital difference: that whereas Western physical science finds itself unable to postulate a soul, and relegates all such speculations to the region of the Unknowable, Asiatic science begins by declaring itself convinced that there is a soul; and bases this belief not upon conjecture or inference, but upon actual demonstration. It will thus be seen that there is scarcely any point of contact between the two schools; but it will also be perceived that in India religion has retained the position which it occupied at the beginning of the historical period, and that it appears to have preserved almost unchanged a system which to most scholars is associated only with a remote antiquity. In fact, the Indian theosophical system may readily be identified with that of the Chaldean Magi, with that of the pre-Vedic Brahmans, with that of the Zoroastrian system, with

that of the Neo-Platonists, with that of all the ancient mysteries. The *Yoga Vidya* of modern India is in no essential different from the occult science which was cultivated in Chaldea, Assyria, Egypt, Persia and India ten thousand years ago. The *epopta* of the Eleusinian Mysteries learned the same secrets which are today explained in the sacred city of Lhassa in Thibet. In the secluded cells of the Lamaseries of that country reside men who are acquainted with all the lore of antiquity, and to whom the proudest achievements of modern science must seem but the painful, laborious and slow discovery of old but long-forgotten truths, and truths the most important of which must remain inaccessible to the mistaken methods of our crude and narrow systems of philosophy.

(To be continued.)

MAYAVI-RUPA.

BY DHARANI DHAR KAUTHUMI, F. T. S.

THE beginner in occultism experiences considerable difficulty in correctly comprehending the nature of this principle. The surface of the subject has, no doubt, been touched upon from time to time, and in some places the interior has been laid bare. The difficulty has not, however, entirely disappeared. It has been pointed out in these columns time out of number that the "double" or "wraith" of men seen by persons at a distance is nothing but the *Mayavi-rupa*; ghosts and "spirits" are also of the same substance. In fact it is this principle which is ordinarily seen, whenever a man appears dissociated from the gross physical body. Col. Olcott has ably summarized its properties, but perhaps not so fully as might be desired for beginners, in his lecture on "The Common Foundation of all Religions" (Madras, April 26, 1882). "In itself," says our President, "the Double is but a vapour, a mist, or a solid form according to its relative state of condensation. Given outside the body one set of atmospheric, electric, magnetic, telluric, and other conditions, this form may be invisible yet capable of making sounds or giving other tests of its presence; given another set of conditions it may be visible, but as a misty vapour; given a third set it may condense into perfect visibility and even tangibility * * * Sometimes the form manifests intelligence, it speaks; sometimes it can only show itself." *Mayavi-rupa*, as even those, who have at all dipped into the subject, are aware, is produced by the interaction of our fourth and fifth principles, mentioned in the 'Fragments of Occult Truth, No. I.'—the *Kama-rupa* and the *Manas*. This, however, is the point which requires further elucidation. The principles mentioned above are thus described in the "Fragments":—

"3. The Astral body (*Linga-sarira*) composed of highly etherealized matter; in its habitual passive state, the perfect but very shadowy duplicate of the body; its activity and form depending entirely on the *Kama-rupa* only during life.

"4. The Astral shape (*Kama-rupa*) or body of desire, a principle defining the configuration of—the physical Ego."

The difficulty with which one is here met is to realize how the "activity, consolidation and form" of a substance can be defined by a mere *shape*, which, considered by itself, is but an *ens rationis*. Besides, it apparently follows from the relation between the two principles, as above indicated, that the activity, consolidation and form of the *Manas* and *Linga-sarira* depend upon those of the *Kama-rupa*; but it has nowhere been stated that there is any force acting from within or without, whereby any change is wrought in the last named principle. Consequently we are as far off as ever from a satisfactory explanation of the variable condition of some of the properties of the *Linga-sarira*. Then again, it is hard to detect much difference between the two principles from the description of them as given above. One perhaps suspects that the latter is more ethereal than the former. All these misconceptions arise chiefly from the difficulty of clearly expressing in English thoughts with which the national brain does not naturally synchronize. The term "astral body" is perhaps a little too vague to do

the duty of *Linga-šarira*, signifying the body, or principle, which imparts to the outer man its distinctive character and should be restricted to what it properly means, the inner man, the double, the *Mayavi-rupa*—a combination of the third and fourth principles with a touch of the fifth. But whatever might be said of it, the *Kama-rupa* is certainly not represented properly by “astral shape.” The “body of desire,” though not entirely free from objection, is decidedly preferable. *Kama-rupa* is the principle in which the Will resides; it is the substance of the Will. The attentive student of the “Fragments” must have seen this already. In No. VIII. of the series (*Theosophist* for May last, p. 195) it is said;—“The fourth round in which we are now engaged is the round in which the fourth principle, Will, Desire, is fully developed.” From this it is abundantly clear that the Lay Chela who writes the “Fragments” is perfectly aware what the *Kama-rupā* really is, but perhaps at an earlier stage he did not see his way to expressing it as clearly as might be desired. H. X. in his “Hints on Esoteric Theosophy, No. II,” has succeeded in identifying the fourth principle.

It is well known that each principle permeates the one immediately preceding it in the table given in the “Fragments.” The *Kama-rupa* is, therefore, a facsimile of the physical body, even more shadowy than the *Linga-šarira* which, together with the *jiva*, forms the link whereby it is connected with the body. Any interruption of its communication with the physical body is marked by disease. This will give some insight into the philosophy of mesmeric cures. The will current from the operator passes straight to the source of the evil and removes it. When by a long course of immoral living and vicious thoughts some of the inner principles become vitiated, mesmerism is of no avail.

A correct understanding of the nature of the fourth principle will remove a mass of misconceptions and throw light on many an obscure point. Difficulty has often been experienced as to how the *Kama-rupa* can define the configuration of the fifth principle. But few will fail to perceive the instrumentality of a strong will in producing a brilliant intellect.

I will notice another point in this connection. It is a fact established by a strong array of incontrovertible evidence that persons *in articulo mortis* have suddenly revived by, as they declare, some bright ethereal figure passing his hands over them. The figure is the *Mayavirupa* of some MASTER of occultism and the Will, where-with it is charged effects the cure. In these instances the inner principles directly receive the influence of the *Mayavi-rupa*. Volumes upon volumes of well authenticated instances of this character might be collected. Now I humbly request the venerable Swami of Almora to consider that if the *Mayavi-rupa* can cure without the intervention of the gross body, why can it not kill?

A STORY OF THIRTY YEARS AGO.

(Communicated.)

Two apparitions at the moment of death.

A FEW years ago, in the Scottish Highlands, the chapter of accidents threw me into chance companionship with a gentleman, in whose society a wet evening passed on pleasantly and rapidly, in conversation upon a variety of subjects, which turned, at length, to the second sight, which even yet is claimed for a few ancient families—those of indisputable Celtic descent. It was not until he saw that I possessed some hereditary respect for the superstition in question, and was not much of a sceptic as to the grounds for crediting it, that I could get my companion to discuss it with the freedom which had previously characterised our discourse upon other topics.

“In my own family,” said he, “the second sight has been exercised from time immemorial. In other Scottish families—or rather in the few which also possess this

prophetic vision—the gift has descended from father to son; in ours, from a circumstance which it would be tedious to relate, it has been delivered by the succession from grandfather to grandson—there always being the lapse of one, in its exercise by the respective parties. Thus, supposing that your grandfather possessed this gift, it would not descend to your father, but the line of succession would be continued to you.”

My companion did not much hesitate, at my urgent request, to state the instances in which, in his own person, the faculty of second sight had been manifested. They were related, as matters of fact, with such an apparent faith in their reality—and it should be remembered that the narrator was now drawing upon his own experience, in which there was scarcely any chance of a mistake—that doubt itself would be almost silenced, if, even as I did, it had heard the story told so much more impressively than I can pretend to repeat it.

“According to what is understood to be the usual custom in our family,” said he, “the faculty of second sight descends from grandsire to grandson, passing over the entire intermediate descendants. None of my grandfather’s sons, therefore, could expect to be endowed with it; and of his many grandsons, there appeared little chance that I—born, too, out of Scotland, and from a Saxon mother—should inherit it. Least of all did such an idea cross my own mind for a moment. I was in my fourteenth year, and had proceeded to spend my school vacation with relations in the country. My father, when I left home, was in the enjoyment of that rude health which had always distinguished him, and made him then, though in his sixtieth year, a much stronger man than many who were his juniors by ten or fifteen years. I was in the country, when, one morning, it chanced that I sat alone—if I can say that I was alone, with one of Scott’s novels in my hand—when, happening to raise my eyes towards the fire-place, over which was placed a large mirror, I saw my father standing by it, with his arm resting on the chimney piece. My first impulse was to jump from my chair, throw aside my book, and hastily advance to him. He did not stir, and his eyes, as they looked at another object, appeared dull and glassy. I had scarcely taken a second step forward, when I noticed that I could see into the mirror, through my father, and that he cast no image or reflection on the glass. The thought that there was something strange in this, rushed into my mind. My advancing steps were suddenly arrested by this thought, and a horror struck through my frame. I remember nothing more, except that, late in the day, I found myself in bed, and was told by one of my cousins that I had been found senseless on the floor, and that I had been bled by the medical gentleman who had been called in to see me. I could not resist the impulse, even at the risk of being laughed at, of whispering to my cousin the cause of my sudden illness. As might be expected, she laughed at it, and said she hoped I would not be so foolish as to dream of such things. But, on the third day after, a letter from home told me that my father had died, at the precise time when I saw what I believed to be his actual presence. He had been visited by a sudden ailment, which rapidly terminated in his death. *Why* this should have occurred—for it *did* occur, as certainly as I am now telling it to you—I am unable to explain. I only relate a simple fact, which neither time, change, nor circumstances can obliterate from my memory.”

After a silence of some duration—for there was subject for meditation in what I had heard—I ventured to ask on what other occasions he had experienced the faculty.

“The second, and only other instance, occurred,” said he, “not very long ago, when I was in my twenty-third year. I cannot account for the impulse which prompts me to converse thus freely with a stranger, on a subject of this kind; but I feel that, even if you do not believe, you will not ridicule what I tell you: and the overloaded mind is sometimes glad to have an auditor respecting the

superstition—if such it be—to whom, even if he do not share its peculiar shades of speculation, it may unburden itself without reserve.

“When I had reached my seventeenth year—that age when the girl has softly glided into the woman, and the youth can scarcely be said to do more than stand on the threshold of manhood, though he yearns, most sinlessly, for the soft companionship which soothes, and softens, and refines his nature—it was my fortune to be thrown a good deal into the society of a very charming girl of my own age—a distant relative. I need not fatigue you with a description of the young lady. Beautiful she certainly was—at least, so I thought, and think—but the peculiar character of that loveliness I feel that words could never correctly make known to you. But, indeed, the mere attractions of form and feature would not by themselves have charmed me at any time. I found that she had a clear, thoughtful, well informed intellect—and I have ever believed it is the mind that makes the body beautiful. In the strange old country-house which was her dwelling-place, and with no other being, of either sex, of an age at all near my own, it is scarcely wonderful—to say nothing of the young lady’s own attractions—that I very speedily became enamoured of her. Nor was it a trifling consolation to know that the fancy, or the passion—for it was as much of sentiment as sense—was as reciprocal as heart could desire. Well do I remember, even as it were yesterday, when I first dared say in words—what my eyes had told long before—how dearly I loved her. And her reply: it was given, not in uttered language, but in the low and relieving sigh which speaks, even in its silence. The blush upon her cheeks—the heaving of her bosom—the sudden tears springing into her dark blue eyes (like the dew trembling on the violets)—gave me the glad assurance that I did not sue in vain. Even yet, though years have passed away, the memory of that first hour of mutually-confessed affection is graven in my heart. Well, it is some consolation that, when Hope leaves us, memory remains to solace us, however sadly.

“It would be a bad reward for the patience with which, my dear sir, you have listened to all this egotism, to try it further by inflicting upon you an account of all the tenderness of protestation and promise which followed the mutual confession I spoke of. The truth is, we were thrown much together, when we had nothing to do but fall in love with each other, at the most susceptible period of the threescore and ten years allotted to human life—and we certainly fulfilled our destiny. Vows of eternal constancy we exchanged, of course, and wisely agreed that, at a fit and future period, we should be espoused. And so we parted. My lot was speedily cast in the midst of the business and bustle of the world, in which I had to win subsistence and reputation; and hers was destined to glide on in quiet, first in the home which is so haunted with recollections of the past, that it would be a positive pain for me now to revisit it, and finally in a sequestered village in the most beautiful part of the south of France. Our correspondence gradually became less frequent than it had been at first; and I must admit, on my own part that at least, when I had formed new ties, it wholly ceased.

“I remember how—for our conversation was often on subjects beyond our years—we had often spoken together of that world beyond the grave, of which so little is known—so much vainly guessed.

“‘I believe,’ said she, who was fond of much speculations, that, ‘disembodied spirits may hover round those whom they loved on earth, and,’ she added, with more solemnity than I fancied the occasion warranted, ‘if it should be so, be assured that I shall first use my privilege to watch over you, and—if it be permitted—even to be visitant, visible to you.’

“I smiled at the promise thus made, half in sport. I know not then how Truth may lurk amid the smiles of mirth,

“Many years passed on. The sanguine youth has gradually changed into the man of the world, struggling for fortune, and striving, in that struggle, to gain that fame which, when gained, is unsubstantial as the gorgeous domes, and towers, and mountains, and islands, to which fancy finds resemblance in the sky, on the eve of a bright autumnal day. I had taken unto myself a wife. I had ‘olive-branches round about my table.’ I had taken an active and leading part in the strife of politics, and the business of life. I had gradually become one of the last persons whom any one would think likely to be moved, even for moment, by a superstitious fancy—I was known as a plain, matter-of-fact gentleman, troubled with few day-dreams, and holding a decided belief in the actual.

“One night, when absent from home on a visit to a friend, I retired to bed early, as was the custom in his well-regulated house, and lay in that pleasant, quiet state, which may be taken as the medium between thought and repose. Contemplation, which had been busy, was momentarily fading; but sleep had not yet put in his seal upon the phantasies. As the clock commenced striking the midnight hour, I heard—or thought I heard—the door of my chamber slowly opened, and footsteps—they seemed a woman’s, by their light tread—pace stealthily along. They came near—yet nearer. They reached the side of my bed, and paused. Then a dim light appeared through the curtains, as if some one were cautiously holding a lamp, half veiling its light, so as to allow a glance at my features, without dazzling me. The curtains slowly opened, and—and, by heaven!—for it was not a dream—I saw a woman’s face, pale, melancholy, yet indistinct, gazing upon mine with intent and mournful aspect. Of the lineaments of that face, which yet appeared not wholly unknown to me—haunting me like the memory of something long since seen—I could gather little precisely in the brief and fleeting glance I had of them; for, as I have said, they were indistinct. But the eyes!—so lustrous, and yet so mournful in their brightness and expression—these I could distinctly see: these awakened memory within me, though I knew not what, or whence, or how was my knowledge of them.

“I started from my stillness. I spoke to satisfy myself that I was not in sleep. I looked around to see whether the light which had glanced upon me might not be that of the moon peering in through the casement; but it was a dark, starless night. I turned to the vision, if such it were; but as I was about addressing it, I saw it slowly vanish. I arose and followed it—in vain! As it retired, the light by which it was mantled grew less and less; but the unearthly lustre of those sorrowful eyes remained the latest in my view. Just as all had faded away, the clock pealed out its last stroke of midnight; and that clear sound fell on my ear like the knell for a departed soul. A shriek, too, more piercingly shrill and wildly horrible than any sound I had ever heard before, accompanied the exit of the shadowy visitant. All, from first to last, which I had seen and have described, had happened between the first and the last stroke of the midnight hour. An age of agony was concentrated into the compass of those few moments.

“When the morning came, breaking the troubled slumbers of the night, I found my door fastened within, precisely as I had secured it when I retired to rest. The circumstance appeared so startling, when I calmly considered it, that I made a memorandum that day, while each particular was vividly fresh in my mind, of what I had seen or imagined. Why should I longer delay the result? Within ten days I received a letter informing me that she who had long been separated from my very thoughts, had died in the foreign land where she had passed so many years. The startling coincidence was, that the breath of life had departed from her on the very day, and at the very hour, when those dark, unfathomable eyes met mine, as I have told you. She died suddenly, and by no lingering illness. I have no more to tell.”

To wonder at this strange relation, and to repeat, with Hamlet, that there were more things in earth and heaven than our philosophy had dreamed of, was only natural. I ventured to inquire what the narrator really thought of the visit from the world of *spirits*—for it was clear that such he had conceived it to be,—and the answer was: “I doubt not that it was *her* departing *spirit*, which, as it hovered between dust and immortality, thus gave its latest token of remembrance to him whom it had loved in life and until death—testifying, by that last farewell, the truth of that affection which the grave alone could terminate.”

Editor's Note.—Useless to remind our readers that we are a firm believer in the apparition of *real disembodied spirits at the moment of their death*. Many were the cases in our own family, and to reject the evidence for such occurrences is to invalidate entirely every possible testimony. This belief is gaining ground very rapidly: and a book called “*Posthumous Humanity*,” by Adolphe d'Assur, a positivist and one who disbelieves entirely and opposes Spiritualism as a “*Spirit*” theory has just appeared in France. The Author is as thoroughly convinced of the reality of apparitions after death of what we call “*shells*” as we are. We propose to review it in our next translating a good portion of his arguments.

Reviews.

THE TREASURES IN PALI.

IN his Hibbert Lectures in the May of 1881, Prof. T. W. Rhys-Davids, of University College, London, recommended the formation of a Pali Text Society. The idea then broached was caught up by the leading Orientalists and great public libraries in Europe and America, and by the end of the year it became evident that the Society would live. At a Convention of Buddhist Priests, called together at Galle in that year by Col. Olcott, to organize his last season's successful campaign in the Southern Province of Ceylon, our colleague made an attempt to have a Resolution of sympathy and co-operation adopted by the assembled Bhikkhus. But the learned High Priest, Hikkaduwe Sumangala, objected on the ground that, from specimens of Pali translations he had read, he saw that the European Orientalists were spreading false impressions of Buddhist Doctrine: upon one page of a work by a famous scholar he had found no less than *thirty-seven mistranslations!* The members of the Convention appearing to be disposed to follow Sumangala's lead, Col. Olcott laid the Resolution upon the table. The matter was not suffered to drop, however. The Attapattu Mudaliyar of Galle, Edmond R. Gooneratne, Esq., F. T. S., the most influential Sinhalese gentleman of the Province, and a friend and correspondent of Prof. Rhys-Davids, set himself to work and secured seventy subscribers at one guinea each to the Pali Text Society. As it happened, this was the turning point in its history, and fixed it upon a solid basis. It was not merely the money support that was so timely; the fact of interesting a considerable number of the most intelligent among the Sinhalese Bhikkhus in the work was incalculably important. We may now hope that Europe and America will at last be given access to what most Western Orientalists believe to be the largest body of pure Buddhistic Doctrine extant—whatever may be thought of the case in Tibet and China, where the esoteric meaning of the Dhamma is understood. That Prof. Rhys-Davids properly estimated the service rendered by Mr. Gooneratne is clear from the remarks which follow:—

.....In the spring of 1882 there came the welcome intelligence that more than seventy of the most important of the members of the Buddhist Order in Ceylon had shown their appreciation of the work, and their trust in its promoters, by subscribing in advance to the cost of the printing. It is no slight thing that an established clergy should have come forward so readily to support the publication of the sacred books of their religion in an alien alphabet and by scholars of an alien faith. We need not perhaps be surprised that so liberal-minded a body as the Buddhist Bhikkhus should have acted so; but this was due, no doubt, in great measure, to the personal influence and high position of the Sinhalese gentleman who has so kindly consented to be our agent in Ceylon,—the Attapattu Mudaliyar of Galle.

The assistance came at a very opportune time. The want of good manuscripts had already in several instances made itself felt; and it was intended to apply, for the purpose of supplying this want, the donations of some generous friends who, not themselves acquainted with the Pali language, had come forward to support a movement which bade fair to throw so much light on the comparative history of ideas and especially of religious belief. These donations having supplied at home the deficiencies which would otherwise have arisen in the charges for printing if we had not had recourse to the subscriptions of the Bhikkhus in Ceylon, we have been enabled to leave the whole of the latter amount in the island itself, to be applied there exclusively to the purchase of manuscripts.

The adhesion of so large a number of Buddhist Bhikkhus to our enterprise has had also another result. We announced in our prospectus, which was circulated in Ceylon in the Sinhalese language, that it was proposed to include in the Society's series those of the more important of the earlier Jain and uncanonical Sanscrit Buddhist texts which might be expected to throw light on the religious movement out of which the Pali Pitakas also arose. Since nearly half of the number of our subscribers are now Bhikkhus belonging to the original Order of Buddhist recluses, it is only fair to them that this intention should be so far modified that we should devote our funds more immediately and continually to the publication of those texts in which they are principally interested—that is, of the ancient Pali literature preserved in their own bright and beautiful island, by the zeal and industry of the successive generations of scholars who have kept the lamp of learning alight through its long and illustrious past.....

But the Buddhist Bhikkhus themselves are by no means desirous that our efforts should be directed either entirely or immediately to the publication of the Pali Pitakas alone. I have received from four of their number, whose opinion, especially on those points on which they agree, may fairly be taken as representative of the general opinion of the Sangha, (the four letters, three in Sinhalese and one in Pali) which are printed in full in the Appendix. They are as interesting as they are valuable, and I venture to give a précis of their contents for those who do not understand the languages in which the originals are composed.

Piyaratana Tissa Thera,* himself a distinguished Buddhist scholar, welcomes with enthusiasm the undertaking of the Society.....(pp. 2—3.)

Prof. Rhys-Davids attempts a forecast of the result of the Society's formation. He says:—

As to the future generally, I am afraid to prophesy, lest I should appear too sanguine. But thus much is at least certain, that even if the number of subscribers remains the same as at present, we shall be able to continue our work in regular course. I have already put communications in train with Burmah, Siam and Japan. It is scarcely likely that in all these three Buddhist countries there should be no result at all.....

When that is done Buddhists throughout the world will have before them complete copies of their sacred books in the original language, and in a form at once more accurate, very much cheaper, and more handy for use than the bulky MSS. in which alone they are at present accessible. European scholars will have before them a valuable series of original documents on one of the most important and interesting chapters in human history. Part of the result will be, on the one hand among the Buddhists themselves, to encourage throughout the East the study of their ancient literature, and thus to ensure and to popularize an accurate acquaintance with the primitive forms of their venerable faith—and on the other hand here in the West, to provide the bricks out of which historical works can be built up to enlighten us on the deeper feelings of that larger half of the world of which we know so much too little. And is it too much to hope that a widespread acquaintance, among our educated classes, with the history of a religion so remarkably similar in some points of its origin and in the whole course of its development to our own, will do much to enlarge their sympathies and to aid them in forming a correct estimate of the real meaning and value of not a few details in their own inherited beliefs?

It remains only to say that among the names of subscribers to the young organization are some eminent personages, including his Majesty the King of Siam and a Prince of the Royal Family of that Kingdom, most of the eminent Orientalists, and a number of the great libraries of the Western world. The Committee of Management are:—Prof. Fansböll, Dr. Oldenberg, Dr. Morris, M. Emile Senart, and Prof. T. W. Rhys-Davids, *Chairman*. Our famous Dr. W. W. Hunter of Calcutta, is Honorary Treasurer; and U. B. Brodrigg, Esq., B.A., 3, Brick Court, Temple, E. C., Honorary Secretary—to whom all business correspondence should be addressed. The annual subscription for membership is one guinea, or for six years in one payment, five guineas. Members receive the publications of the Society, the four volumes

* A Fellow of the Galle Theosophical Society.—EJ.

of which before us are worth even at wholesale prices, more than the year's subscription. One, Dr. Morris's Transliterations of the Buddhavamsa and Cāriya-Pitaka, is dedicated to Subhuti (F.T.S.). The Founders of the Theosophical Society are happy and proud to see that more than one-third of the "Subscribers in Ceylon" (p. 18—20) whose number is 96 in all, are Theosophists and Fellows of the local Ceylon Theosophical Branches. Prof. T. W. Rhys-Davids and his learned colleagues may count upon the zealous help of our Society and its President.

THE VEDANTASARA.*

This journal owes an apology to the publisher of the *Vedantasara* for not noticing the book earlier, although it has been lying on the office table for over four months. But a sufficient excuse will be found in the fact that as the work begins with an undue personal praise of the Founders of the Theosophical Society individually, and admittedly contains some ideas taken from the *Theosophist*, it was a puzzling question how to review this able and useful work in these columns, without being forthwith accused by our "well-wishers" of labouring in a "mutual admiration club." But that the silence of this magazine may not be mistaken for discourtesy, I now hasten to acknowledge receipt, by the Editor, of, and to thank sincerely Babu Heeralal Dhole for the copy he has kindly sent us.

The work is in three languages and bound together in one volume. Each might be made to form a separate work, and it is to be regretted that the idea should not have struck the able Authors or the Editor, to place it thus before the public. It seems unfair to charge people acquainted with only one tongue for the other two languages they neither know, nor perhaps care to know, anything about. Had our learned colleague, Babu Dhole, issued each part separately, charging for it Rupees two, or so, for a copy in each language, no ground for complaint and dissatisfaction would have arisen in any quarter, as it has now in more than one. The views,—at any rate in its first English part,—being avowedly those expressed in the columns of our magazine, very little has to be said of this portion, except that the author has made uncommon good use of it and elaborated very cleverly the whole. One point, however, may be noticed, as it is found to be constantly contradicted and picked holes into, by the theists as well as by all the supporters of independent creation—viz., the "definition of matter."

"Kapila defines matter to be eternal and co-existent with Spirit. It was never in a state of non-being, but always in a state of constant change, it is subtle and sentient," &c., &c., (p. 2.)

This is what the Editor of this Journal has all along maintained and can hardly repeat too often. The article: "What is Matter and what is Force?" in the *Theosophist* for September 1882, is sufficiently lucid inference to this question. It is at the same time pleasant to find that our learned friend and brother, Mr. T. Subba Row Garu, the great Adwaitee scholar, shares entirely with all of us these views, which every intuitional scholar, who comprehends the true spirit of the *Sankhya* philosophy, will ever maintain. This may be proved by the perusal of a recent work on "Yoga Philosophy" by the learned Sanskritist, Dr. Rajendra Lala Mitra, the *Introduction* to which has just appeared, showing clearly how every genuine scholar comprehends the *Sankhya* in the same spirit as we do.† The ONE LIFE of the Buddhists, or the Para-

* THE VEDANTASARA in Sanskrit with the commentary of Nrisingha Saraswatee, and with English, Hindi and Bengali Translations, Price Rs. 6-4 in India, and Rs. 7 in Foreign countries. THE PANCHADASI in English embodying the Vedanta and explaining the Aryan views of Cosmos, the Soul and the Parabrahma. In monthly parts. Annual subscription: Rs. 6 in India; Rs. 7 in Ceylon, Straits Settlements, China, Japan and Australia; 14 Shillings in Africa, Europe, and U. S. America. Cash to accompany orders invariably. Drafts, hundis, and postal orders to credit of H. Dhole, 127 Masjid Bari Street, Calcutta. Discounts of stamps must be remitted also.

† In his *Introduction* to the above named work, the able Orientalist shows plainly the nearly perfect identity of Kapila's *Sankhya*, Patanjali's *Yoga*, Buddhism and, by indirect inference, of the Adwaitee or Upanishad philosophy. Moreover the author corroborates in it that which we have ever maintained, even against such a learned but rather too bigoted theist as the Pandit Dayanand—namely, that Kapila recognized no personal god, no more than did Patanjali. Says Dr. Rajendra Lala Mitra, L. L. D., C. I. E.,..... "Patanjali has contented himself by tacking a theistic appendage of no direct utility to a positively atheistic model (Kapila)..... Hence it is that the Hindus call it *Ses'vara Sankhya* or

brahm of the Vedantins, is omnipresent and eternal. Spirit and matter are but its manifestations. As the 'energising force—Purush of Kapila—it is Spirit—as undifferentiated cosmic matter, it is *Mulaprakriti*. As differentiated cosmic matter, the basis of phenomenal evolution, it is *Prakriti*. In its aspect of being the field of cosmic ideation, it is *Chidakasam*; as the germ of cosmic ideation it is *Chinmatra*; while in its characteristic of perception it is *Pragna*. Whoever presumes to deny these points denies the main basis of Hindu Philosophy and clings but to its exoteric, weather-beaten, fast fading out *shell*. The main point of the work under review seems to be to indicate how in this basic doctrine, upon which the whole structure of philosophy rests, both the Aryan and the Arhat tenets meet and are identical, in all, except in forms of expression, and how again Kapila's *Sankhya* supports it. The author has in this respect admirably succeeded in condensing the whole spirit of the philosophy in a few short pages. And a close study of the same is sufficient to bring the intelligent reader to the same sense of perception. For a superficial reader, Dr. N. Dhole, the English translator, seems to hold that Spirit is something quite apart and distinct from Matter, and quite a different substance or no-substance, if you please. But such readers can only be referred to the following extract:—

"..... And since the recognition of this *First Principle*, call it *Prakriti*, *Purush*, *Parabrahma*, or Matter, Spirit, the Absolute, or the Unknowable, clashes not with the cherished ideas of the most inveterate Freethinker.".....

The above passage clearly proves that like all true *Adwaitees*, the learned Doctor holds Spirit and Matter to be but different phases or aspects of the ONE LIFE which is every thing or no thing, if you prefer. It would be a pertinent question to ask, how it is then that the author expresses himself a Dualist? The simple explanation will be found in the consideration that so far as the *phenomenal*, or the *manifested* world is concerned, the idea of duality is launched into the discussion to indicate the two aspects of THE ONE ETERNAL WHOLE, which together set the machinery of evolution into working order. But once turn from the manifested into the *noumenal*, the unmanifested, LIFE and the erudite author will most probably cease to call himself a dualist, as is made very clear from the above quoted extract from his work. The article "What is Matter and what is Force?" already referred to above, will fit in here most appropriately. It is therefore inexplicable how a certain class of people presume to call the *Vedantasara* "a theistic book," when it is far more:—a philosophical treatise. Before, however, pronouncing a final judgment, the terms *theism*, *atheism*, *pantheism*, *materialism*, must be clearly defined, every person understanding them in his own way. Some call themselves believers in an Impersonal deity, which, no sooner are their views analyzed, seems to grow into a gigantic human being with every thing of good in him, and when still further dissected every thing bad in him. It would be interesting to know their doctrine concerning the origin of evil in a universe under the control of a perfect, conscious, omniscient, omnipotent and omnipresent intelligent *Creator*. Whatever is illogical or unmathematical will have to be entirely rejected some day, since truth can never be opposed to logic or to mathematics—the only two *exact* sciences. The next question put in connection with the work under notice by its theistic reviewers in *The Arya* is as follows:—

"Nor do we see what analogy can there exist between Buddhism and Vedantism. We know that the great Shankarya was an implacable enemy of Buddhistic; and he, being the great propounder of Vedantic Advaitism, would not have supported the claims of Buddhism."

A Daniel come to judgment! I challenge the irresponsible writer of the above lines to point out in what respect the *esoteric doctrines* of Gautama Buddha and Sankaracharya differ. It is hard to explain on any other ground but theological unscrupulous cunning the origin of the current false belief that Sankaracharya was an enemy of Buddhism. This is a separate line of study for one who devotes his special attention to the historical development of occultism. This point, however, does in no way detract from the value and importance of the fact that *Sankhya cum deo* (with god), as opposed to the former which is *Nirisvara Sankhya*, or *Sankhya sine deo* (without god)" (p. xxii). "And we have enough in these facts to infer that the Yoga text-book is posterior to the *Sankhya* text-book, and that both the text-books are later than Buddha; but that the doctrines of both are very old, and now these (*Sankhya* and *Yoga* philosophies) are the immediate ancient Hindu archetypes of the nihilist theory of Buddha, and indirectly of the Pessimism of Schopenhauer and Hartmann." (p. xxiii. Preface.)

karacharya throughout his works keeps wisely silent about the esoteric doctrine taught by *Gautama Buddha*. He who studies and reads between the lines the *Brahmasutra Bhashyam* of the former, will practically find for himself that Vedantic Adwaitism is identical with esoteric Buddhist Arhatism. In my turn, I moreover ask the writer of the above extract to show wherein lies the difference between Buddhism and Adwaitism, and then it can be shown that this difference exists but in the imagination of a few wise-acres who do not care to study the subject thoroughly for themselves but depend upon the testimony of a few interested parties. Once that it is shown that there is no difference, the analogy is clearly established. The same writer promises us to prove further on that Adwaitism is the result of the *distorted interpretations of the sacred VEDAS!* As however the promised contribution has not yet appeared, I may just as well retort by reminding him of the fact that there are far wiser and abler persons who can prove that his interpretations will never stand the test of the "recognised Sciences of the day" as will what he calls the "distortions" of the *Adwaites*. It must be remembered that these so called "distortions," antedating as they do by innumerable ages the discoveries of the "recognised Sciences of the day," cannot be said to have been copied from the latter to suit the times. We cannot however dismiss the writer without showing to our readers his ignorance of Adwaitism—a subject he so confidently presumes to criticize. Our (*Adwaites*) fourth argument, he says, (naming the so called *Mahavakyams* in order) rests upon the authority of the sentence *Ekmevadvitiyam*. He seems to be ignorant of the *Atharvanaveda Mahavakya*. "*Ayam Atma Brahma*" is the *Mahavakyam* in question which the writer very prudently refrains from interpreting from his own *Dwaitee* standpoint. The translations of our texts given in the *Arya* are equally absurd and extravagant. *Pragnanam* (प्रज्ञानम्) he interprets to mean "intellect"! Our readers who have studied carefully the learned articles on this subject by Mr. T. Subba Row, need no telling how grossly misunderstood and misrepresented are the *Adwaitee* tenets by this theistic self-called "*Aryan*" reviewer of the *Vedanta-sara*. It was necessary to answer here that Review since on the whole the philosophy of the work under notice, is in main what we consider to be Vedantic Adwaitism, which is precisely the same as Buddhist Arhatism.

These somewhat lengthy remarks may be concluded with a hope that Babu Heera Lal Dhole will act up to the suggestion herein made to divide the work by issuing each text in a separate volume, thus making it within the easy means of all, as the present price is prohibitive for many. At the same time it is to be regretted that the learned author should have limited his researches mainly to the *Theosophist*. Had he searched more deeply into the lore of the ancient Aryan literature, he would have increased immensely the value and the influence of his book and made our own case stronger too, since we could then have shown more forcibly that our doctrines are not the phantoms of our imagination, but are directly drawn from, and supported by, the ancient writings, within the reach of him who would search for them diligently and with necessary qualifications. It is needless to say again that every student of Adwaitism ought to possess himself of a copy of the work under review.

D. K. M.

THE TATVAVIVECHAKA*
OR
THE MARATHI THEOSOPHIST.

THE fly-leaf advertisement enclosed in the March *Theosophist* has already made the readers acquainted with the fact of the Proprietors of the *Poona Vaibhav* and a few other friends having undertaken to issue *The Tatvavivechaka*. The first number (for July) is before us, and it promises well. The preface explains very succinctly what is Theosophy and what is the Theosophical Society; states in brief the object of the publication; and puts clearly its advantages. In short what we gather is, that our Marathi friends, awakening to a sense of their country's degeneration, intend putting before the vernacular-reading public such articles or extracts from the *Theosophist* as may from time to time be published, bearing upon Occult Philosophy, the phenomena and their rationale. The number now on our table contains three

articles from this Journal, viz., "Cross and Fire," "The Phantom Dog" and "Obsession at Simla." The editorial notes which precede these articles explain their importance and contain quotations from Sanskrit works, thus proving that whatever the *Theosophist* has yet put forth as the views of the ancient Aryan Philosophers, are not in conflict with those writings. The article on *Yog Vidya* with which the present number ends is original, though based upon some points put forth in the *Theosophist*, and the subject is promised to be continued. If the future numbers are got up as well as the one under notice, no cause of complaint will ever arise. The promoters of the Journal have adopted our system of cash payment in advance and of discontinuing the paper at the end of the period paid for. The yearly subscription is rupees four only; and single copies can be had for eight annas. Every Maratha who has a taste for the subjects the Magazine treats of, and whose heart burns with a desire to bring about a revival of the ancient intellectual glories of this our blessed land of *Aryavarta*,—ought to take *The Tatvavivechaka*.

D. K. M.

"SOCIAL INTERCOURSE BETWEEN EUROPEANS
AND NATIVES IN INDIA."*

[BY MAJOR GENL. H. R. MORGAN, F.T.S.]

At a large meeting held in London on February the 7th, 1883, before the East India Association, the above subject was discussed. Mr. Dadysett read the paper, and prefaced it by saying that "he had carefully abstained from any remarks that would tend to widen the breach between the two classes of her Majesty's subjects." The fallacy that the Parsees must be looked to for the English nation to know the real character of the Hindus and Mahomedans, is one that needs no argument: for instance in Madras we have no Parsees to speak of; the same may be said of Bengal. The Author's remarks as to the character of the Parsees in Bombay is no doubt correct enough, at all events I shall not gainsay them, but must remind the Author that Bombay does not represent India. His remarks regarding Hindu ladies and their education are sound, but the first move must come from the Hindus; let them educate their wives, and they will then be in a position to meet and converse with English ladies. Until Hindu ladies are educated, it does not seem clear what advantage they would derive from mixing with English women. He who would be free must himself strike the blow. All the effort must not be on the part of the European. There is nothing to be said against European gentlemen freely mixing with educated Hindus and Mahomedans; on the contrary it is a matter much to be desired, and if natives would only understand the English character a little better and speak their minds freely, neither being obsequious nor impertinent, but pursuing a straightforward, manly course, then indeed there might be an approach to cordiality. The common argument used is, that Europeans do not understand natives; it would be as well to look at the subject from another point of view, and say that natives do not understand Europeans who, at all events, have the courage of their convictions and respect all those who do likewise. In this land of Ind, natives should know that there are many Europeans who have not pliable backbones, in other words, are not courtiers. These independent men, should be the guides of the native, not those sycophantic gentlemen, who swim with the tide and are all things to all men. The Author next proceeds to review the position of the people and attacks the vast military expenditure, totally ignoring the proverb, "If you wish for peace be prepared for war." His ideas on the money to be spent on irrigation are excellent, but I would go a step further and say that the agricultural ryot should have abundance of water by means of vast reservoirs, and that numerous model farms should be established to teach him how to use the water.† The English rule is not altogether responsible for keeping "ryots in a wretched state," something is due to the ryots' own headmen. One thing is clear that until water is made certain abundant famines must occur, and "neither natives being admitted into the Civil Service or ryots being educated" will avert them. Men like our Brother, Mr. A. Sabapathy Modelliari, F. T. S., of Bellary fame, are what India requires;

* By Mr. N. S. Guwala of Broach.

† Prizo Essay on the utilisation of irrigation water with a view to obtaining the largest returns with the least injury to the soil and least waste of water, by Major General Morgan, Government Press.

he has set a noble example: would it were followed by others. At one time in India's History agriculture was deemed the noblest pursuit, but that (proh pudor!) was ages ago.

If the leading natives in India were to embark more money in benefitting the agriculture of the country, it would be well. Government cannot do everything, they must be supported by natives of influence and capital. Let us take the case of England one hundred years ago. The state of agriculture was deplorable, the acre of what averaged some seventeen bushels it now averages over thirty. All this enormous improvement was effected by men of capital and intelligence with but little assistance from the Government. Granted the Government of India is the great Landlord and should do its fair share of improvements—but that is not the question—it is this. Should the Government be left to do everything and the natives nothing, men, moreover who have a large stake in the land—what the landlords of England accomplished in the improvement of agriculture, the breed of sheep, horses and cattle, the same might in time be effected by the monied natives of India. India is at present a purely agricultural country; her very existence is dependent upon her agriculture.—Mr. Robertson has already shown that the population per square mile of the Madras Presidency is but 220, whereas that of Great Britain 297, and of Belgium 471—and remarks that Madras, with a proper system of agriculture, could support double its present population. But even the noble efforts of Mr. A. Sabapathy Modellar will fall short of his intentions and of the success anticipated if he is not supplied with water, and until droughts are provided against by means of reservoirs, dry cultivation must fail more or less in a country like India. These remarks are intended to show that if the Government finds water from reservoirs, the monied natives must invest in land and agricultural improvements. It is easy to govern a prosperous country, but one smitten by periodical famine must be in a discontented state. I am not here writing an essay on agriculture, but have dwelt somewhat strongly on its importance, as Mr. Ginwallah's pamphlet seems to overlook agriculture as an important link in the social intercourse between Europeans and natives; it is common ground on which both might meet and improve each other by a mutual exchange of ideas—an ounce of practice is worth a pound of theory, and a little practical agriculture is worth all the talking and writing in the world, and would do more to bring the European and native together than all else. That European officials should consult intelligent and well-informed natives requires no great effort to understand, and I should certainly imagine that nearly every European official of standing does so—indeed to do otherwise would be to create obstacles in his own path. "It ought to be made compulsory for every new civilian to be acquainted with the habits, manners and wants of the natives:" these are wise words, how little are they observed. Many an official has been thirty years in India and knows absolutely nothing of the natives' inner life. Men like Sir Thomas Munro, Meadows Taylor, and a few others no doubt were fully conversant with native ideas, feelings and habits.

What is really required is that the native should be able to understand the European and that the latter should understand the native; until this is arrived at we are simply proceeding on parallel lines that will never meet. There is a great deal of truth in what the writer says of former times, viz., "In those days our English rulers were more isolated from their mother country than now, and consequently they were obliged to look upon the natives as their companions." All that is changed now; the man who comes to India is but a bird of passage, and longs for the day when he may take furlough and go home for good. He has too much routine official work to do, to spare time to go about the country and look into the affairs of the people of the country. Besides, he is rarely a good linguist, especially on the Madras side where there are so many languages. Bengal is more fortunate, Hindustani being a passport in most places—even Bombay is better off than Madras in this respect. With the concluding remarks of Mr. Dadysett I can most conscientiously agree. "There is no disguising the fact that the stability of the English power in India rests on the general opinion of the natives as to the comparative superiority in good faith, wisdom and strength of the English, to their former Hindu and Mahomedan rulers." The fact is there are so many conflicting interests in India that it requires a strong power to preside over those interests and

to mete them out rigid, impartial justice. More, the English cannot do without the co-operation of the native. And it remains with him to bring himself up to the European standard and thus become the social equal of his English rulers.

Mystic Lore.

WITCHCRAFT ON THE NILGHIRIS.

BY E. H. MORGAN, F. T. S.

HAVING lived many years (30) on the Nilghiris, employing the various tribes of the Hills on my estates, and speaking their languages, I have had many opportunities of observing their manners and customs and the frequent practice of Demonology and Witchcraft among them. On the slopes of the Nilghiris live several semi-wild people: 1st, the "Curumbers," who frequently hire themselves out to neighbouring estates, and are first-rate fellers of forest; 2nd the "Tain; ("Honey") Curumbers," who collect and live largely on honey and roots, and who do not come into civilised parts; 3rd, the "Mulu" Curumbers, who are rare on the slopes of the hills, but common in Wynaad lower down the plateau. These use bows and arrows, are fond of hunting, and have frequently been known to kill tigers, rushing in a body on their game and discharging their arrows at a short distance. In their eagerness they frequently fall victims to this animal; but they are supposed to possess a controlling power over all wild animals, especially elephants and tigers; and the natives declare they have the power of assuming the forms of various beasts. Their aid is constantly invoked both by the Curumbers first named, and by the natives generally, when wishing to be revenged on an enemy.

Besides these varieties of Curumbers there are various other wild tribes, I do not now mention, as they are not concerned in what I have to relate.

I had on my estate near Ootacamund a gang of young Badagas, some 30 young men, whom I had had in my service since they were children, and who had become most useful handy fellows. From week to week I missed one or another of them, and on enquiry was told they had been sick and were dead!

One market day I met the Moneghar of the village and some of his men ("Honicara") to which my gang belonged, returning home laden with their purchases. The moment he saw me he stopped, and coming up to me said "Mother, I am in great sorrow and trouble, tell me what I can do!"—"Why, what is wrong?" I asked.—"All my young men are dying, and I cannot help them, nor prevent it; they are under a spell of the wicked Curumbers who are killing them, and I, am powerless." "Pray explain," I said, "why do the Curumbers behave in this way, and what do they do to your people?" "Oh, Madam, they are vile extortioners, always asking for money; we have given and given till we have no more to give. I told them we had no more money and then they said,—*All right—as you please; we shall see.* Surely, as they say this, we know what will follow—at night when we are all asleep, we wake up suddenly and see a Curumber standing in our midst, in the middle of the room occupied by the young men." "Why do you not close and bolt your doors securely?" I interrupted. "What is the use of bolts and bars to them; they come through stone walls... Our doors were secure, but nothing can keep out a Curumber. He points his finger at *Mada*, at *Kurira* at '*Jogie*'—he utters no word, and as we look at him, he vanishes! In a few days these three young men sicken, a low fever consumes them, their stomachs swell, they die. 18 young men, the flower of my village, have died thus this year. These effects always follow the visit of a Curumber at night." "Why not complain to the Government?" I said. "Ah, no use, who will catch them?" "Then give them the 200 Rs. they

ask this once on a solemn promise that they exact no more." "I suppose we must find the money somewhere," he said, turning sorrowfully away.

A Mr. K— is the owner of a coffee estate near this, and like many other planters employs Burghers. On one occasion he went down the slopes of the hills after bison and other large game, taking some 7 or 8 Burghers with him as gun carriers (besides other things necessary in jungle-walking—axes to clear the way, knives and ropes, &c). He found and *severely* wounded a fine elephant with tusks. Wishing to secure these, he proposed following up his quarry, but could not induce his Burghers to go deeper and further into the forests; they feared to meet the "Mulu Curumbers," who lived thereabouts. For long he argued in vain, at last by dint of threat and promises he induced them to proceed, and as they met no one, their fears were allayed and they grew bolder, when suddenly coming on the elephant lying dead, oh horror to them, the beast was surrounded by a party of Mulu Curumbers busily engaged in cutting out the tusks, one of which they had already disengaged! The affrighted Burghers fell back, and nothing Mr. K— could do or say would induce them to approach the elephant, which the Curumbers stoutly declared was theirs. They had killed him they said. They had very likely met him staggering under his wound and had finished him off. Mr. K— was not likely to give up his game in this fashion. So walking threateningly to the Curumbers he compelled them to retire, and called to his Burghers at the same time. The Curumbers only said, "Just you DARE touch that elephant"—and retired. Mr. K— thereupon cut out the remaining tusk himself, and slinging both on a pole with no little trouble, made his men carry them. He took all the blame on himself, showed them that *they* did not touch them, and finally declared he would stay there all night rather than lose the tusks. The idea of a night near the Mulu Curumbers was too much for the fears of the Burghers, and they finally took up the pole and tusks and walked home. From that day those men, all but one who probably carried the gun,—sickened,—walked about like spectres doomed, pale and ghastly, and before the month was out all were dead men, with the one exception!

A few months ago, at the village of Ebanaud, a few miles from this, a fearful tragedy was enacted. The Moneghar or headman's child was sick unto death. This, following on several recent deaths, was attributed to the evil influences of a village of Curumbers hard by. The Burghers determined on the destruction of every soul of them. They procured the assistance of a *Toda*, as they invariably do on such occasions, as *without one* the Curumbers are supposed to be invulnerable. They proceeded to the Curumber village at night and set their huts on fire, and as the miserable inmates attempted to escape, flung them back into the flames or knocked them down with clubs. In the confusion one old woman escaped unobserved into the adjacent bushes. Next morning she gave notice to the authorities, and identified 7 Burghers, among whom was the Moneghar or headman, and one *Toda*. As the murderers of her people they were all brought to trial in the Courts here,—except the headman, who, strange to say, died before he could be brought in—and were all sentenced and duly executed, that is, 3 Burghers and the *Toda*, who were proved principals in the murders.

Two years ago an almost identical occurrence took place at Kotaghery, with exactly similar results, but without the punishment entailed having *any* deterrent effect. They pleaded "justification," as witchcraft had been practised on them. But our Government ignores all occult dealings and will not believe in the dread power in the land. They deal very differently with these matters in Russia, where, in a recent trial of a similar nature, the witchcraft was admitted as an extenuating circumstance and the culprits who had burnt a witch were all

acquitted. *All* natives of whatever caste are well aware of these terrible powers and too often do they avail themselves of it—much oftener than any one has an idea of. One day as I was riding along I came upon a strange and ghastly object—a basket containing the bloody head of a black sheep, a cocoanut, 10 Rupees in money, some rice and flowers. These smaller items I did not see, not caring to examine any closer; but I was told by some natives that those articles were certain to be found in the basket. The basket was placed at the apex of a triangle formed by 3 fine threads tied to 3 small sticks, so placed that any one approaching from the roads on either side had to stumble over the threads and receive the full effects of the deadly 'Soonium' as the natives call it. On enquiry I learnt that it was usual to prepare such a "Soonium" when one lay sick unto death; as throwing it on another, was the only means of rescuing the sick one, and woe to the unfortunate who broke a thread by stumbling over it!

THE HAUNTED HOUSE IN ZANTE.

BY CAPTAIN E. J. S. RAE.

DURING the winter of 1857 I was stationed in command of the Left Wing of my Regiment, the 91st Highlanders, in the Island of Zante (one of the Ionian Islands). The house allotted to me in my capacity of Commandant and Paymaster, had been previously occupied by a Captain Tucker and Lieutenant Applegarde of the 57th Light Infantry, whom we had come to relieve. Captain Tucker had held the same appointment that I was ordered to take up. This gentleman asked me if I intended residing in the house which was set apart by the Barrack Department as the one fixed upon for the officer holding the appointment that I did. My reply was, "Certainly. It seems a nice large house, and beautifully situated near the sea. In every way it appears to be a most desirable residence. Why do you ask?" Captain Tucker then, with great reluctance, told me that he firmly believed the house was haunted! and that he found it impossible to live in it on account of the strange and totally unaccountable noises that were constantly heard in various parts of the house, both by day and by night, such as heavy footsteps, as if some one of no light weight was ascending and descending the stairs from basement to attic. I must here state that this house was built as follows. First, the ground floor which consisted of kitchen, storeroom and two servants' rooms. Second storey, dining room, drawing room and a small room with balcony, overlooking the sea which approached within a few feet of the walls of the house. The third storey, two large bedrooms, with dressing rooms, &c. &c. The noises and disturbances complained of by Captain Tucker and his friend and their servants, were described as being quite unbearable. Night after night they used to hear first as if several doors and windows were violently slamming as if they were repeatedly opened and shut by some one in a great passion. Then a crash as if a quantity of crockery was being smashed and thrown from the top of the stairs to the bottom, then a pause, and tramp, tramp, tramp would be heard on the staircase as of some one shod with heavy boots, deliberately ascending from the basement of the house to the very attic. Captain Tucker, his friend and the two soldiers declared that in spite of their utmost vigilance and constant watching, they never once saw *anybody* or *anything* in any part of the house to account for these mysterious noises and disturbances. However it was more than they could put up with, so they *hooked it*, locked up the evil house and hired another a good distance away. Now I must say I felt very uncomfortable when I heard all this, especially as I heard the story corroborated by every one in the town. My wife was quite a young woman, about 18, her sister was a little girl of 12, and the servant maids were very ignorant, superstitious young Greek women. If they heard all these dreadful stories, goodbye to my occupying the house. So I begged of the two officers to say

nothing about the place to any one. I was determined to live in it and find out from personal experience whether all I had heard was true or not—at any rate I could not afford to rent *another* house sufficiently large for my household. So the following morning after our arrival in the island, in we went, bag and baggage. For the first week or so, nothing unusual occurred; but one morning after parade (11 o'clock) I was seated busy with some regimental accounts in the room overlooking the sea. Two sergeants of my Regiment were with me. I had occasion to leave the room and go into the drawing room to look for some document I had left there. So I walked along the passage, and at the further end, close to the drawing room door, I saw a woman dressed completely in black and with a thick black veil drawn down over her face, standing as if she had knocked at the door and was waiting to be admitted. Thinking it was some poor widow with a petition, I merely glanced at her, and as the passage was rather narrow I stopped for a moment for her to let me pass, but as she never moved, I said, as I gently pushed her to one side, "Pardon Madame. Que voulez vous?" She stood perfectly still but did not answer. I then turned the handle of the door and going in said to my wife:—There is a woman outside the door who evidently wants to speak to you; she does not seem to understand French. Go and see what she wants." Having found the document I wanted I left the room, my wife having just before done the same. "Why," said she, "where is the woman you said was standing here just now?" As I was very busy I answered, "Oh! I don't know; very likely she has gone down to the kitchen to talk to your maids." My wife at once went down and asked the servants (there were four of them, viz., two soldiers and the two maids) where the woman in black was. They all replied that no such person had been seen by any one of them! No one could possibly have come up to the drawing-room passage without coming first through the kitchen. The front door of the house opening into a lane, where there were no other houses, only a very high stone-wall, was always kept carefully locked and bolted and seldom or never used by us. On this occasion it was locked as usual, and the key was kept by one of the soldiers. No one had seen this woman except myself and the two sergeants who had a full view of the passage when I went out. These two sergeants were perfectly astonished when I told them what had occurred, but they both said, "Ah! Sir, the 57th men told us this house was haunted, but never said a word about any woman in black or white ever having been seen either by night or by day. Better leave the house, Sir; it has a very bad name." I was very much annoyed and disgusted, especially when I found my wife in a great state of alarm, the maid-servants having just heard of the mysterious appearance and disappearance of the woman in black. They too had a long story to tell of what they had heard in the town. So there was consternation and weeping and wailing in my hitherto quiet and cheerful house. Of course I was entreated to leave forthwith, but as the veiled lady had done none of us any other harm than frightening the woman folk, I sternly refused to comply, little thinking that in a short time I would be the first to take the initiative and leave the accursed house with the greatest pleasure. About a fortnight or so after this mysterious visitation, I went with my wife and little sister-in-law to the opera to hear a celebrated Prima Donna who had just come to the island from Italy. We stayed till the performance was over, about 12 o'clock P. M. We were accompanied home by a couple of my brother-officers, who stayed and had some supper with us and then left. Before retiring to bed I carefully examined every door and window, locking and bolting every one of them with my own hands. I turned in and was just falling asleep when I heard a noise as if some one was walking upstairs from the kitchen towards the dining-room. Thinking it was one of the soldier servants about to remove the things

off the supper table, I took no notice of it, but my wife, who also heard the noise, asked me who could be moving about, as none of the servants had attended upon us at supper and were all in bed. Just as she had spoken we both heard heavy foot-steps coming up the stairs towards our bed-room. Up, up they came and then the handle of our door was turned sharply several times and the door violently shaken. The door was locked inside. I jumped out of bed, and in spite of my wife's terrified entreaties, seized my revolver and rushed at the door, unlocked it, and holding the pistol at arm's length shouted, "Who the devil is that?" There was no one near the door, nor was there any indication of any one retreating down the steps. The noise I made, opening the door and shouting, awoke my sister-in-law and the two maids, who all slept together in the adjoining bed-rooms. Out they all bundled in an awful fright screaming and crying. I told them to go into the room where my wife was and stay there until I had examined the lower part of the house. This they were precious glad to do as they were frightened out of their seven senses. Lighting a candle and revolver in hand downstairs I went, but had hardly got halfway down when there was a terrific crash as if the supper table with all its burthen of plates, dishes, knives, forks, argand lamp, &c., &c., had been suddenly overturned, smash upon the floor. Oh gracious, thought I, here's the devil to pay! Tucker's story is true after all. However down I rushed, revolver on full cock and breathing dire vengeance on the destroyer of my crockery. When I got to the foot of the stairs I saw a figure in a very scanty shirt emerging from the top of the lower stairs. This figure had a very bushy pair of red whiskers and moustaches to match. Ha, thought I, here is the destroyer of my domestic peace and happiness, I'll pay him off now. Stand! you d—d blackguard, or you're a dead man! "My God, don't shoot me, Sir," said or rather howled a familiar voice. Ha, ha! The apparition was only my faithful henchman, Develin by name, who having also heard the noises that we had, jumped out of his bed and arming himself with a bayonet, had come up to see what was the occasion of all the row. Together we carefully searched every nook and corner upstairs and down, but not a thing could we see or find out. Every door and window was closely shut and fastened *inside*. I may here say not a single article was found broken. The following day I mentioned what had occurred to several Zantiote gentlemen. They did not seem a bit surprised, but merely said they knew perfectly well I would not stay long in the house, as it was a notorious fact that the place was, and had been, haunted for a great many years. I then asked if there was any story connected with the place. They replied that some 20 years ago a number of men, well known to the authorities, occupied this house. They were suspected to be both smugglers and pirates. Fearful orgies often took place amongst these ruffians. The police who were very few in number were afraid to go near the place. One night there was a dreadful uproar. Pistols were fired, and there was the sound of swords and knives clashing, terrible oaths and yells. Towards morning the uproar had ceased, and at day-light two large Fellucca boats put off from the beach, under the balcony. The house was entered by a large posse of police and others well armed that day. In the kitchen were found lying dead, and fearfully cut about, several bodies. Evidently the fraternity had been carousing and, when drunk, had quarrelled among themselves, until the disagreement had ended in a free fight all round. Quantities of contraband goods were found stowed away in every room in the house. The pirates, or whatever they were, never came back. The house had an evil repute. No one would live in it, and no one did, until the wisecracks of our Barrack Department hired it for the use of British officers, who are supposed rather to like haunted houses, and who from their well known pluck think it great fun

to be hunting ghosts instead of sleeping the sleep of the just. As the noises never ceased night after night, I was at last compelled to quit this uncanny dwelling and rent another house several streets off.

MANIKYA PRABHOO YOGI.

BY J. PURNAYYA, F. T. S.

I HAVE learnt the following facts concerning the life of Yogi Manikya Prabhoo, from a *pandit* on whose veracity I can rely. Independent of his testimony, most of these statements are corroborated by evidences I have gathered from other sources.

Manikya Prabhoo was a *Niyogi* Brahmin. Some say that he was formerly a village accountant. Before he became a *Yogi* he used to frequent the mosque of the village and serve the dervishes, who often visited it, by giving them Indian hemp to smoke and other similar acts. One evening when it was raining hard, a *dervish* came into the mosque, all drenched and shivering with cold. Manikya Prabhoo offered his services to the *dervish* as usual by hanging the *dervish's* clothes to dry and by furnishing him with *ganjah* to smoke. Being pleased with the services rendered by one who was a perfect stranger to him, the *dervish* initiated him into the secrets of *Yoga Vidya*. Manikya Prabhoo thus became an initiate of the Dattatraya school of the Yoga system, rather an easy mode; it is said, of practising *Yog* and generally followed by Mahomedan dervishes.

All *Yogees* who make a display of phenomena are said to belong to the middle sort, *i. e.*, not perfect adepts. For reasons best known to himself, and probably because he was not a perfect *Yogi* before he retired into *Samadhi* at Humnabada, he displayed occasionally his Yoga powers, an account of some of which I shall give below.

The late Sir Salar Jung sent now and then a *palanquin* to bring the Mahatma to him at Hyderabad. Manikya Prabhoo would to all appearances get into the *palanquin* to go where he was asked to, but when the bearers brought it to Sir Salar's gate, the Mahatma could nowhere be found, neither could the bearers account how he got out of the *palanquin*. Occasionally, after sitting quietly for some time in the *palanquin*, he would increase his own weight so much so that the number of bearers had to be increased at once. Sometimes he would assume the shape of a serpent and the frightened bearers had to leave the *palanquin* and run away. He would resume his own form again and then they would return. Manikya Prabhoo always had musicians with him. At the end of every song, the chorus "Manikya Prabhoo—*Shanmatodharaka*" was shouted. The title, meaning "the upholder of six religious systems," was assumed by Sri Sankarachari and his successors. The then incumbent to the *pitam* of Sri Sankarachari questioned the propriety of Manikya Prabhoo assuming the title. The latter said he was himself Srisankarachari and offered to give proofs to that effect if the Swami desired. The Swami's proposal being assented to, Manikya Prabhoo took the Swami to a cave near the town and gave him such proofs that the former was thenceforth allowed to use the title, undisturbed. On another occasion a member of one of the two great *Vishnuvite* families living at Srirangam also put a similar question with reference to one of the titles of Sri Ramanuja Acharyar. The Mahatma took this gentleman also to the cave above referred to; and there showed himself with the twelve *Vishnuvite* marks, the very prototype of Sri Ramanuja Acharyar as described in the religious books of the *Vishnuvite* sect. It may here be noticed that Manikya Prabhoo retired to the said cave whenever he wanted to show any great phenomenon.

Many resorted to the Mahatma to get relief from disease, poverty and other ills of a temporal nature. To those whom he could relieve, he would show himself; but to others, though they be very near him, he would not appear. He would also tell some that their *Karma* was a bar to their being relieved. He

accepted presents from the rich only to give away to the poor. Sometimes men who went to him to obtain relief would remain for a long time with him, even after their desires were satisfied. To such he would say—"Your mother or your wife is sorry for your long absence from home—therefore please go," or he would tell them that a particular occurrence in their house needed their immediate presence there. These people after going home would find the Mahatma's predictions true to the last word. As tokens of his favour he would present them on the occasion of their departure with bits of bamboo and fruit of the date, of which he always had a store at hand. These they placed in their *Devatarchina* and worshipped. They would never get rotten, howsoever long they may remain in their possession.

Once when he was singing along with his musicians, he suddenly stopped short and held his hands in air as if he were lifting up something. The by-standers asked him what he meant by so doing. He explained that a native ship was about to sink in a storm in the Bay of Bengal, and that the Captain made a vow engaging to pay into the coffers of the *Asramam* a specified amount of money if Manikya Prabhoo would deliver the ship from the fury of the storm. The promised amount and the date when it would be paid were given and they were recorded. These facts were duly verified when the Captain came to the *Asramam* on the date predicted with the amount foretold. Manikya Prabhoo at the time gave instant proof of the truth of his prediction by squeezing his arms from the elbows downwards and bringing down a quantity of water which, when tasted, was found to be sea-water.

A widow of the merchant caste gave out that she was about to marry Manikya Prabhoo and sent all her property to his *Asramam* and came at last herself. As soon as she came he took her into a room for five minutes and both came out again with marriage clothes on! From that time forward the widow and he lived apart, the former practising *Yogam*.

A woman rather advanced in age once came to him with a desire for children. He asked her how many she would have. She asked him for a large number, rather too many for her years. He said she would have them, and sent her away. After giving birth to a part of the number she found that as she advanced in years the labour at child-birth became more and more unbearable. She came back to Manikya Prabhoo with her complaint and said she could not bring forth any more children to complete the number originally promised her by him. He persuaded her to the contrary, but without effect. Then very reluctantly he granted her wish. She was returning home, but alas! when she reached the outskirts of the village the news of her husband's death was brought to her.

Manikya Prabhoo retired into *Samadhi* (*i. e.*, got a tomb built, went thereinto, leaving instructions to the effect that it should be closed immediately) some ten or fifteen years ago. He had done this, it seems, in two or three places! People even now make vows and have their prayers granted at his tombs. It is said that *Pranava* is always heard there, and that his disciples also receive orders from him.

Such are the facts of the life of a Mahatma from whom many in the Kristna District and the Nizam's Dominions have received incalculable benefits.

Guntur.

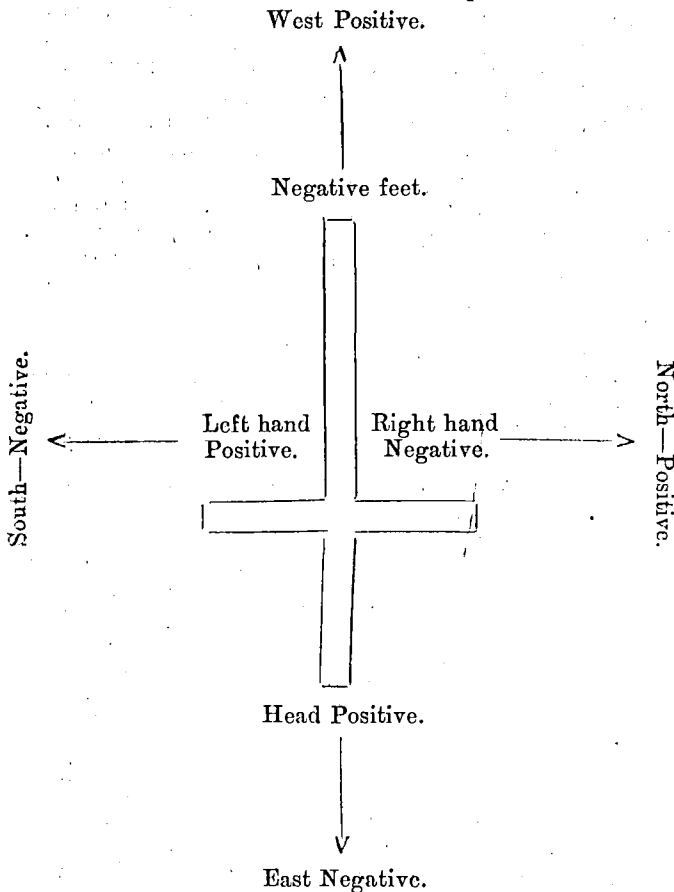
Letters to the Editor.

HOW SHALL WE SLEEP?

READING the most interesting article by Mr. Seeta Nath Ghose on Medical Magnetism, and having studied long ago Baron Von Reichenbach's "Researches on Magnetism," I am sorely puzzled, inasmuch as these two authorities appear to clash with each other most painfully—the one asserting "head to north never, under no circumstances," the other "head to north ever and under all circumstances." I have pursued

the advice of the latter, not knowing of the former for many years, but have not found the effect on my health which I had hoped for, and what is of more importance I have not found a law of certain application to humanity and bringing health to all. It seems to me on carefully reading this article that a most important point has been omitted or passed over, i. e., the POSITION OF THE SLEEPER WHETHER ON HIS FACE OR ON HIS BACK, which is the true position? This is most important, for a correct answer may go far to reconcile the two theories, which, be it remembered, claim both to be supported by facts and by experiment. I cannot conceive that a one-sided position is a natural one for man, and thus leave two alternatives. Is the true position for rest or sleep lying on the back or on the stomach? Not one word has been said as to the position in which experiments were tried on either side!

Now the one thing which seems clear in all this is that positive should lie toward negative and negative toward positive. Let us then draw a diagram and these positions will follow with these results—taking the North as positive and South as negative, East as negative and West as positive.



Position I—Lying on the back.

- A. Head to East ... Accord in all.
- B. Head to North.... { Discord—Head and feet.
 { Accord—Hands.
- C. Head to South.... { Accord—Head and feet.
 { Discord—Hands.
- D. Head to West. ... Discord in all.

Position II—Lying on the stomach.

- A' Head to East. ... { Accord—in Head and feet.
 { Discord—in Hands.
- B' Head to North.... Discord in all.
- C' Head to South.... Accord in all.
- D' Head to West. ... { Discord—Head and feet.
 { Accord—Hands.

Now from this comes some light I think on the apparently diametrical theories with their facts to support them. If your correspondent could tell us 1st, Which position did the renowned Gurga and Markandaya contemplate as the proper position for men to sleep in? 2nd, In which position did those on whom Baron Von Reichenbach experimented lie?

This is a most important question for all who value the gift of health as well as for those who would be wise. In my sojourn in southern countries I have noticed that the natives of the lower classes at least always sleep on their

stomachs with their back turned to the sun, and all animals do the same, while sleeping on the back is most risky, at least in the sun. Is not this a guide or hint as to the true position?

BRIGHTON, }
ENGLAND. }

Yours faithfully,
*** 10 ***

THE OCCULT SCIENCE AND ITS MASTERS.

To the Editor of the "Indian Mirror."

SIR,—I have read with great pleasure the review by the Editor of the *Bombay Gazette*, reproduced by you in your issue of the 24th July, of Mr. Sinnett's work, entitled *Esoteric Buddhism*. The review, on the whole, is a good one. There is only one passage to which I would take objection. The reviewer says;—"And he (Mr. Sinnett) believes in a good deal hitherto hidden from the eyes of all but very gifted and very selfish persons who knew every mortal thing, but kept the knowledge to themselves." The phrase "very gifted and very selfish persons" refers, no doubt, to the Masters of the Occult knowledge. These high personages have been styled by the reviewer as "very selfish," on the ground, perhaps, that they have hitherto not chosen to take under their tuition the world—particularly the European world—to teach them the Occult Science. The reasons for the withholding of this knowledge from the world, have already been given by Mr. Sinnett in the *Occult World*, in a letter of one of the Masters, which the author of the work was permitted to make use of in the best way he chose. Now the epithet "very selfish," would have been appropriate, indeed, had the reviewer proved to the satisfaction of the world that there were fit persons to be recipients of the knowledge, and that, in spite of this fact, the knowledge had been withheld from them by the Masters. Setting apart, for the present, the question of the past, how many are there at present who have shown themselves to be fit persons to be accepted as *Chelas* or pupils by the Masters? The preliminary insignificant sacrifices which the training as preparation for fitness for the tuition of Occult Science requires of the aspirants, there are few,—very few—to make, and notwithstanding all this, the Masters of the Occult knowledge who have never, to the best of my information, grudged the imparting of it to the world, but who, on the other hand, have ever been ready to help those that deserve, are honoured with the epithets of "very selfish," &c. "God helps those who help themselves," is a proverb of very long standing, and there is no reason why it should be violated in the case of the Masters of the Occult knowledge.

Yours, &c.,
PARMASHRI DASS, F. T. S.

BARA BANKI, }
The 25th July 1883. }

WHAT IS SAUCE FOR THE GOOSE, IS NOT SAUCE FOR A GANDER.

THE liberality you have extended on former occasions to every religionist anxious to defend his creed emboldens me to place before your readers the following case.

We are assured, as your editorial on the Colombo riots states, that the paramount power protects equally the rights and religions of all the British subjects. The *padri* is not permitted to do or say against one faith any worse than what a Hindu would be allowed to do or say against theirs. Kali, the Hindu goddess, is entitled in India to as much respect from a worshipper of the virgin goddess of the Christians, as the latter would be in her own country from a heathen paying her a visit. This is but justice which is insisted upon *virtually*. Whether it is so *actually* may be seen from the following—one fact in a thousand that could be cited.

In *The Sunday at Home*, a Missionary publication, on page 352, is found an extremely edifying confession from a Baptist *padri*, one Reverend Shoolbred, or Schoolbred—one, in short, who ought to go, properly, by the name of the *ir-reverend underbred*, for a worse bully never signed his name to a literary production. Indulging therein, in a description of his impressions while travelling through Rajpootana, and happening to visit Mugra, he went, he tells the readers, to see the temple of Kali-devi, which he was kindly permitted by the Brahmmins to inspect. After all manner of vilification and chaff, at the expense of the great goddess—the philosophical symbol of something that will never find room in his brain—

the reverend joker triumphantly boasts of the following brave exploit:—

" The goddess," he tells us, is " a most hideous and portentous female head, evidently formed of baked clay, with two staring silver eyes set on each side of a huge nose like the beak of an eagle. Much to the amazement and terror of our Mair guide and one or two others who accompanied us, I took the liberty of pulling the goddess's eagle-like beak, saying: ' Now, if she is a deity, why does she not strike one dead for such an indignity? ' " (*Sunday at Home*, May 28th, page 352.)"

I venture to assert that any Hindu could do as much—though he never would—in a Roman Catholic temple; and that he would risk as little—as regards impunity from, and divine forbearance,—with the Christian devi by pulling her nose, as the reverend risked with our goddess. I am less prepared to affirm with the same degree of confidence that the Hindu would find a like impunity at the hands of the Christians whose religious feelings he would have so outraged. Ten to one he would be dragged before a Magistrate and made to pay for the "sacrilege." Hearing daily of such insults being perpetrated upon our feelings by the Missionaries, we have yet to be told of one single case wherein a Christian was made to suffer for such outrageous behaviour with regard to our sacred images and feelings. Several attempts have been made, and the cases were in every instance dismissed for one or another reason. Why we should, nevertheless, be told, and in the face of such evidence, that our creed is protected as much as Christianity—is surpassingly strange. What thinks the Editor, who is ever ready to accuse the natives of a want of self-respect; and tells us that in most cases it is we ourselves who bring insults upon our heads owing to our proverbial "mildness" and passive indifference? Would the Brahmins of the Peeplaj Temple have done wisely to bring the Rev. Shoolbred coward before a Police Magistrate, at the risk of having their evidence ruled out of Court and the case dismissed? Editor's opinion respectfully solicited.

JEYPORE,
21st July 1883. }

NARSING DASS CHOWDRY.

EDITOR'S NOTE.—We still maintain that it is extremely unlikely that any decent Magistrate should have failed to do justice to the feelings of the outraged devotees of Kali. But the case might have been settled in a far-easier and more speedy way. Had the Brahmins of the Temple or even the "Mair guide" after the perpetration of the outrage pulled immediately the reverend Baptist's nose for it, on the very spot on which he had insulted the goddess, and without offering to him any worse or further molestation beyond nose pulling, "ten to one" he would not have repeated the offence, and it is as unlikely that he should have ever brought complaint or even mentioned this little attempt at *lev taltonis* in any missionary organ.

PROFESSOR HUXLEY AND "ISIS UNVEILED."

ONE of the articles of the May number of Macmillan's Magazine is by Professor Huxley, and is entitled "Unwritten History." It treats of the past geological history of Egypt principally, with a few remarks towards the end on its ethnology. But what surprised me most, was that the whole article might have been plagiarised from "Isis Unveiled," so wonderfully are the same conclusions arrived at. From the following paragraph, one might almost suppose, that Mr. Huxley had also plagiarised from the later numbers of "Fragments of Occult Truth" as regards past Races and Rounds. "That the Egyptians are not Negroes is certain, and that they are totally different from any typical Semites is also certain. "I am not aware that there are any people who resemble them—in character of hair, and complexion, except the Dravidian tribes of Central India, and the Australians; and I have long been inclined to think, on purely physical grounds, that the latter are the lowest, and the Egyptians the highest, members of a race of mankind of great antiquity, distinct alike from Aryan and Turanian, on the one side; and from Negro and Negrito, on the other." Now how is Professor Huxley to make one race of the Australians and Egyptians, without the aid of the submerged Pacific continent, mentioned in "Isis Unveiled?" Though great light has been thrown on nearly every subject, no information is given in "Isis Unveiled" on Southern and Central Africa, and its Negro-tribes. Why is this?

A. BANON, F. T. S.,

Captain, 39th N. I.

Ed. Note.—On the exoteric authority of Herodotus, and the esoteric authority of the occult sciences we have shown in *Isis* that the Abyssinians (though a mixed race at present) and the Egyptians were what Herodotus calls the "Eastern Ethiopians" who had come from Southern India and colonized Egypt and a part of Africa—most of them having inhabited Lanka, not the present Ceylon; but when it was yet part and parcel of the Indian continent and many more islands like Ceylon extended South and formed part of the Aryan's Lanka of the Ramayana. And though the Egyptians did not belong to the fourth race, yet they were Atlanteans whose islands perished still earlier than Poseidonis.

THE FINAL RESULT OF THE SAVAGE ATTACK OF THE ROMAN CATHOLICS ON THE BUDDHISTS AT COLOMBO.

WHAT we said about the recent religious riots at Ceylon, in the May *Theosophist*, has been fully verified now by the Report of the Commission appointed to investigate into its causes. The blame is fully due to the intolerance, bigotry and fanaticism of the Roman Catholic ruffianly mob, of the so called converts (mostly Malabarians); a fanaticism stirred now, in the XIX century, in as masterly a way by those whose dark aims it serves the best, as it used to be during the dark ignorance of the Middle Ages. The Report speaks volumes; and we leave it to the unprejudiced reader to judge whether,—as many inimical a journal insisted upon at that time,—the inoffensive, quiet, orderly Buddhists who claim but their legitimate recognized rights of free-worship in their own native island, were the instigators of the brutal scenes, or those who would willingly wipe out of this globe the very remembrance of every other religion but their own. We reprint the Report from the *Indian Mirror*, the complete copy furnished to Col. Olcott by H. E. the Governor of Ceylon not yet having reached our hands:—

The Report of the Commission (consisting of Mr. F. R. Saunders, Government Agent, Western Province; Lt. Col. J. Dunnean, Commanding 1st Battn. Royal Dublin Fusiliers; and Mr. J. H. De'Saram, District Judge, Kurunegala,) appointed to inquire into the causes which led to the riots in Colombo on the 29th March last, when a Buddhist procession, marching to the Buddhist temple at Kotahena under a license granted by the Police, was attacked by a large body of Roman Catholics, and many persons were seriously, and one mortally wounded, is published in the Colombo papers. The Commission arrived at the following general conclusion:—

"From what has been gathered during our inquiries, we are convinced that the Buddhist perahera started from Borella on Easter-day without the least intention of offering insult to the Roman Catholics, and certainly without any anticipation of a fight, and also that they carried with them nothing of an objectionable character. Much stress is laid by the Roman Catholics on the fact that a figure of Mohabama (Brahma), carried in the Palm Sunday procession, was the cause of great offence to them, and an insult to their religion; the figure, though that of a man, being, it is alleged, dressed as a woman to represent the Virgin Mary. After careful consideration we are of opinion that no such insult was intended by the Buddhists. This figure had been carried in several processions previously without the least imputation that it was intended as an insult to Christianity, and we consider the complaint of the Roman Catholics on this point groundless. We have no hesitation in stating that we believe the illegal assemblies, both on Good Friday and Easter-day, were thoroughly organized and previously arranged by the Roman Catholics, with the express intention of attacking Buddhist processions. The ringing of the church bell on the Sunday was evidently a preconcerted signal, and we think that in this matter blame attaches to the Roman Catholic authorities in allowing the bell to be rung, and in failing to show the least inclination to hand over those who rang it to justice. It appears to be recognized by all Roman Catholics that the ringing of their church bell, at an unusual hour and in an unusual manner, is a signal of danger and a call to assemble; and yet we are told that, except at one church, no control is placed over the bell, and that access is open to any one who thinks fit to raise an alarm. Such a state of things, if it exists, is clearly undesirable, and we think that in all Roman Catholic churches some sort

of control should be placed over the bell; or, at any rate, that the authorities should be held responsible when it is made the means of assembling a mob of rioters to create a disturbance. It is impossible to suppose that a body of influential Catholic priests and laymen, with their retainers and servants, could neither prevent the ringing of the bell, nor identify the persons who actually rang it; and the fact that these persons have not been handed over to the Police for exemplary punishment is, we consider, a standing reproach to the Roman Catholic authorities at Kotahena.

* * * * *

"As regards the inability of the Police to maintain order, we consider that had they been in possession of the information they ought to have had, and had the arrangements been placed in proper hands and skillfully directed, the Police force of Colombo is sufficiently strong to have been able to maintain order; but we are of opinion that after the riots had been allowed to develop, the Police were unequal to cope with the rioters, and that Major Tranchell was fully justified in calling for the aid of the military, both on the 25th and 26th March. We consider that the thanks of the Government and of the public were fully earned by the military for the prompt and efficient manner in which they quelled the disturbance, and for the discipline they displayed on the two occasions when their services were required."

THE GUILTY AND THE IRRESPONSIBLE.

[The following extracts from a correspondence between two Theosophists, may be read, perhaps, with profit by others.]

"Now, my dear Brother, I beg to ask you in confidence (I want to know for the benefit of erring widows particularly) if there is any art or medicine to subdue the animal passion or at least to prevent effects. The male Sanyasis use the gall-nut, herewith enclosed.....but females most sinfully and suicidally procure abortion. Child-marriages, ill-assorted marriages and seduction of widows, have been the cause of Brahman degeneration, and I believe the regeneration must be through Theosophic mothers and wives and not through lettered Rama Bais or by promoting mixed social intercourse.

"I want to do some good to society before I retire from its midst."

* * *

"In reply to your enquiry whether there is any art or medicine to subdue the animal passions, I beg to say that a purely vegetarian, non-alcoholic diet, if restricted in quantity, will so far diminish them as to bring them entirely under command of any rational being.

* * * * *

"But although a vegetarian diet restricted to about 6 to 8 *chitaks* of solids, rice, flour, pea, moong or urher dal, ghee, sugar, honey, fruit, vegetables, &c., accompanied by abstinence from all stimulating food, such as masoor, onions, chillies, garlic, pepper, turmeric, spices and alcoholic drinks, will reduce the sexual impulses within moderate limits, so that any reasonable being can easily control them, yet, you must bear in mind, that these desires are the joint product of body and mind, and that even the diet I advocate will not suffice to secure chastity unless the mind also be purified. If the mind is allowed to dwell on relations or matters akin to these, then despite the purity of the body the animal desires will become more or less ungovernable. It is therefore essential to keep all thoughts in regard to such matters out of the mind, and this can only or can best be done by giving the mind full employment of another kind. In a word, if you desire to reclaim those whom you are pleased to call your erring countrywomen, you must, besides insisting on a pure unstimulating diet, educate and teach them—give them mental employment and raise them from the *status* of animals to that of rational and intellectual beings.

"But, please, don't write to me about your erring countrywomen,—who are altogether more sinned against than sinning. It is you, or your countrymen who err and who are the persons really to blame for any slips of the weaker sex. Not only does your opposition to widow remarriage, which is clearly authorized by the Shastras, tend in a climate like that of India to unchastity, but by refusing or neglecting to develop and cultivate the minds of your women, you retain them in the position of animals and are directly and distinctly responsible for all the sins into which they are led by their animal instincts.

"Some of you think that by living, yourselves, chaste lives and otherwise raising your own mental and moral status, you will attain *moksha*—but I warn you that it is not so. That *karma* covers all the effects of all your acts and omissions, and that each and all of you who aid to maintain and keep in force wicked and

injurious customs, which result in impurity and sin in the persons of your weaker fellow creatures, will most assuredly share in the reflex vibrations, of those evil things.

"It is all very fine for you men to reprobate the unchastity of your poor, untaught, childlike sisters—they at least, even if they do in their ignorance sin, suffer for it here. But you—you who by your supineness in this most vital of all questions, by your prejudices or selfishness, are the real source of all this evil—are you, think you, to get off scotfree? Believe me this is not how the universe is arranged—this may be *human*, but it is not *divine*, justice and all this evil blots its inevitable stain on your KARMA and, although you escape here, you will elsewhere pay to the last jot the penalty for that sin of which you are in reality the origin and cause.

"Do not deceive yourselves—the *Karma* of the most unchaste of your untaught, semi-animal sisters, will be a protecting angel, compared with the retributive demon, that will scourge you, pure living, highly intellectual Brahmins who through indolence, selfishness, prejudice or what not, aid to keep in force a monstrous system which as a necessary consequence leads the poor women too often into the mire of sensuality.

"Let each who does not resolutely stand up against this system, which degrades half the children of his motherland to the position of animals, remember that his *karma* shares all the *animality* that results, and when he pretends to lament over the depravity of his injured sisters, take to his heart the answer of the prophet to David, 'Thou, art the man!'

"As for your question as to whether there is any art or medicine to prevent pregnancy, I confess I am surprised that you should have put such a query to me. I must distinctly decline to discuss any such matter. It is not to *hide* sin, but to eradicate it that you should strive, and any such compromise, as you seem to contemplate, can only intensify the evil.

"If you really want to do some good to society, come out boldly and tell your countrymen, that in this present era of human progress, purity and virtue can only flourish, beneath the sun of mental culture, and that if they seek a posterity worthy of Aryavarta's ancient glories, they must cease to degrade the better half of the population to the level of animals—they must educate and elevate the mothers, that are to be, of that posterity."

H * * *

THE ETHICS OF THEOSOPHY.

THOUGH several thousand miles from the seat of your labors, it is not a difficult matter to see that you are in the "Church militant" rather than "triumphant." Misrepresentation from without, misinterpretation within the fold. It seems to me that the greater danger is from the latter cause. My budget of information is the pages of the *Theosophist*, as I very rarely see a single member of the T. S. The difficulty seems to arise from a misconception of the meaning of the word Theosophy, and many who have outgrown the old creeds, and are inclined to sneer at all creeds, turn to your society out of mere curiosity. They are simply *phenomena hunters*. They say "show us a sign" and we will believe, and they seem to believe even when favored by the *Mahatmas* that true wisdom can be tacked on to one like barnacles to a ship. Clearly and repeatedly has it been set forth in the *Theosophist* that Theosophy is a *life*, not wonder-working, nor even a belief, nor intellectual acquirement, but an entire regeneration of the whole man.

The powers of the *Adepts*, nay, their very existence, is a matter here of secondary importance, since we are plainly told that they do not exist for the unregenerate. What man or woman can be helped in the *Divine Life*, by cutting off a poor Chela's fingers who is be-deviled into an experiment; which, no matter how it may result, will advance the beholder no more in The Path, than a feat of Jugglery? Simple mental greed is little better than any other form of gluttony; one may pile up facts and witness wonders till the "day of doom," and still be as uncharitable, intolerant and unregenerate as ever. But little "learning" is required to assist one to "deal justly and walk humbly," yet no amount of worldly wisdom will take the place of that little. How many of us poor mortals can even realise the bare fact of subjective existence, and how many of us, when getting rid of this objective body, and its conditions, and born into the subjective will be any better than the maimed, puny, anæmic, scrofulous waifs, born into this world, with an inheritance of pain and suffering, and a premature departure to another. We are plainly told that this world is a gestation-state, and that the next life or condition, will be the net result of this, turned *inside out*, to speak crudely. The basis of all great religions and philosophies set forth the same doctrine, and that nothing but right living *here*, can help us *there*. Now how much can sight-seeing, or all the phenomena imaginable help one, more than money-getting, or fame-getting? Do

not all these pertain to this present objective existence; nay, do they not prevent the very condition aimed at by leading astray, or dwarfing the spiritual faculties? In vain has man been told for ages, "*Know thyself*." How many of us want to know ourselves, how many dare know what an hour of retrospection will reveal to the best of us, ordinary mortals, the emptiness or rottenness, and yet what else remains when we shuffle off this mortal coil? What every man needs first, is to FIND HIMSELF, and then to take an honest inventory of his subjective possessions, and bad or bankrupt as it may be, it is not beyond redemption, if *we set about it in earnest*. It requires neither oracle nor miracle to do this; but it requires a *strong will to keep at it*, and the will that is strong enough to do this, may find itself capable of doing more than it had imagined. There are many helps, but one worker only, in this vineyard. Men have been deceived and deluded long enough; they must break their idols, put away their shams, and go to work for themselves,—nay, there is one little word too much or many, for he who works "for" himself had better not work at all, rather let him work himself for others, for all. For every flower of love and charity he plants in his neighbour's garden, a loathsome weed will disappear from his own, and so this garden of the Gods—Humanity—shall blossom as a rose. In all bibles, all religions, this is plainly set forth,—but designing men have at first misinterpreted and finally emasculated, *materialised*, *BESOTTED* them. It does not require a new revelation. Let every man be a revelation unto himself. Let once man's immortal spirit take possession of the temple of his body, drive out the money changers, and every unclean thing, and his own Divine Humanity will redeem him, for when he is thus *at-one* with himself, he will find himself *at-one* with all, then shall he see and know, the "builder of the temple." Why should he care for miracles and wonder? He will be a miracle and a wonder-God manifest in the flesh.

It seems to me that the desire to witness and then to be instructed how to be able to perform wonders is a dangerous rock to the theosophists, and will land them where the vicarious atonement lands thousands of its believers, followers of the "Man of Sorrows," professing love and charity, and yet robbing widows and orphans, and grinding the face of the poor; hard-hearted, hard-fisted, though often rich and prosperous according to worldly standards. And so a witch might ride a broomstick through the air, or a devil fly feet first to the moon, and be witch or devil still. What we need most and first is tolerance, charity, and loving kindness, a *brotherhood* that is not a sham, and a life or an unceasing striving towards a life, that shall lift man from the animal towards the spiritual plane, and enable him to claim his birthright. The reticence of the "BROTHERS" and their unwillingness to exhibit their powers teaches the same lesson. Occult phenomena have their uses, but there are a thousand men who would walk ten miles to see a so-called "miracle," who would not cross the street to relieve the distress of a brother or an outcast, and who, when they have seen the latest or last wonder, will turn from "*Theosophy*" to the next novelty. Let us have magnetic cures like those performed by Col. Olcott, the relief of pain and misery! Let the strong heal the weak, the rich assist the poor, the wise inform the ignorant, that, and no less, is *Universal Brotherhood!* the true THEOSOPHY.

CINCINNATI, }
U. S. A. }

J * * * D * * * B * * *
F. T. S.

REASON AND INTUITION.

Om, amitaya! measure not with words
Th' immeasurable; nor sink the string of thought
Into the fathomless. Who asks doth err;
Who answers errs. Say nought.—(*Light of Asia*.)

ALLOW me to express my sincere gratitude for the kind answer you gave to my questions about "Devachan" in No. 44 of your journal. As usual I received what I believe to be the correct answer to my question by mental impression, before I saw it in print; but the misfortune with me and with others is, that in our present state of existence our intuitional powers are so little developed as to be unreliable, and the information which we receive through them has to be confirmed by reason, before it can be accepted by the mind. To get above the plane of mere physical perceptions, without getting lost in the labyrinth of a misleading imagination, has been the main effort of my life. How to accomplish

this is the all-absorbing question, for a solution of which we must look to Theosophy, the newly arisen star of the East.

"The ways of Heaven are dark and intricate,
Puzzled with mazes and perplexed with error;
Our understanding searches them in vain."—(*Addison*.)

I had once a conversation with the renowned Jesuit, Pater Wenniger, about spiritual matters, and after proving to him, that his arguments could not be accepted, because they were contrary to reason, he finally said, "If our reason conflicts with our faith, let us imprison our reason and stick to our faith." This silly answer of course ended the conversation; but it now appears to me, that if we substitute the word "intuition" for "faith," (which perhaps amounts to the same thing) his answer may have some truth in it after all and seems to agree with the above poetical quotations.

In this conflict between reason and intuition the only way out of the difficulty seems to lay down the rule, that we should not follow the dictates of our reason, if they conflict with our highest intuitions, and that we should be careful before we accept as intuition that which is not confirmed by our reason, and which may be after all only a morbid imagination running wild.

The average American or European is unable to decide,—when his reason and his intuition contradict each other,—which is right.

He may look to physical science, her answer will be a laugh and a sneer; he may look to Theology and ask for bread, but he will receive a stone, for Theology cannot give what it does not possess. In despair at last he will fly to the camp of the Spiritualists; but they, ostrich-like, will hide their heads in the sand, fearing that the troublesome questions of the new-comer might disturb the beatitude of their fool's paradise.

Under these trying circumstances there is nothing left for us poor mortals to do, but to look to our great Masters in the East or to you, their representative, for information and light, and although we are loath to accept the dictum of any one as infallible, still the teachings contained in the *Theosophist* conform not only with our reason but they are also identical with our highest intuitions and can therefore only be accepted as the *Truth*.

The above reasons, I hope, will serve as an acceptable excuse for my trespassing upon your valuable time, and perhaps you will permit me to say in conclusion a few more words about "Devachan." I need not mention that my remark about the harps and palm leaves in the Christian heaven was only used as a metaphor, and that I have no more desire of meeting any long faced saints in heaven, than I have of enjoying their company on earth; but what I understood "Devachan" to be, is an entirely subjective state, a dream in which our imagination performs wonders and creates images, which the poor fool in Devachan takes for realities.*

According to this the good christian in Devachan would really wave imaginary palm leaves, the Turk would be surrounded by lovely but imaginary houris; while Guiteau on his arrival in Devachan would probably shake hands with his imaginary (but to him real) partner who inspired the murder, and obtain the thanks of the "Lordy" for his meritorious deed.†

After a while the sixth principle commences to act, and under its tuition the spirit rises to higher planes of thought, which of course are creating new subjective realities, until finally the process culminates in a condition of spirituality, in view of which the wings of our imagination become paralyzed and the mind of the intrepid mortal convinced of his inability to fly to such heights, in deep humility returns to earth.

I do not know, whether this view is correct or not, and I look to a continuance of the "Fragments" for further light.

June 16th,
GEORGE TOWN, COLORADO. } F. HARTMANN, M. D., F. T. S.

* Let us hope that the three articles following some new objection to Devachan in the last number will finally settle the question at rest. We draw our esteemed Brother's attention to it.—*Ed.*

† It is to be feared that Guiteau will have little chance of getting acquainted with the Devachanic state. He and his "partner" will meet in *avitchi*, if not in a still more disreputable place.—*Ed.*

A SPELL.

In ghostly dreams I go to thee,
 It is such strong reality,—
 That when I open wide thy door,
 And walk across the moonlit floor,
 I turn my face, my eyes to hide,
 From th' fitting shadow by my side,
 A shadow I have learned to dread,
 As I hurry on with silent tread.
 Near, and nearer to thee I come,
 It is for this I leave my home ;
 A chain invisible draws me here,
 An eerie something which I fear,
 With mocking smiles thou wait'st for me,
 Leaning forward triumphantly,
 With arms outstretched and eyes ablaze,
 Mine held to thine with powerful gaze.
 With the secret spell that is begun,
 As the subtle web is being spun,
 I know my soul is almost won,
 "O Heaven!" I cry, "O Powers that Be!"
 My strong one's in Eternity,
 Set me from this darkness free,
 And break the bond that fetters me,
 An answer comes mysteriously.
 I feel a wave of air so cold,
 Tremblingly my breath I hold,
 For a shape is formed, and an angel stands,
 To take me by my willing hands ;
 A sense of rest and blessed peace,
 Steals o'er me at this strange release,
 While led through paths before unseen,
 Of blossoming flowers and slopes of green.

ELLA BURR McMANUS.

HARTFORD, CONN., }
 U. S. A. }

We regret that this month the *Theosophist* was un-
 expectedly delayed. But a sufficient excuse will be
 found in the fact that it contains forty-eight pages, *i. e.*,
 we give two Numbers for one, since we promise but
 twenty-four pages. Our respected brother, M. R. Ry.
 T. Subba Row Garu, who has answered some of the ques-
 tions of the London *Theosophist* concerning the points
 raised in Mr. Sinnett's new Book, *Esoteric Buddhism*,
 which has created a great stir in the intellectual world—
 especially the European—had to cope with various diffi-
 culties in collecting the materials for his replies. The
 most important portion of his article we are obliged to
 keep over for the next Number, for want of space and
 time. We have already been late and we do not wish
 to keep our subscribers in suspense any longer.

DAMODAR K. MAVALANKAR,
 Manager.

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

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

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

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TO

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MADRAS, SEPTEMBER, 1883.

No. 48.

THE PRESIDENT'S SOUTH INDIAN TOUR OF 1883. LOCAL REPORTS.

THE tour of the President-Founder virtually closed with his Lecture of the 27th ultimo to the Anglo-Indian public at Ootacamund. Beginning with his departure from Madras in the steam ship *Dorunda* (7 letters) on the 27th of June, for Colombo, it has embraced all the chief portions of Southern India, and occupied 62 days, of which 4 were spent at sea and 16 at Colombo. Since leaving home he has investigated the grievances of the Ceylon Buddhists, visited four old Branches, founded seven new ones, discussed with many of the chief Pandits of South India, delivered seventeen lectures and public addresses, to not less than forty thousand people, and given mesmeric treatment by passes, water and oil, to about five thousand patients as roughly estimated. Some of his cures have been as strikingly phenomenal as any of the Bengal-Bihar tour, including four restorations to the use of speech and many more to that of hearing. And this, despite the heat, the fatigue of hard journeys, broken rest, and constant contact with crowds. A very remarkable feature of this South Indian circuit has been the popular enthusiasm with which the President has been everywhere greeted. The impression seems to have gained universal currency that he is a true friend of the Hindu people, and their gratitude has taken form in the giving to him of such honors as the national customs reserve for important personages. Processions have been organised, temple elephants have been made to trumpet for him their salutes, and temple bands to play religious airs; the Brahmins have met him with their *prasadas* of coconuts, limes, sandal paste, betel leaves and red powder, and chanted appropriate hymns from the Vedas for his welcome. But of all the tokens of the national brotherliness of feeling none has been so marked as the admission of Colonel Olcott to the inner precincts of all the most sacred temples that he has visited in his circuit. He has addressed swarming multitudes in the temples of Srivilliputtur, Sreerangam, Negapatam, Combacorum, Mayavaram, and Cuddalore, and preached the old Aryan Philosophy from the platform of the Bull Colossus in the splendid shrine of Tanjore. In view of all these demonstrations of joy and affection, how amusing it is to turn back to the record of 1881, and read the false reports circulated by the missionary *Devadutas*, that the Tree of Peace—now formally entitled *КАЛПАКА ВРИКША*—planted by the President and a Committee of our Colombo Buddhist brothers, had been uprooted by the indignant Brahmins, and that we were making by stealth a Buddhist propaganda!

It cannot be denied that Colonel Olcott found himself much exhausted upon reaching Ootacamund, nor that his Guru's imperative order that he should take some days of rest was uncalled for. It is probable that he will be in the Nilghiris about a fortnight. On his way down he is to visit Coimbatore and Pondicherry to organise new Branches, and will then take up his second circuit from Madras to Bombay, taking in Hyderabad, Bellary, Adoni and other stations on the way. Exact dates will be given later on. Following are the local reports from stations visited after leaving Tinnevely:—

COLONEL OLCOTT AT TREVANDRUM.

At the earnest invitation of some respectable native gentlemen of Trevandrum, Colonel Olcott, President-Founder of the Theosophical Society, arrived at Trevandrum at 10 A. M. Sunday, the 22nd July. He was received by a select company of native gentlemen at the 3rd mile-stone from the Trevandrum Fort, and was conducted in a horse carriage to Mr. Vedadrisadasa Moodeliar's bungalow at Vallayambalun,—an edifice commanding a very good scenery, and well fitted for the residence of the worthy Colonel. Here he was enthusiastically received by a large number of people who were waiting at the bungalow. There were several educated gentlemen among them, and they were one by one introduced to the Colonel. The whole of the day was spent in receiving visitors. In the evening the Colonel visited the Museum and other places of interest in the town.

On Monday from 8 to 12 A. M., he was engaged in treating patients by means of mesmerism. Though there was no sensational case, many of those who received treatment felt immediate relief.

In the afternoon the Colonel paid visits to Their Highnesses, the Maha Rajah and the Eliah Rajah, the Resident and the Dewan.

From 6 to 8 P. M. that night was the lecturo. There was a large concourse of people assembled. His Highness the Eliah Rajah, His Highness the First Prince, Their Highnesses the Junior Princes and the Junior Koilthambooran and almost all the native officers of State were present. Mr. Prince, High Court Vakeel, presided. A more oratorical, a more interesting and instructive *extempore* disquisition never dropped from the mouth of any man at Trevandrum to the best of our knowledge. In the soundness of his arguments, in the rhetoric of his language, in the vivid delineation of his wide and variegated experience, he shone forth brilliantly and excited the earnest and sincere applause of his audience. On Tuesday from 8 to 12 there was mesmeric treatment. The crowd was very great. One case of dumbness was cured. In the evening eight native gentlemen were initiated. As no Branch Society was formed, a Committee consisting of three members, one of them being the President and the other the Secretary, was appointed to look after the Theosophical work of this station.

At 8 P. M. the Colonel left this to return to Tinnevely.

P. GOVINDA PILLAY.

AT SRIVILLIPUTTUR.

According to an invitation, Colonel Olcott reached this station at 6 A. M. on Sunday the 29th ultimo. He was met at a short distance from the town by numerous people, among whom were the Zemindars of Sivagiri and Settur, and most of the officials and other respectable residents of the place. The Nachyar Pagoda elephant, flags and a band of musicians that had then arrived for the Pagoda festival, led the procession into the town amid shouts of joy and welcome to the learned Colonel. The venerable gentleman was honored with large garlands of fragrant flowers. So many and heavy were they that it was surprising how he could bear the load, all the way. He was led to the "Public Library Building," which had been prepared for his residence. Soon after the Colonel had entered the building, followed by a large and mixed crowd of people, the music ceased and every one was seated. Then a Sanscrit Pundit, Krishnamachari, who had composed a few stanzas in honour of the distinguished visitor, recited them, while Tahsildar Anantarama Iyer explained their meaning to those present. The Colonel expressed much pleasure for the kind reception given him, and the welcome in Sanscrit verses. He then addressed the anxious crowd before him. He described the dignity and importance of the Sanscrit language in which the Pundit had composed his stanzas. He pointed out how that most ancient, divine and melodious language of the Religion, Philosophy and Literature of the motherland of our Aryavarta's Rishis, was the very soul, the life and essential spirit of Hinduism; while page-das, and other external symbols with the rest of the superstitious of the succeeding ages, formed but its material body—its *Sthula Sariram*—doomed to decay and annihilation. He then drew our attention to the advisability and the absolute necessity of encouraging by all possible means the study of Sanscrit literature, to furnish the rising generation with the only key to the clear comprehension of the manners and customs of our Aryan forefathers. They—he added—knew more in their days than now do the Bains, Mills, Spencers and a host of other modern philosophers, who brag of a most perfect exact knowledge; while, in truth, they comprehend only the less important portions of it; namely, the material, or mere visible part of the Universo, groping in the dark and making no better than guesses as regards its other and higher part.

Attar and pan supari closed the first meeting of the day. The crowd withdrew to allow the Colonel some rest after the fatigue of the previous day. But rest for the indefatigable Colonel was so much rust. In less than two hours, he had again placed himself at the disposal of visitors, who were thronging about the building. With that affability that so becomes his grand mission, he received each person with extreme kindness and courtesy. To each he had a good word to say, an excellent advice to give, a fit exhortation to make, in answer to the longing of his inner nature after the only eternal and immutable truth, underlying the vain shadows and superstitions of this world. Each found a fit opportunity to imbibe—as did also patients of all sorts, while he treated them, his healthy vitality—a spirit of lofty and pure morality calculated to improve and elevate one's own moral and spiritual nature.

In the evening, after returning the visits of the Zemindars of Sivagiri and Settur, the Colonel proceeded to the *Mantapam* in front of the Pagoda in Madavaroilagam to deliver a second lecture. A large crowd of people assembled to hear the lecturer, whose reputation had preceded him, and who attracts all to his ennobling and edifying ways of thinking. There were present again the Zemindars above mentioned, and numerous other people. M. R. Ry. Tiruvirarayen Raja, Deputy Collector, was voted to the chair. He introduced the Colonel to those present, and drew their attention to the valuable words of advice of the orator who had come to give them to us. That this lecture was delivered under the eye of the Deity,—placed opposite the lecturer—seemed to add solemnity to the obligation of all to realize the superior importance of the Hindu Religion and Philosophy and strive to promote a perpetual love for both.

The lecture lasted about an hour. The Colonel again impressed upon the audience, in persuasive and eloquent sentences, the importance of the Hindu Philosophy; of the secrets it contained with regard to the nature of man—as he was, is, and is to be. How strong and solid must be the foundations of the Hindu religion, he remarked—that had withstood the vicissitudes of several thousands of years, eternal and unchangable amid numberless generations of men and the incessant strifes, amidst the crumbling of monarchies and anarchy, the rise and fall of various other religions! He pointed to certain debasing and corrupting influences of the so-called modern civilization; to the contemptible manner in which some educated Hindus, instead of supporting the dignity of their own religion, will support the spread of a system which they do not favour, yet which they suffer, for selfish purposes of their own, in utter disregard of the fact that it affects most injuriously their children. Centering all their thoughts on the pursuit of official appointments and places under Government, they now ignore the noble virtues of old, once so prevalent in their motherland, of living happy in themselves and in the happiness of their fellow-creatures. He invited all the well-to-do people of the town to render every aid possible, toward the permanent establishment of a Hindu school at present just struggling here for existence, through the most laudable exertions of certain Hindu youths, who are left to fight out alone and unhelped the cause they have taken up.

The meeting then dissolved. The following morning, from 8 to 12 A. M., the Colonel was engaged in treating patients. The number of these was very large, and it was with difficulty that they could be persuaded that only a select number could be treated, in the three or four hours at his disposal. About 15 cases were selected and of these six were dismissed as being diseases beyond cure. Those treated were cases of interior pains, blindness, deafness, brain disease, and nervous debility. Relief was in most cases but slightly perceptible, though the patients treated, generally concur in the opinion expressed by the Colonel, that repeated treatments for a certain term would effect permanent cures. The treatment was explained in each case to certain respectable people there present; they found his manner and method, extremely interesting, and confessed that the instructions respecting health and disease, were of eminent practical value for all. A study of Mesmerism and Animal Magnetism will, it is hoped, be undertaken by some of the Members of our Theosophical Society.

In the evening, the Colonel distributed prizes awarded by the Zemindars of Sivagiri and Settur to the boys of the Hindu School recently established. He then addressed a few words of advice to the boys and asked them to respect the ethics of their own religion, and not be led away by the teachings of any other religion without careful research. At 7 P. M. he invited those who wished to join the Parent Theosophical Society to meet together to form a Branch.

The Members met at once, and after a few words as to the objects and aims of the Society, the Colonel proceeded to initiate the new candidates.

A Branch Society was thus opened under the name of the "Nachyar Theosophical Society," of Srivilliputtur. The Colonel left this place at 11 P. M. for Madura by bullock bandy.

Srivilliputtur, }
13th August 1883. }

T. KRISHNA ROW,
Secretary.

AT MADURA.

Col. H. S. Olcott, President-Founder of the Theosophical Society, went on the 31st of July to Madura, where a Branch Society was formed last year by our indefatigable friend and brother, M. R. Ry. S. Ramaswamier Avergal, F. T. S., of Tinnevely.

At Madura the reception of the President-Founder was most cordial. The following address to him will be here found very interesting:—

Address of the Inhabitants of Madura, read to Col. Olcott on his arrival to that City.

TO COLONEL H. S. OLCOTT,

President of the Theosophical Society.

SIR,—We, the undersigned inhabitants of Madura, beg to welcome you in our midst with feelings of the sincerest gratitude, and a deep sense of the high obligations under which Madame Blavatsky and yourself as Founders of the Theosophical Society have laid our beloved mother country.

We cannot too highly admire the active benevolence and self-denial involved in giving up one's home and country, relations and friends, and the advantages of a high social

position among them, in short every thing that ordinary mortals hold dear, for the acquisition of spiritual truth and the regeneration of our once glorious country. It is a rare phenomenon to see persons of your erudition and position devoting themselves so unselfishly to the grand object of the moral, intellectual, and spiritual reformation of India so justly called the "Motherland of Nations."

In welcoming you, we earnestly wish that your life-inspiring presence here may advance the noble cause of Theosophy, and extend the sphere of its beneficial influence, besides infusing greater earnestness and vitality into its local members.

MADURA,
31st July 1883. }

We beg to remain,
Sir,

Your most obedient servants,

S. Subramaniam.
V. Coopposawmy.
V. Subramani Ayar.
R. Ramasubbier.
Nilakanta Shastri.
Gopaul Krishnaier.
T. Subbaiyer.
J. V. Kristnasamiah.
J. Narainasamy.
S. M. Kristna Row.
A. Damothara Naidu.
A. Cuppusawmy.
A. Sreenivasa Row.
R. Sabramanya Ayar.
A. Ramalingum Pillay.
J. Johnson.
N. Balaguru Naidu.
M. Subbiah.
Chokalingam.
John French.
C. Subramanian.
R. Venkata Ramiah,
S. Kristnasamiah.
J. Ramakristnah.
C. Subramania Shastry.
V. Venkata Ramiah.
M. S. Sundram Aiyar/
Cundasawmi Moodelli.
A. K. Manicka Moodelli.
Krishniah.
Sawminada Pillai.
Sanurdes Pillay.
C. Venkatasawmi.
S. Kesava Iyar.
Venkataramiah.
C. Sundra Row.
Minakshi Sundaram.

S. Narayana Chari.
Rungasawmy Ayer.
C. S. Iyalu Naidu.
T. Subbier.
Govindasawmy.
C. Venkatavartha Row.
R. Subbiah Chetty.
N. Sundramiah.
K. Sandaram.
Venkataramiah.
J. Sannasya Pillay.
S. S. Subbramanian.
Jagatheeswar.
S. Sankarasubbier.
A. Saminatha.
A. Ramalingum Pillay.
M. Sadasivan.
T. L. Muthiappen Pillay.
S. Sundram.
R. Mullinujaa Ayer.
S. Sundraraghaviyar.
Cathalingam Pillay.
G. Kristna.
Venkatasamy Naidu.
Ramasawmy
V. Kristnasawmy.
T. Subramny Iyer, Pleader.
S. Kalyanaraman.
P. S. Gurusmurti.
S. Muthuthorasawmy Tevar.
Iyam Pillai.
T. Ragunathy Iyar.
N. Narasimha Chariar.
A. Narayanasamy.
N. Soondara Iyer.
P. Narayana Aiyer.

On the 1st of August, the next day of his arrival, Col. Olcott lectured in the great sculptured Hall of the old Naick Palace, to two thousand people. He began speaking from the stone platform under the great dome of the Rotunda in the Palace where His Royal Highness the Prince of Wales held his Durbar, but the noise of the large crowd was so great that to save his throat and lungs he stopped; and the meeting adjourned to the Hall mentioned above. Guards at the door kept out the rabble and let in only the more respectable classes. The lecture was a great success.

On the morning of the 2nd, the President healed the sick for four hours and made sundry cures. Then new applications for membership began to pour in. After initiating the new candidates and passing a day more at Madura, Col. Olcott proceeded to Negapatam. The following was the programme of the remainder of his Southern tour:—

Arrival.	Names of Places.	Departure.
Aug. 4 Saturday	Negapatam	Aug. 6 Monday.
" 6 Monday	Trichinopoly	" 10 Friday.
" 10 Friday	Tanjore	" 13 Monday.
" 13 Monday	Combaconum	" 16 Thursday.
" 16 Thursday	Cuddalore	" 19 Sunday.
" 19 Sunday	Chingleput	" 21 Tuesday. for Ootacamund.

V. COOPPOSAWMY IYER, M. A.,

MADURA,
3rd August 1883. }

Acting Private Secretary
to the President-Founder.

The last letters received about, and from, our President speak of his

RECEPTION AT TRICHINOPOLY.

"These are not receptions but ovations that he is receiving: they have every feature of a first-class triumph—elephants, flowers, music, durbars, crushing crowds at his lectures, the bungalow thronged with the sick and the curious, frequent cures of a sensational nature, branches formed at each place, of good men, &c., &c.

"Yesterday a lecture to the English-speaking public was announced, but when the President got to the Town Hall, not only was it packed to suffocation—I mean that, for he nearly suffocated upon entering and at once retreated to the open air—but the large compound was also filled. Col. Olcott found himself obliged to mount to a coach-man's box and to make a short speech to the throng, inviting them to meet him that evening in the Sreerangam Temple at 6 p. m. . . . He is going there now, and he will certainly have to speak to six or eight thousand persons. This morning he treated and prescribed for about 15 sick patients. He made a dumb man talk, two deaf men hear, a girl of 8 who was helpless in the legs, to walk, a man to raise his long-paralyzed arm like the other one, &c. &c. As for back-pains and joint-pains, and limb-pains, they were cured by the dozen."

AT MADURA.

(Official Report.)

IN compliance with an invitation to visit Madura, given by the members of the Madura Branch, Col. Olcott arrived at the Madura Railway Station on the afternoon of the 31st July. The Secretary of the Branch, accompanied by Mr. Gopalakristna Iyer, B. C. E., Assistant Engineer, and two other respectable gentlemen of Madura, met the President-Founder at Virudupatty, and escorted him to Madura, the Railway Station of which was adorned with plantains and festoons of mango leaves. There were waiting on the platform to receive the Colonel, Mr. T. Ganapaty Iyer, our highly esteemed Sub-Judge, Mr. P. S. Gurumurthi Iyer, B. A., B. L., District Munsiff, Messrs. S. Subramania Iyer, B. L., V. Subramania Iyer, B. L., R. Ramasubbier, B. A., B. L., R. Venkateswara Iyer, B. A., B. L., A. Narayanaswamy Iyer, B. A., B. L., and a host of other officials, vakils, school-masters and other respectable inhabitants of the place; and this, although it was an office day. The boys of the Native High School had a half-holiday granted to them to enable them to get a sight of their "White Guru." As soon as the Colonel landed, flower garlands were respectfully presented to him, and a short address of hearty welcome signed by upwards of seventy of the leading inhabitants, was read out by the Sub-Judge. The Colonel warmly thanked them in reply and expressed a hope that his acquaintance with them might lead to good results. Our Sub-Judge then conducted him to his carriage and drove with him to the neatly fitted up and tastefully decorated bungalow prepared for him in Mr. S. Subramania Iyer's compound. *Thoriums* were hung up at intervals across the road from the Railway Station. A number of spectators crowded the road on each side to get a sight of the renowned champion of Aryanism. A long line of private carriages came behind the Colonel's. Almost all the leading gentlemen who welcomed the President-Founder at the platform, followed him to his quarters, eager to listen to what he might say, and with brief intervals they kept on conversing with him till sundown, when the Sub-Judge took him out for a drive, to show him the grand palace of Tirumal Naick and the picturesque scenery of the Teppakolam tank.

The next morning, on the invitation of the Temple Committee, the Colonel visited the ancient, rich, and far-famed pagoda of Meenakshy, with its costly jewels and silver and gold vehicles, which were exhibited to him. The Pandara Sannadi of the place met him in grand fashion at the gate of the temple, hung flower garlands round his neck, and complimented him on the disinterested zeal which had brought him from the far West for the restoration of the sinking fabric of Aryan morality, Aryan religion, and Aryan philosophy. He showed him the Puranic paintings on the walls round the sacred tank in the temple, some of which represented the "miraculous," or rather mesmeric cures effected by the sages of olden times. After spending about a couple of hours in seeing the rich sculpture, the gold-plated domes, and the costly jewels and vehicles of the temple, he returned to his quarters.

On the evening of the 1st instant, Col. Olcott was escorted by the Sub-Judge to the Durbar Hall of Tirumal Naick's Palace, there to deliver a lecture to the educated Hindus. But the Hall, spacious as it is, soon got over-crowded with thousands of people. The European Assistant Collector and a number of Eurasians were also present. The Sub-Judge in a short speech introduced the Colonel to the audience, and the lecturer of the evening got upon the royal platform to speak. But so large was the gathering that, after a few minutes, he was unable to go on despite his sonorous voice, owing to the continual rush of new men pressing on the outer ranks of the crowd, the better to hear the lecture. At the suggestion of some of the leading gentlemen, he then retired into the adjoining grand Hall of the Palace, which now accommodates the District Court, and is probably the most richly decorated and imposing palace chamber in India. With the aid of the Police Inspector and a number of Constables, the surging crowd was kept out and a select three or four hundred alone of the English-knowing gentlemen were let in. The Colonel then resumed his able lecture and addressed a standing audience very eloquently for upwards of an hour, vindicating the vast antiquity and the immense superiority of Aryan religion and philosophy, and alluding to the corroborations given to it in our own modern days by the researches of Mesmer, Von Reichenbach, Buchanan, Zöllner, and Crookes. The audience was all breathless attention, and so strong is his "personal magnetism," every word of the earnest lecturer seemed to send a thrill through every Hindu heart. Between 8 A. M. and 1 P. M., on the 2nd and 3rd instant, the Colonel devoted himself to the benevolent task of curing the sick by mesmerism. He laid his hands on about 27 patients, in some of whose cases there was perfect cure, and in others of a more chronic character and requiring a longer treatment, temporary relief.

The most remarkable cures were three cases of deafness, one obstinate case of chronic rheumatism of the spinal column of 9 years' standing, that had long defied the skill of the medical faculty, and two cases of paralysis—one of the middle finger of the left hand, and the other of the whole of the left hand. In the last case the cure was effected in five minutes. On the 2nd and 3rd instant meetings were held for the initiation of applicants for membership and a good number of the leading gentlemen of the place previously not Theosophists, were admitted in due form as members of the Society. Colonel Olcott left Madura for Negapatam by the 7-50 P. M. train on the 3rd instant amidst the deafening cheers of the respectable inhabitants of the place, who had collected together at the Railway Station to see their beloved friend off.

V. COOPPOOSWAMY IYER, M. A.,
Secretary.

MADURA, 10th August, 1883.

AT NEGAPATAM.

THE Railway Platform of our station was unusually crowded on the morning of the 4th instant, all the *élite* of the town having turned out there for the purpose of witnessing the arrival of Colonel Olcott to Negapatam and giving him a hearty welcome to that place. For two or three days previous, expectation was rife among the native community, invitations having been issued for the occasion, and tickets nearly 500 in number having been distributed for admission to the hall where the Colonel was expected to lecture. When the train was in sight, the local band which had been engaged for the occasion began to play, and when the carriages were drawn up before the platform, the rush to the 2nd class compartment occupied by the Colonel was something painful and furious. The local Munsiff and one of the leading pleaders received the honored visitor, presented him with garlands, and escorted him to a beautiful carriage and pair which was waiting in readiness to drive him over to a spacious bungalow which had been fitted up for his reception quite close to the Railway station. The bungalow presented altogether a very gay appearance, having been festooned with wreaths of leaves and flowers. On either side of the entrance there were rows of standards with banners flying, and over the threshold were the words expressive of the genuine sentiments of the townsmen, "WELCOME TO COL. H. S. OLCOTT." When the townsmen and their respected guest reached the front hall of the bungalow, one of the members of the local bar stepped forward and on behalf of the community gave expression to a few

words of welcome which evoked from the Colonel a cordial and appropriate reply.

The only other business announced for the day being the Colonel's lecture, which was to come off at 7 P. M., the crowd slowly and reluctantly melted away. At about 5 o'clock in the evening, however, the lecture-room began to fill in, and by 7 o'clock, notwithstanding the excellence of the arrangements made, the place was crowded almost to suffocation. The audience was almost the most representative one that could have been procured at the station. Besides a large assembly of educated Hindus, there were a number of Eurasians, and a few European gentlemen and ladies. The lecture was begun exactly at 7 o'clock and continued up to a little over half past 8 P. M. The first portion of the lecture was highly scientific and was received by the non-educated part of the audience with bewilderment and blind and mute admiration. It was the second part of it that really moved the audience to raptures. As sentence after sentence rolled out, now admiring and holding up to admiration Eastern literature, philosophy and science, again entreating and exhorting young India not to despise the learning and creed of its ancestors, but vigorously to strive for their better appreciation and conservation, and then again deploring and deprecating the work of denationalization which was going on hourly in India under the influence of Western education—the whole assembly was most visibly impressed, and the cheering was prolonged and deafening. Before the company broke up in the evening, it was understood that there was to be an address to the masses the next morning, at the temple of "Sri Nelayathatchi," early at 7 A. M. Accordingly on the morning of the 5th, there was a short but powerful address delivered to a concourse of over 2,000 people, which was translated to them in Tamil by a leading member of the local bar. After the address, the Colonel returned to the bungalow, where nearly 50 or 60 sick people were waiting to take their chance of being cured by mesmerism. Ten cases were elected and introduced for treatment, and in every one of them the improvement was marvellous. One case only, that of a gentleman who was suffering from chronic deafness, was publicly treated, and it was really wonderful to see that the patient who at the outset was unable to hear; the ticking of a time-piece held out almost within a foot of his ear was enabled, after his ears were blown into through a silver tube, and after the affected parts were passed under the manipulation of the Colonel's fingers, to hear the same time-piece at a distance of nearly two yards. The afternoon of the 5th saw a large number of gentlemen anxious for the benefits of theosophy applying for admission, and on that night nearly 30 of the leading Hindu gentlemen of the place were initiated and a Branch Theosophical Society was started at once in our town. The Colonel left the place at 5-45 on the morning of the 6th, even at which early hour there was a large assemblage of people collected at the platform to see him off.

The visit of this great philanthropist to our town has already done a deal of visible good to our townsmen. It has already set them thinking about the necessity for getting themselves better acquainted with the philosophy, religion and literature of their country, and has impressed them with a sense of the desirability of social harmony and united action as essential elements in the moral regeneration of the community.

S. A. SAMINADA AIYER,
Secretary.

13th August 1883.

AT TRICHINOPOLY.

Colonel Olcott, President-Founder of the Theosophical Society, arrived at the Trichinopoly Junction station on Monday, the 6th August, and was received on the platform by a large crowd of native gentlemen. Among others were seen Messrs. Ratna Mudaliar (Sowcar), L. Kristna Iyengar (late Sheristadar, District Court), Srinivasulu Naidoo (Municipal Commissioner), S. Kristnamachariar, B. A. (Vakil, Dt. Court), &c. &c. A welcome address was then read by S. Kristnamachariar, and the Colonel in a short but sweet and impressive speech, conveyed his thanks to the gentlemen present for their kind reception, and explained briefly the object of his mission.

On the 7th August, the President-Founder, agreeably to the notice given to the public by Mr. Ratna Mudaliar, President of the Trichinopoly Town Hall Committee, delivered an elaborate lecture in the Town Hall amidst a large congregation of natives.

There were more than 3,000 persons present on the occasion, including almost all the native officials of the district. The lecturer dwelt at length on the present sad state of the educated classes of Hindus, who, he regretted, do not devote their time and attention to finding out the truths of their religion, and exhorted them to earnestly endeavour and promote the good cause of the Society of which he was the Founder,

On the 8th, Colonel Olcott addressed a very large audience, composed of all classes of people, in the premises of the Srirangam Temple. He spoke very appreciatively of the truths of pure esoteric Hinduism which, unlike certain modern religions, was founded on scientific principles; and urged on every one present the desirability of starting up a Hindu school for the benefit of their children.

A Branch Association has been organized here with Ratna Mudaliar as President, L. Kristna Iyengar and P. Subba Ayer, B. A., as Vice-Presidents, and S. Kristnamachariar, B. A., as Secretary. Messrs. T. Pattabirama Pillai, Audinarayana Chettiayar, B. A., M. Swaminada Aiyer, A. Srinivasa Aiyengar, Ramanjulu Naidoo, Muuswami Naidoo and V. Kristna Rao, are Members of Council.

During his stay here, Col. Olcott successfully treated numerous cases of rheumatism, paralysis, &c., among them that of the little daughter of a Police officer; and left this for Tanjore on the 9th.

S. KRISTNAMACHARIAR,
Secy. Trichinopoly T. S.

AT COMBACONUM.

In compliance with an invitation sent by the leading men of Combaconum, Col. H. S. Olcott, with his staff, arrived at that place, by 6-30 A. M. on Monday the 13th instant. A telegram from the "Young Men's Fraternity," an Association of the Senior class students of the College, inviting him to visit the place, was also received by him at Tanjore. On the platform he was received by a select company of the local elite, including M. R. Ry. V. R. Sreenivasier Avergal, B. A., Head Assistant of the Combaconum College. The evening of the 13th was appointed for the delivery of the Colonel's first address. By 5-30 P. M. the eastern *Prakara* (side) of *Sarangopani* Temple was crowded with a very large multitude of people, at least two thousand, if not more, embracing men of all grades of education and rank. There were vakils, professors, masters, and a numerous array of school boys, mirassidars, ryots and merchants. Two addresses were read, one on behalf of the Undergraduates of the College, and another on behalf of the Young Men's Society in sympathy with the objects of the Theosophical Society. Both these were full of warm yet decent and respectful expressions, setting forth how much loss India has suffered by letting its old Religion and Philosophy to pass into oblivion and contempt, and how all the philosophical instructions given in European Colleges was one sided, and calculated to throw unmerited derision on the truths of Hindu Philosophy and Religion.

The Colonel, after thanking heartily the audience for their kind and cordial reception, began his learned discourse. All tongues were hushed and all men listened with careful attention. He showed how the University curriculum was defective in so far as it gave its pupils an opportunity of knowing something about the modern positivistic philosophy of the West, but none at all of learning anything concerning the ancient philosophy of India. He said that corporealism must at once fall to the ground, if it could be shown that the mind is not a mere function of the body. He cited the testimony of such great men as Robert Hare, Wallace, Crookes and others, to show that Western Science is disposed not to listen to their own authorities, but to persecute and martyrize them. He showed also how completely experiments in mesmerism proved the possibility of the separate manifestation of the action of the mind outside of the physical body. The following passage from Huxley was also quoted as an impressive confession of ignorance on the part of one of the greatest among modern authorities of the facts beyond the reach of Physical Science:—

"We class sensations, along with emotions and volitions and thoughts under the common head of states of consciousness. But what consciousness is we know not; and how it is that anything so remarkable as a state of consciousness comes about as the result of irritating nervous tissue, is just as unaccountable as any other ultimate fact of nature." (*Huxley's Elementary Lessons on Physiology*, page 188, new Edition, 1881).

Whereas, on the other hand, the ancient Aryan scientists and philosophers have not only formed hypotheses upon these "ultimate facts," but have practically demonstrated their truth. Thus he urged the superiority of the ancient over the modern science, inasmuch as the latter confessed its weakness and the former affirmed and proved its strength. He finally invoked the audience to do justice to their ancestors and honour to themselves by duly studying their sacred and philosophical works, and reviving the true Aryan Science. The proceedings of the evening terminated with the usual display of enthusiasm which always accompanies him wherever he goes.

Another lecture of a more popular character was delivered in the same Temple on Tuesday morning at 6-30 to a mass gathering. It was translated by Mr. S. Krishnaswamy Aiyar, B. A., Head-Master of the Town High School, and now the Secretary of our Branch Society of the place. It was for the most part an appeal to Hindu parents, asking them to embrace all facilities offered for their children to receive ideas of the moral features, of the national religions, and, later in life, of the scientific principles underlying them.

He showed what a perilous thing it was for them as Hindus to entrust their children's education to men who were either inimical to, or ignorant of, the Aryan Faith. He impressed upon his audience the importance and the value of a General Library, of books in Sanskrit, the Vernaculars, and the English, which elucidate the esoteric or secret basis of ancient Science and Philosophy for the use of school boys and undergraduates, for whose moral and spiritual welfare he was deeply concerned. A beginning was made by opening a subscription-list for the "purchase and up-keep" of such a library; and to give a practical turn to his recommendation, he put his name at the head of the list for five Rupees and paid the sum on the spot. Mr. Dorasamy Moopannar subscribed Rupees one hundred, and a great many other gentlemen followed the example by putting their names down for different sums. One invaluable permanent result of the Colonel's visit will be the establishment of this unique Public Library. Messrs. K. Ramachandra Row and Ranganath Row very liberally came forward to assist the

foundation of the institution by a promise of the present of sundry rare Sanskrit works in their possession. On Tuesday evening a Branch of the Theosophical Society was formed, one-third of the members being graduates.

Returning to his quarters from the temple, Col. Olcott mesmerically treated a few patients. Amongst the most striking cures was that of a deaf gentleman, a pleader, who could hardly hear from a distance of six feet before the operation, but who was, after treatment, able to do so distinctly from a distance, as measured, of more than 70 ft. 7 inches. And a young man who had for years suffered from paralysis of the left hand and the left leg, and who could not raise the hand or set the foot on the ground, was completely cured of the disease in about ten minutes, at the end of which time he could freely use the paralysed hand and run up and down the room where he was treated.

COMBACONUM, }
14th August 1883. }

N. SOONDRAM AIYAR, B. A., F. T. S.

AT MAYAVARAM.

A deputation, consisting of some of the respectable inhabitants of Mayavaram, waited upon Colonel Olcott at Tanjore for the purpose of inviting him to their station. In compliance therewith, the Colonel started for Mayavaram from Combacconum. On his arrival, he was met on the Railway platform by the leading men of the town, including Mr. T. Krishna Row, pensioned Deputy Collector, Mr. Sreenivasa Row and Mr. Rungasami Naidoo, Police Inspector, who presented him with garlands and lemons, and accompanied him to the Travellers' Bungalow which had been beautifully decorated for the occasion, attended with music. In the course of the day, the President-Founder received such gentlemen as were desirous of talking to him on religious and philosophical questions. After sunset he was conducted in an open palanquin in a grand procession, headed by the temple elephant, camels, and a band with burning torches to Mayuranthasami's temple, there to address the people. The eastern aisle was so thickly crowded with men of all ages, castes and creeds, that it would have been almost impossible to insert a new man between any two. There were about 7,000 people collected on the spot. Mr. T. Krishna Row being voted to the chair, two addresses were read, one in English and the other in Tamil. The lecture then began. Col. Olcott said to the audience that he came to them in the capacity of a friend and brother, to exhort them to know the truth about the Hindu religion, and study the writings of their sages and holy men. He could not understand how men possessed of a religion based on pure and immutable truth could sit idly on, allowing themselves and their children to drift to scepticism and, in some cases, to corporealism. He begged them to apply the proper tests and see if the Hindu religion was based upon the eternal rock of truth or upon a yielding foundation of sand. He was convinced himself, and it would be possible for any one of his audience to be assured of the fact that it is the former. The only thing necessary was that they should direct their attention, and some degree of research, to the subject. He begged them to examine with caution the assertions of those who advocate other faiths than their own, even as any owner of a genuine diamond would do, who is requested by the owner of a counterfeit one to agree to an exchange.

The lecture over, the Colonel was warmly thanked by the Chairman on behalf of all assembled, for his unselfish labours for the spiritual well-being of the countless millions of India; and declared the meeting dissolved. All present were highly struck with the orderly conduct of the unprecedentedly large audience. After the usual presentation of flower-garlands, rosewater and *pan supari*, the President-Founder was conducted back to his quarters with great *éclat* surrounded by enthusiastic thousands.

A separate report of the mesmeric cures will be sent by Mr. Amritaswamy Pillay, Civil Apothecary of the place, who had selected the cases and was present throughout the treatment.

V. COOPPOOSWAMY IYER, M. A., F. T. S.,

Ag. Private Secy. to P. F.

MAYAVARAM, }
August 16th, 1883. }

AT CUDDALORE.

COL. OLCOTT arrived at Cuddalore on the morning of the 17th of August from Mayavaram. At the Railway platform he was met by the members of the local Branch and other notables of the town, the President and the Secretary having gone down to the next station to meet him. As the day had already advanced too far, Col. Olcott drove to the Bungalow, allowing the procession, formed in his honour, to come after him slowly. At the house, the local Branch read to him an address in the presence of the leading men of the town. His reply was as usual very impressive and touching. The crowd that had assembled to see the visitor was very large, although in numbers not so large as the one at Mayavaram. In the evening at 5 o'clock, the President-Founder gave a very instructive lecture on the subject—"Can Hinduism stand the test of Modern Science?" None but English-knowing people being admitted, the audience was between two and three hundred only. However this fact gave the learned lecturer an opportunity to enter into higher metaphysical and scientific problems than on other occasions when the intellectual capacities of a popular audience compel him to limit his observations to a certain level. He showed how esoteric Hinduism is based upon Science, how its customs and manners are through ignorance or conceit misunderstood or misinterpreted, how the latest discoveries of modern science corroborate the philosophical tenets of Hinduism ordinarily looked upon as meaningless superstitions by the "learned" class of the present day, and how again these truths were demonstrable to any sincere and earnest enquirer after truth. In corroboration of his statements he quoted and showed the figures from Baron Von Reichen-

bach's work on magnetism. In short, he showed scientifically how our religious customs are based upon a knowledge of the laws of Nature. His scientific explanations were extremely instructive and highly edifying. They proved to the audience the existence of a noble science bequeathed to them by their glorious Aryan ancestors and pointed out to them their serious responsibility of seeing that it was not lost through their indolence and misanthropy.

The next morning, the Colonel gave a popular lecture in the Patalleswara Swami's Temple. As soon as he arrived there, he was carried in procession, followed by a large crowd, with Hindu music playing and flags flying. He was taken round the temple, inside the enclosure, which act according to Hindu religious belief forms the sacred *Pradakshana*—a ceremony which hitherto only a Hindu has been allowed to perform. He was then taken to the gate of the Temple, near the image of *Nandi* (the sacred bull of *Siva*). The *Arati* ceremony was then performed by the High Priest and the blazing camphor offered to the Colonel and a flower garland placed about his neck. Then he went on to the platform. The whole temple was crowded to suffocation. The gathering consisted of nearly three thousand people. His speech was, for the benefit of the people, interpreted into the vernacular. He told them among other things how the *MAHATMAS*, the modern representatives of the ancient Aryan Rishis, had sent to him in America one of their *chelas* to bring him to a correct way of thinking about religion and science; they having by their power seen in him, as he had been told, an intense desire and yearning after truth. Gradually he came to learn about these *MAHATMAS* from their *chela*, and had later seen them himself. It was therefore from personal knowledge that he was asserting their existence. They wanted him to work for India and the Asiatic people generally, and to arouse in the minds of the Hindus a love for their ancient religion, sciences and philosophies. He very elaborately dwelt upon all these points and urged upon the audience the necessity of awaking from the sleep of ages and beginning to work for their country and for humanity by keeping up the almost dying embers of the Aryan fire. He did not want any of his audience to believe in Hinduism *because* he said it was true; but he wished them to enquire deep into the subject, so that they might know why they were Hindus; for himself he was quite sure that Hinduism would stand any crucial test. What he desired was that those who clung to the ancient customs should not do so ignorantly but should study and understand their philosophy; while modern critics should reserve their abuse and contempt of this religion until a careful and a sitting enquiry had been made by them.

Colonel Olcott, after the lecture, undertook a few mesmeric cures, but he was too much exhausted by overwork in his arduous campaign to do much. In the evening enough new candidates to double its membership joined the Society. The next day, the President-Founder left by the morning train for Chingloput to continue his tour.

A. RAMA ROW,

Secretary.

MEDICAL REPORT ON COL. OLCOTT'S CURES AT MAYAVARAM.

COLONEL OLCOTT, who arrived at this station on the morning of the 15th Instant, undertook on the following day to cure by mesmerism a few of the multitude of sick persons flocking around him. I personally witnessed all his proceedings, and, being fully convinced of his success, complete in some and partial in others, have much pleasure, as a medical man, in reporting the following interesting cases.

Case No. I. Sivagamiammal, aged about 45 years, and a widow, was brought in first with paraplegia, the sensation as well as motion on the left side of the body being impaired. Patient was not able to move even a single finger or a toe on the affected side of the body. Her health having been considerably undermined by overdoses of mercury prescribed by a native physician, who was treating her for upwards of one month and completely salivated her, Col. Olcott despaired of effecting a complete cure, but as he was certain that a slight improvement could be shown in a few minutes, he undertook the case and made a number of mesmeric passes on the affected limbs, the spine and other nervous centres; and the woman, in spite of the mercurial cachexia she was suffering from, showed signs of improvement in about 15 minutes, and was able to raise her left hand, though with some difficulty. She was also able to walk a few paces with help. The sensation which was completely lost in the limbs also returned, and the patient complained of pain on the affected side during movement.

Case No. II. Natesan, a Brahmin student of the Kumbacconum College, having been deaf for the past four years, followed Col. Olcott from Kumbacconum. Before treatment he was able to hear the ticking of a time-piece from a distance of one foot and not beyond, and could hear the ordinary voice from about the same distance; but when Col. Olcott mesmerised him for a few minutes, he was able to hear the same voice from a distance of 5 feet with the left ear and 9 feet with the right, and heard the ticking of the time-piece from a distance of 13 feet.

Another case of deafness which was treated by him at about the same time has also shown signs of improvement.

Three persons suffering from neuralgic pain in the head were treated by Col. Olcott, and recovered instantaneously. Sumbumurthy, son of M. R. Ry. Krishna Row, pensioned Dy. Collector, Mayavaram, was one of the number mesmerised. The above three cases have not had till now any return of their complaint.

Three cases of pain in the epigastrium due to several causes and of long standing were also relieved of their pain.

A boy aged about 10 years and subject to epileptic fits once in two or three days, also came in complaining of heaviness in the head and inability to articulate words distinctly and had a vacant and an anxious look about him. After mesmerism his face turned bright and he was able to articulate a few words much more distinctly than when he came in

As for his recovery from epileptic fits I am not yet in a position to offer any opinion. Colonel Olcott himself assured me that he may not escape his formidable disease with only one day's treatment, but must be treated for a number of days.

Several other cases of minor importance were also treated to the satisfaction of the persons around him.

D. S. AMIRTHASAWMY PILLAY,
Civil Apothecary.

MAYAVARAM,
16th August 1883. }

Our New Branches.

THE TODABETTA THEOSOPHICAL SOCIETY (OOTACAMUND.)

A Branch of our Society, under the Presidentship of Major-General H. R. Morgan, F. T. S., was chartered at Ootacamund on the 27th of July, previous sanction for the same having been obtained from the President-Founder, who is expected at this date, to come himself to the Nilgherry Hills about August 21, when he will initiate all the new fellows, mostly Europeans—and formally open the Branch himself. Under such an able and devoted Theosophist as its President, General Morgan, the Branch is bound to prosper. The formal ceremony of the new Branch will be described in our next. Great hopes are entertained for the Todabetta Theosophical Society.

THE NATCHIAR THEOSOPHICAL SOCIETY (SRIVILLIPUTTUR.)

Col. H. S. Olcott visited Srivilliputtur on his way from Tinnevely, and established a Branch Society there. Full particulars will be found in another column.

THE NEGAPATAM THEOSOPHICAL SOCIETY.

The above Society was formed by the President-Founder during his tour. Considering the importance of the town, it is a matter of great satisfaction that in one day a considerable number of good and influential men should have joined our Society. And what is still more gratifying is the fact that two ladies have applied for membership. In this part of India this is the first time ladies have actually sent in applications. It was Bombay that was the first to take the lead in this direction; then came Bengal, and lastly we have Madras. Fuller particulars are given in another column.

THE TREVANDRUM THEOSOPHICAL SOCIETY.

This Society owes its foundation to the visit of Col. Olcott, during his recent tour, to the capital of His Highness the Maha Rajah Bahadur of Travancore. A fair beginning is already made, and we hope the only Native State in the Madras Presidency, which has now a Branch Society, will not lack in zeal and arduous work for the self-imposed task of furthering the primary objects of our Association. The first native state that took the lead was Bhaunagar; then came Wadhwan, then Baroda, Jeypore, Hyderabad, (Dekkan), Kuch Behar, Durbhanga, Burdwan, and Dumraon. The official report of Col. Olcott's visit to and work at Trevandrum will be found in another column.

A RUSSIAN THEOSOPHICAL SOCIETY.

The Society now being founded in Odessa is the first that was ever attempted in the great empire of Russia. A charter having been just applied for, we do not yet know the name that it will choose for itself. The President-Founder has directed the issue of a charter to the Hon'ble N. A. Fadeew, a Councillor of our Society in Russia, formally authorising her to form a Branch at the metropolis of Southern Russia, Odessa. The highly educated and talented lady is a near blood-relative of the Editor of this Journal and the Corresponding Secretary of the Parent Society; and is in every way qualified to execute the trust made over to her care. Mr. G. A. Zorn, a well-known merchant of the town, is selected as the Secretary of the Branch. Shortly we hope to be able to give further details from his pen.

DAMODAR K. MAVALANKAR,

Recording Secy., T. S. and Manager, Theosophist.

Official Reports.

TINNEVELLY THEOSOPHICAL SOCIETY. (BYE-LAWS.)

I. The objects of the Tinnevely Theosophical Society are:—
(First three the same as mentioned in the Parent Society's printed Rules).

iv. To enforce on the part of its members especially the leading of truthful, pure and temperate lives.

II. Any fellow of the Parent Society or one of its Branches, may be admitted as a member, by the majority of the Council.

III. The management of affairs of the Society shall be vested in the hands of a President, three Vice-Presidents, a Treasurer, two Secretaries and a Council composed of seven fellows, exclusive of the executive officers.

IV. All officers shall be elected for the term of one year in the month of July: any officer may be re-elected with the sanction of the President of the Parent Society.

V. The President, or the Vice-Presidents with four Fellows or any seven fellows, shall constitute a quorum.

VI. The ordinary meetings of the Society shall be held every Sunday at any place approved of by the Council. The Secretary will be empowered to summon an extraordinary meeting whenever the President or any Vice-President desires him to do so, or on the written requisition of seven members.

VII. Each fellow who is a member of the Society shall pay a monthly subscription of not less than one Rupee in advance; any member who is unable to pay may be exempted by the Council.

VIII. A Library shall be formed out of voluntary contributions of the members and of the surplus accruing from the monthly subscriptions after the ordinary expenses for the maintenance of the Society are defrayed.

IX. Each member shall select and study some book on Psychical topics and communicate the best way he can to the members at the meetings/the portion he has studied. He will also answer any question on the subject put to him by the members.

X. No Resolution shall be passed unless two-thirds of the members present vote for it.

XI. The President or any Vice-President, and, in the absence of either, any member elected at the meeting, shall discharge the duties of the Chairman.

XII. Whoever, after full enquiry by the Council, may be found to infringe any of these Bye-Laws or the Rules of the Parent Society, shall be expelled from the Society by a vote of at least two-thirds of the members present.

XIII. The Secretary shall keep an account book showing the income and disbursements of the Society, shall do the correspondence work, and keep a regular copy of the proceedings of the meetings.

XIV. At the first meeting of every month, the Secretary will lay on the table the Cash Book showing the financial condition of the Society.

XV. Any member shall cease to be a member of this Society if he

i. absents himself without a valid written excuse for three consecutive months;

ii. allows his subscription to fall in arrears for three consecutive months;

provided any such member may be re-admitted at the discretion of the Council on payment of an amount not exceeding the amount in default.

TINNEVELLY,
27th July 1883. }

S. RAMACHANDRA SASTRI,
Assistant Secretary.

PROCEEDINGS OF THE SRIVILLIPUTTUR THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society held at the Public Library, the President-Founder in the chair, it was resolved to organize a branch under the name of the "Natchiar Theosophical Society."

Upon motion it was resolved to adopt the Bye-laws of the Parent Society, temporarily. Upon another motion, the following gentlemen were appointed as Committee upon bye-laws:—

Messrs. R. Anantarama Iyer, T. Krishna Row, T. Narasimha Chariar, P. Muttusami Pillai, and S. Sankaranarayana Iyer.

The election of officers being in order, the following were chosen for the current year.

President:— R. Anantarama Iyer,
Vice-Presidents:— P. Muttusami Pillai and
T. Krishna Row,
Secretary and Treasurer:— T. Krishna Row.

Councillors—S. Sankaranarayana Iyer, V. Subba Row, Meenachisundaram Iyer, Narasawmi Naidu.
There being no further business the meeting adjourned.

T. KRISTNA ROW, *Secretary*.

Approved. Let Charter issue.
H. S. OLCOTT, P. T. S.

THE NEGAPATAM THEOSOPHICAL SOCIETY.
(RULES AND BYE-LAWS.)

1. The objects of the "Negapatam Theosophical Society" are:—

- (1) To cultivate a feeling of Universal Brotherhood.
- (2) To favour the diffusion of Sanskrit Literature and Aryan Philosophy.
- (3) To enforce, on the part of its members especially, the leading of truthful, pure and temperate lives.
- (4) To cultivate and promote, as far as practicable, a knowledge of the hidden laws of nature and the psychological powers latent in man.

2. Any fellow of the Parent Society or one of its Branches may be admitted as a fellow by the President.

3. Every candidate for admission other than one who is already a fellow, shall be recommended by two fellows. Admission shall be made at a General Meeting attended by not less than 15 members. Candidates securing two-thirds of the votes of the members present shall be declared duly admitted. Every candidate so admitted shall pay an initiation fee of Rupees Ten to the Parent Society, unless exempted from payment on the recommendation of the Society; and he shall be duly initiated by the President or by a fellow specially empowered by the President in that behalf.

4. Every member shall ordinarily pay in advance a monthly subscription of one Rupee; but it will be open for the President for special reasons to exempt any member either wholly or partially from such payment.

5. Funds may be raised in shape of donations from among members and also outsiders, if necessary, for the furtherance of the objects of the Society. No member shall be compelled to pay such donations.

6. The officers of the Society shall be a President, two Vice-Presidents, a Secretary and a Treasurer, all to be elected annually by ballot. Retiring officers are eligible for re-election.

7. One of the Vice-Presidents shall preside at a meeting if the President be absent. If the Vice-Presidents be also absent, the meeting shall elect a Chairman from among the members present.

8. The Secretary shall keep a record of the proceedings of the Society, and the Treasurer an account of its funds, and they shall submit a report annually on all the transactions of the Society. The Secretary and, in his absence, the Treasurer, shall also correspond on behalf of the Society.

9. The books and other properties of the Society shall be in the keeping and responsibility of the Secretary.

10. Such of the Theosophical periodicals and books as might be selected by a majority of members, shall be sent for by the Secretary at the cost of the Society.

11. The Treasurer shall exercise all the functions of the Secretary in his absence.

12. The ordinary meetings of the Society shall be held weekly on Sundays at 6-30 P. M. If the President or Vice-Presidents, or at least any five members desire, the Secretary shall convene extraordinary meetings on any day.

13. Notice of every meeting shall be given by the Secretary to all members, on the day previous to, or on the day of, the meeting. Such notice shall contain a list of the subjects to be considered at that meeting.

14. No subject shall be considered at a meeting unless mentioned in the notice of that meeting.

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

16. Any five members form a quorum at a meeting.

17. Any member is entitled to deliver a lecture at a meeting orally or in writing on any subject pertaining to Theosophy. Intending lecturer shall name the subject at the previous meeting.

18. Any outsider may be allowed to deliver a lecture on any such subject either by the President or a majority of members present. [But no business of a secret nature shall be transacted, or discussions of subjects of a confidential nature be held in the presence of outsiders.]

19. Lectures in Sanskrit or in Tamil may be allowed by the President to be delivered, if he think that the Society would be benefitted by such lectures.

20. Any member desiring to sever his connection with the Society may do so on intimating the same in writing to the President; but such severance shall in no way relieve him from the solemn engagements into which he has entered to maintain absolute secrecy as to all matters connected with the Society, which have been communicated to him with the intimation that they must not be revealed.

21. Any member conducting himself in a manner inconsistent with the rules, objects and dignity of the Society shall, in the first instance, be warned by the Society, and if such warning be unheeded, such conduct be reported to the President-Founder for orders.

22. The above Bye-laws may be modified from time to time, as occasion arises, with the consent of a majority of members.

23. The management of the affairs of the Society shall vest in the officers and two Councillors.

S. A. SAMINADA AIYAR,
Secretary.

Approved with the amendment to Sec. 18, contained in brackets.

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

THE TANJORE THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society held this day, with the President-Founder in the chair, it was moved by Mr. Pattabhirama Iyer, B. A., B. L., and seconded by Mr. Rajagopalachariar, B. A., B. L., that a Branch be formed under the name of the TANJORE THEOSOPHICAL SOCIETY.

Carried unanimously.

2. Proposed by Mr. R. C. Narrainaswamy Naidu and seconded by Mr. N. Subramania Iyer, B. A., that the Bye-laws of the Parent Society be temporarily adopted.

Carried unanimously.

3. Proposed by Mr. A. Krishna Iyer and seconded by Mr. K. S. Krishnaswamy Iyer, that a Committee be appointed to frame Bye-laws and the following gentlemen were selected:— Messrs. Pattabhirama Iyer, Rajagopalachariar, and N. Subramania Iyer.

4. The following gentlemen were duly elected as office-bearers for the ensuing year:—

President..... Mr. N. Subramania Iyer.
Vice-President..... Mr. Pattabhirama Iyer.
Secretary and Treasurer. Mr. Rajagopalachariar.

V. COOPPOOSWAMY IYER, M. A.,
Ag. Private Secretary to the P. F.

TANJORE, }
12th August 1883. }

Approved. Let Charter issue.
H. S. OLCOTT, P. T. S.

THE TRICHINOPOLY THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society, held on the 6th August 1883, the President-Founder in the chair and 17 Members present, it was resolved:—

To organize a Branch of the Society to be known as "THE TRICHINOPOLY THEOSOPHICAL SOCIETY." Upon the motion of Mr. T. Pattabhirami Pillai, seconded by Mr. Adinarayana Chettiar, the Rules of the Parent Society were temporarily adopted, and the following gentlemen were appointed a Committee for framing Bye-laws for the Branch:—Messrs. L. Krishna Aiyengar, Adinarayana Chettiar, B. A., S. Krishnamachariar, B. A., T. Pattabhirami Pillai, and P. Subba Aiyer, B. A.

The election of officers was then in order and the following gentlemen were chosen for the ensuing year:—Mr. D. Rutna Mudaliar, President; Messrs. L. Krishna Aiyengar, and P. Subba Aiyer, B. A., Vice-Presidents; Mr. S. Krishnamachariar, B. A., Secretary; Mr. Chidambaram Mudaliar, Treasurer. Members of Council,—Messrs. T. Pattabhirami Pillai, N. Swaminada Aiyer, Adinarayana Chettiar, B. A., D. Munswami Naidoo, T. P. Ramanujulu Naidoo, A. Srinivasa Iyengar, and V. Krishna Rao.

The President-Founder then gave an exposition of Theosophical subjects, and there being no further business the meeting adjourned.

V. COOPPOOSWAMY IYER, M. A.,
Acting Private Secy, to the P. F.

Approved. Let Charter issue.
H. S. OLCOTT, P. T. S.

RULES AND BYE-LAWS.

At a meeting of "THE TRICHINOPOLY THEOSOPHICAL SOCIETY," held on the 12th August 1883, in addition to the Rules of the Parent Society, the following special laws were adopted:—

1. The President shall preside in the ordinary meetings of the Society; in his absence, the Vice-President, and in the absence of both of these, a Chairman may be elected from among the members present.

2. Three members shall form a quorum, one of whom shall be either the President or the Vice-President, or a Member of the Council, or the Secretary.

3. The ordinary meetings of members shall be held every Sunday from 7 to 9 A. M.

4. Every member shall pay a subscription of not less than eight annas a month.

5. The Secretary shall keep a record of the Proceedings of the Society and an account of its funds, the Treasurer being responsible to him for all cash transactions. He shall also correspond on behalf of the Society.

S. KRISHNAMA CHARRY,
Secretary.

12th August 1883.

THE COMBACONUM THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society, held on the 14th August 1883, with the President-Founder in the chair, it was resolved to form a local Branch to be known as the Combacorum Theosophical Society. Upon being put to vote, the motion was unanimously carried.

2. Upon motion it was resolved unanimously that the Bye-laws of the Parent Society be temporarily adopted.

3. The following gentlemen were upon motion appointed a committee to prepare a code of Bye-laws:—Messrs. Venkatram Shastrial, Ragava Iyengar, S. Krishnasamy Iyer, C. Somasundram Pillay, and V. Krishna Iyer.

4. The following office-bearers were duly elected for the ensuing year:—V. Krishna Iyer, President; Venkatrama Shastri, Vice-President; S. Krishnaswamy Iyer, Secretary and Treasurer.

V. COOPPOOSWAMY IYER, M. A.,
Private Secretary to the P. F.

Approved.

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

THE MAYAVARAM THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society, held on the 16th August 1883, with the President-Founder in the chair, it was proposed by Mr. Lutchmana Iyer, and seconded by Mr. Ramaswamy Naidu, that a Branch be formed to be called the "MAYAVARAM THEOSOPHICAL SOCIETY." Carried unanimously.

2. It was proposed by Mr. Krishna Rao, and seconded by Mr. Sreenivasa Rao, that the Bye-Laws of the Parent Society be temporarily adopted. Carried unanimously.

3. Upon motion, the following gentlemen were appointed a Committee to draft Bye-Laws for submission to the President-Founder:—Messrs. Sreenivasa Rao, Krishna Rao, Narainaswamy Iyer, Alaga Pillai, and P. Narainaswamy Iyer.

4. The following officers were elected for the ensuing year:—

President.....Mr. Krishna Rao.
Vice-Presidents.....Messrs. Sreenivasa Rao, and
T. Narainaswamy Iyer.
Secretary and Treasurer.....Mr. Hurry Rao.
Councillor.....Mr. Ramaswamy Naidu.

V. COOPPOOSWAMY IYER, M. A.,
Acting Private Secretary to the P. F.

Approved. Let Charter issue.

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

RULES FOR THE GORAKHPUR SARW-HITAKARI THEOSOPHICAL SOCIETY.

1. The Gorakhpur Sarw-Hitakari Theosophical Society is established with the following objects:—

- (a.) To cultivate the feeling of Universal Brotherhood.
- (b.) To promote the moral well-being and the spiritual interests of our fellowmen,
- (c.) To encourage the study of Sanscrit and other Eastern literature and sciences.

2. The Society shall observe complete religious neutrality.

3. The Society shall elect from its members the following office-bearers:—President, Vice-Presidents, Secretary, Assistant Secretary, Treasurer and Accountant, and Librarian.

The above Officers will be appointed for one year only.

Vacancy occurring before expiry of the period will be filled up by election in a special general meeting.

4. Each member will have to give a monthly subscription of at least two annas, unless the Managing Committee, on a representation being made to them, exempt any member from payment.

5. There will be a general meeting of the Society held once a month.

6. The President or, in his absence, one of the Vice-Presidents, will preside at a general meeting. But if none of these Officers is present at the meeting, the members will elect a Chairman for the occasion from among themselves.

7. The Chairman will have the casting vote at all the meetings.

8. For the transaction of ordinary and every day business, there will be a Managing Committee of 5 members, which must include the President and the Secretary.

9. The Managing Committee will meet once a week or as often as necessary.

10. Seven members will form a quorum at a general meeting, and three at a meeting of the Managing Committee.

11. Members will be at liberty to present the Society with any donations of cash, books, or any other article or property they may wish to give.

12. Sums of money or books or other articles or property, once presented to the Society, will become the property of the Society, and neither the donor himself, his heirs, successors or assignees, nor any other individual member or a number of members of the Society, will have any right to any such sums of money, books or other articles or property as aforesaid.

13. In emergent cases, the President and the Secretary have each power to incur expenditure up to Rupees 2. But all such proceedings must be reported for confirmation to the Managing Committee at their first meeting.

14. The Managing Committee will have power to sanction expenditure up to Rupees 5 in each case.

15. No expenditure of above Rupees 5 (five) can be incurred without the previous sanction of a general meeting.

16. The proceedings at every meeting of the Managing Committee, as also those at a general meeting, will be recorded in a book to be kept for the purpose by the Assistant Secretary, who will be responsible for the safe custody and the proper maintenance of the same.

17. The Treasurer will receive, acknowledge and credit in the Society's accounts all sums of money paid to him on account of the Society. He will be responsible that no money is paid by him without proper authority, and that proper vouchers are obtained by him before money is paid.

18. For the sum sanctioned by the President or the Secretary under Rule 13 an order signed by any of those officers will be sufficient authority for the Treasurer to make payments. For sums sanctioned by the Managing Committee the order should be signed by the Chairman and the Secretary. The charges sanctioned at a general meeting should, however, be supported by an order signed by the Chairman, the Secretary and two other members.

19. Members misconducting themselves in any way will be reported to the Managing Committee who will, in the first instance, warn the members concerned. If this warning has no effect, the matter will be laid before a general meeting for such action as may appear to them proper.

20. All decisions and orders of the Managing Committee are subject to appeal to a general meeting, whose orders again are liable to be altered or cancelled by the President of the Parent Society.

21. It will be the duty of the Secretary to convene a Special General Meeting whenever requested in writing to do so either

(1.) By the President.

(2.) Any four Members.

22. The Treasurer will prepare a monthly statement of all sums received and paid by him during the previous month, and place it duly countersigned by the Secretary before the ordinary General Meeting.

23. The Proceedings of the Society should be recorded in the vernacular (Urdu) and translated in English.

24. No political matter whatever shall in any manner be discussed or otherwise be dealt with by the Society.

25. No additions to, or alterations in, these rules will be valid unless made and sanctioned by a special General Meeting and approved by the President-Founder in Council.

GANGA SARAN, B. A.,

President.

GANESH SINGH,

Hony. Secretary.

Approved as corrected.

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

THE MADRAS THEOSOPHICAL SOCIETY'S SANSKRIT SCHOOLS.

THREE weekly meetings of the General Committee were held at the house of the Secretary, M. R. Ry. P. Sreenivasa Row Garu, F. T. S., to arrange the preliminaries. Some bye-laws were adopted, the standards fixed, and the drafts of the first two primers by Diwan Bahadur R. Ragoonatha Row, F. T. S., were approved and ordered to be printed off. The reports from Members and others willing to send their children to these Sanskrit schools were obtained. The whole programme was then laid before a General Meeting of the Madras Theosophical Society, held on the 17th Instant, in its rooms. The rules were confirmed with one proviso, viz., that only those Theosophists should be compelled to send their wards to Theosophical schools, who had in their suburb such an institution. Six Sub-Committees were then appointed for each suburban locality, with its own officers, and a fresh General Committee, with seventeen members, organised. This General Committee met at the Society's Rooms on Tuesday the 21st. The Rules previously adopted, as also the sketch of the general outline of the standards, was ordered to be printed in a pamphlet form. The application of the Chintadripet School to be helped in their work of imparting Sanskrit education, was then considered, and it was resolved to grant them the required sum from the 1st of September, on the conditions agreed to by them, viz., that as far as Sanskrit is concerned, the School will be entirely a Theosophical school subject to the General Committee's Rules, Standards, and supervision. Similar proposal for the Mottiarpett School was sanctioned. It was then resolved to request the Mylapore, Triplicane, and Tondiarpett Committees to submit to the General Committee, by the 1st of September, a report showing the requirements of the respective schools which they should start in their suburbs on the 7th of September. On the 3rd the General Committee will meet again to

formally sanction these proposals and to declare the schools open on the 7th. The first two primers are already printed off, and the work of the third and the fourth is being vigorously pushed on. Thus on the 7th of September, it is hoped, three new schools will be opened and two existing ones set in motion under the General Committee's control. Further progress will be duly reported in the *Theosophist*.

T. SUBBA ROW,
Secretary, Madras Theosophical Society.

August 23rd, 1883.

THE PIONEER THEOSOPHICAL SOCIETY,
(ST. LOUIS, MO., U. S. A.)

I beg to report the organization in Saint Louis, Mo., U. S., of a Branch of the Society, pursuant to Charter duly issued. The new branch was organized on the evening of the 17th Instant. with Elliott B. Page, President, and Frank Kraft, Secretary and Treasurer. They will doubtless submit a fuller report. The name assumed by them is—"The Pioneer Theosophical Society of St. Louis."

This will be the first branch in the Great Western section of this country, as Rochester Branch was the first in the East. The President is very energetic and pushing, as well as zealous and judicious; and they have several members who have long studied occult science as far as they could in this country.

NEW YORK, }
July 20th, 1883. }

WILLIAM, Q. JUDGE,
Rec. Secy., N. Y. T. S.

BRANCHES IN THE UNITED KINGDOM OF GREAT
BRITAIN AND IRELAND.

The President-Founder in Council directs that henceforth all applications for Charters for branches within the United Kingdom be referred to the President of the London Lodge of the Theosophical Society for endorsement, agreeably to the following Resolution of that body.

(By order)

DAMODAR K. MAVALANKAR,
Recording Secretary.

Resolution passed at a meeting of the London Lodge of the British
Theosophical Society, July 15th 1883.

DEAR SIR,

I am requested to forward you the following resolution on behalf of the London Lodge of the British Theosophical Society:—

"Resolved:—That it is desirable that all applications for Charters in the United Kingdom should be forwarded through this Lodge, and that each should only be granted upon its application. Also that a copy of this resolution shall be transmitted to Col. Olcott."

5, MAIN ROAD, TUFNELL PARK, }
LONDON, 18th August 1883. }

Believe me,
Yours faithfully,
W. F. KIRBY.

To COL. OLCOTT.

COL. OLCOTT'S BUDDHIST CATECHISM.

WE have at last secured a supply from Ceylon, of (400) four hundred copies of Colonel Olcott's "Buddhist Catechism" of the latest Edition (14th Thousand) and can fill orders without further delay.

This compendious sketch of Sinhalese Buddhism (which most Pali Scholars affirm to be the purest exoteric form of the Philosophy of Sakya Muni) has recently been honoured with the warmest approval of the Venerable High Priest of the Shinshin sect of Buddhists, of Japan, and it is being translated into the Japanese language, by Midzutani Riyo-Zen, an English-speaking priest of the Great Temple at Kumamoto. The fact of its translation into French by Commander D. A. Courmes, F. T. S., of the French Navy, and its forthcoming publication at Paris, was noticed in a recent number of this Journal. It has long been Col. Olcott's wish to prepare Catechisms upon the same plan of the Vedanta, Yoga, and other Indian Schools of Philosophy, but his time is so completely taken up with official work as to make the prospect a distant one of his being able to do so.

REGENERATION OF INDIA.

THE perusal of the article, "Chelas and Lay-Chelas,"* may have a most deterrent effect upon the readers generally, but not the least on the intending applicants for fellowship, as I find it here. Will it not be better, now that the article has appeared, in order to produce finally some clear understanding between the ambitious ones and our Gurus—that a supplementary one should be issued to define the position and encourage the objects of the Theosophists below the

rank of Chelas? For, otherwise, our position and prospective work are getting hazy and day by day more ill-defined. The great question—What is the difference between a Theosophist and a non-Theosophist?—requires now a tangible solution; for everybody can cultivate our three-fold objects without joining our Society, as many evade our persuasion, when we convince them of the necessity of the objects we uphold, by so saying. As but few can successfully cultivate the latent powers that are in them, what shall others do, who have not the necessary conditions? Where shall they find a reward for their disappointments and failings? Considering all this, would it be not better to open a practical working field to our Society? Our mother-land requires regeneration in every respect. How many of our theosophists are really engaged, body and soul, in helping even by a small work in this direction? Analyzing the walk in life and deeds of our Fellows in general—I find many of them to be only nominal members. Many are getting more philosophical, than intrinsically theosophical; some deliver lectures; all talk considerably and do very little. Yet I find most speaking English: in fact, English is becoming an indispensable State-language with them. Very few turn to real practical work, the substantial side of Theosophy. Secrecy upon very trifling matters has become a virtue with not a few; and a peculiar reserve is being observed in the correspondence and conversation of many of them. For these reasons, I beg respectfully to point out the advisability of turning our (the Theosophists') attention to practical patriotic work. The formation of our national literature, the cultivation of the old; the development and increase of our resources either from agricultural or commercial pursuits, &c., should be constantly kept in mind;—and a National Fund, which our President, Col. Olcott, has repeatedly advocated, should be formed. All this would direct the hitherto unfruitful waste of energy of many of us into tangible purposes. The greatest advantages might be thus anticipated for our country's good through the Society's practical work, since patriotism is not only not incompatible but has to go hand in hand with "Universal Brotherhood," just as a moderate ambition or self-love is not incompatible with the love of one's neighbours.

A HUMBLE, F. T. S.

NAINI-TAL, 14th July 1883.

NOTE.—It is hard to persuade oneself to believe that it is merely the article "Chelas and Lay-Chelas" that has revealed the fact that the Theosophical Society was never meant to be only a college for the special study of occultism. The letters of my VENERATED GURU, published in the *Occult World*—a work which "A Humble F. T. S." would do well to study carefully—emphasize the point as forcibly as words can make it. The President, Col. Olcott, has, throughout his lectures, expressly given his audience to understand that the Theosophical Society does not promise, still less does it furnish, Gurus for the aspirants after *Yog Vidya*. The attainment of occult knowledge and power is a matter which concerns the individual himself. As a Society, we have nothing to do with it. If, therefore, the writer has joined us through any such misconception as that a Theosophist will necessarily be accepted as a *Chela*—the earliest opportunity should be taken of disabusing his mind of the same. On the other hand, the President-Founder has always maintained that the moment a person becomes an F. T. S., he steps in from an outside world of almost Egyptian darkness into a region of light, where, if deserving, he at once attracts the notice of those with whom alone it rests to either accept him or not as a *Chela*. But with this selection the Founders personally are in no way concerned. The article referred to by our correspondent was written under orders to warn only those who, without any personal merit, would force themselves upon the dangerous current of Occultism. I know as yet of no Theosophist who, being chosen as a pupil by the REVERED MAHATMAS themselves, has ever failed, though the tests he was subjected to, were very trying and heart-burning. On the other hand, all those who had thrust themselves wrecklessly and unasked, notwithstanding warnings and expostulations, have, without one single exception, betrayed most signally and unequivocally their utter unworthiness. It was to prevent such repetitions that the warning had to be given. Hence, one fails to see how the publication of the article in question could have affected in any way the platform upon which the Theosophical Society securely rests. Every man cannot be an occultist or a *Chela*, but he can

* See Supplement—July *Theosophist* (Vol. IV, No. 10)

always do his DUTY to his country and his fellow-men. Our correspondent admits the degeneration of India. Can the selfish idea of a few unpatriotic Hindus to become *Chelas* for self-advancement regenerate this once, blessed and now fallen land of Aryavarta? It is only such narrow-minded and selfish individuals that will take alarm at the article in the July Supplement; and the more such as they remain aloof from the Society, the better for the cause of India and of Humanity. How long shall the President be forced to repeat over and over again, that the Theosophical Society was not formed to gratify individual aspirations; and that he, who found not in his heart the spark of sympathy to unite him in a bond of Intellectual Brotherhood for the good of all Humanity with his Brothers at large, had better not join it at all? Indeed, as our correspondent well points out, there are very few active Theosophists; but he seems to lose sight of the fact that others, who have neither the leisure nor the means to take a practical part in the work, yet by their moral sympathy, support and co-operation, still further the interests of the Society. How much of practical work there is to be done, could not very well be mentioned in these columns as the list is too long to be even attempted, but I would refer my brother to Col. Olcott's Lectures which have now been collected and published in one Volume by the Assistant Secretary of the Madras Theosophical Society. This Branch has recently undertaken to open Sanskrit schools. If every Branch were to follow the good example, the future generations of India would find themselves more truly Aryan than is the present. And this impulse, once given, would work itself out until in a couple of generations or so, it would surely culminate in a number of excellent Sanskritists. Thus the future Pandits being Sanskrit scholars themselves, capable of learning the real truth concerning our sacred literature, religion and philosophy, could render immense service to the nation by teaching the Hindu youths instead of depending upon European Orientalists to translate for them and disfigure, as they now do, our most sacred and philosophical works. Very true; any man may undertake to accomplish if he so chooses the two primary objects of our Society without belonging to it. But then he would right away have to face the difficulty whether he will ever be able to accomplish it as well by himself and without the help of a whole society—a united body of men—as he otherwise would, and this is what I deny, and what every one can see, for *Union is force and power*. Moreover, it is again a narrow view of the case. If the Society had never been organised, how many Hindus would have been led to such aims as expressed by our Brother? Whenever a man is thus indebted to an organization for being brought round to a correct way of thinking, is he not in duty bound to give it at least his moral support and sympathy, by enrolling himself as a sympathising, if not actually an active member? If he is a real patriot, a true philanthropist, should he not co-operate with that Society, so that the same felicity that he himself enjoys may be extended to his fellowmen? And what grand object is there, that could not be attained through a duly and properly organised body, were my countrymen but to correctly sense their duty to their mother country and themselves, instead of losing their time and waste their life-energy in empty dreams! Could either of the two Founders have achieved a thousandth part of what they have, had they worked separately and individually? Our correspondent also seems to have overlooked the article *The Elixir of Life* (page 168, Vol. III) where it is said that:—

"A normally healthy mind, in a normally healthy body, is a good starting-point. Though exceptionally powerful and self-devoted natures may sometimes recover the ground, lost by mental degradation or physical misuse, by employing proper means, under the direction of unswerving resolution, yet, often things may have gone, so far that there is no longer stamina enough to sustain the conflict sufficiently long to perpetuate this life; though what in Eastern parlance is called the 'merit' of the effort will help to ameliorate conditions and improve matters in another."

A Hindu will readily understand all the force of the italicized sentence. Opportunities for acquiring such "merit" are afforded by the Theosophical Society, since its leading feature is the realisation of the IDEA OF UNIVERSAL BROTHERHOOD which culminates in Universal Love and Charity, the only stepping stone to *Moksha* or *Nirvana*. The work must of course be entirely *unselfish* since it is the psychic develop-

ment that is to be wrought, a state that cannot but be influenced and impeded by personal feelings and emotions. For a better comprehension of my meaning I would again refer the reader to the letters in the *Occult World*. In short we have shown that the Theosophical Society appeals only to such as are capable of an *unselfish* impulse to work for their fellow-men without expecting or claiming a reward, although this will and must come in good time. Such as are narrow-minded enough to see no good in our Association unless it transforms every new comer into a *Chela*—had better remain out-side. They have yet to learn the first occult doctrine—"THE ADEPT BECOMES; HE IS NOT MADE."

BHOLA DEVA SARMA, F. T. S.

NAMCHHI, SIKKIM, }
August 7th, 1883. }

FULL REPORT OF THE PROCEEDINGS OF THE SEVENTH ANNIVERSARY MEETING OF THE THEOSOPHICAL SOCIETY.

It is between eight and nine months since the celebration of the Septenary Anniversary of our Society took place last year at Bombay, on the 7th of December, and it is only now that a Report of its Proceedings in full is out of press. Better late than never! However, the fact of the matter is that last year, immediately after the celebration, our kind friend and brother, Babu Norendro Nath Sen, took charge of all the MSS. in the hope of being able to print it in series in his daily paper, the *Indian Mirror*, and thence to publish it in a pamphlet form. But with all his earnestness and good will, our excellent brother was forced by unforeseen accidental circumstances to delay the publication. Add to this the recent political excitement, and the reader will see how the *Indian Mirror*, the only daily paper in India conducted by a native in the interests of the natives, was positively incapacitated from affording even an inch of space to any non-political subject. Not only this: Norendro Babu had to devote all his energies, his attention and his time to a study and discussion of politics now convulsing the whole of India from the Himalayas to Cape Comorin. The wonder is not, therefore, that the present pamphlet was delayed in its publication, but that our Brother of the *Indian Mirror* should have created time, so to say, to look after its issue and moreover to take upon himself all the arrangements of Col. Olcott's recent Bengal Tour. At the same time it must be noticed that this unfortunate delay does not materially detract from the importance of the pamphlet. The celebration of our last anniversary was an unprecedented success—a fact proved by the favourable comments upon the occasion made by the Indian press. Even a Bombay daily which had from the commencement assumed a hostile attitude towards our Society generally and ourselves individually, dared not, in the face of such success, to make one single unfavourable remark! The excitement then created—which has not yet died out—can be judged from the rush that is being made in the demand for the Report. The speeches of the delegates of our many Branches are of a very varied interest, and prove clearly the influence our operations and incessant labours of the past four years have been exerting throughout India. The speech of Mr. Sinnett, late Editor of the *Pioneer*, and author of the *Occult World* and *Esoteric Buddhism*, will be undoubtedly perused with special interest by the Eastern and the Western reader alike. But our current year's celebration promises to be a still more decided success. Since the last anniversary (December 7th) up to the date of the present writing (3rd August 1883) a little over two dozen new Branches have already been formed and Col. Olcott is again on his tour in Southern India, having yet to visit the Deccan, Central Provinces, Bombay, North-West Provinces, Punjab, Kathiawar, Rajputana, Gujaraṭha, &c., &c., the programmes for which have already been arranged, as the reader will see from our *Supplements*. We may confidently hope that by the time of the eighth anniversary the number of our Indian Branches will be more than double that of the last year. Most of our existing Societies have already intimated that they will send at least two if not more delegates. The number of our expected visitors up to date comes up to nearly fifty, and probably by the time of the celebration of the ceremony, it will be trebled! Care, of course, will be taken this year to see that no such delay in the publication of the report, as in the present case, occurs. The present pamphlet will be a very interesting reading to our members and sympathisers. Copies can be

had either from the Editor of the *Indian Mirror* (Calcutta), or from this office, on payment of half an anna per copy for Indian postage, two annas for Ceylon, Australia and China, and six pence for Europe and America.

DAMODAR K. MAVALANKAR,
Manager of the *Theosophist*.

SEEING BRIGHT LIGHT WITH CLOSED EYES

Our Brother P. T. Srinivasaingar of Negapatam, writes to ask:—

“Can you please explain the following phenomenon ?

“If a man closes his eyes, lets two fingers pass over them, presses the lower eyelids tightly with these fingers (meanwhile the eye being closed) and tries to see, then before 2' are over, a bright light begins to develop itself before his (is it mind's ?) eye.”

NOTE:—Our Brother Mr. Srinivasaingar does not seem to have read any works on Mesmerism. If he had, and if, moreover, he had witnessed personally Col. Olcott benumbing the limbs of his patients and incapacitating them, by his will-power, from opening their eyes, once that he had passed his hand over them, our Negapatam friend would have seen the *rationale* of the phenomenon he describes. The effect, he witnesses, is due to Auto-Magnatisation, pure and simple. Once that the eyes are closed and the mind, drawn away from all external objects of sense, is concentrated, what may appropriately be called the sixth sense, or “Siva's eye”—clairvoyant sight—is opened and the Astral Light, one of the correlations of *Akasa*, becomes perceptible. Those who are mediumistic can achieve this quicker than others and in some instances, on certain occasions, without any effort. But these effects will not be under the control of these peculiarly constituted people who become but passive agents of the elementals and the elementaries. He who desires to develop his psychological capacities has to practise self-Magnetisation and, becoming an active operator, has to subject the nature-forces to his WILL. It was with that view that the ancient Aryans enjoined the performance of the *Sandhya* Ceremony now so much neglected and misunderstood!

D. K. M.

Personal Items.

Col. H. S. Olcott, President-Founder of the Theosophical Society, has been doing very heavy work this year. Hardly had he returned to the Head-quarters from his Bengal tour of three months, when within a month he had to go to Ceylon. The report of his work there has already appeared in the last *Supplement*. Now he is engaged in the southern part of the Madras Presidency. Up to the date of this writing (9th August), he has already formed three new Branches, viz., at Trevandrum, Srivilliputtur and Negapatam, and visited two old ones, viz., Tinnevely and Madura. And yet, as will be seen from the programme of his tour in another column, he has to visit nearly half a dozen more places before coming up to Madras. And who knows what and how many more places may be added in the meantime to the list! Intimation of his having reached Trichinopoly has just been received in this office, and the printed notice, forwarded here, shows that the President was to lecture at that place on the 7th in the Town Hall. A later despatch shows how he was received and what an enthusiasm his lectures and, above all, his marvellous cures have created in that city.

After the above was in type further reports of the President's work were received, which will be found in another column.

BABU NIVARAN CHANDRA MUKERJEE, of Jubbulpore, a very devoted member of our Society, who travelled at his own expense with Colonel Olcott during his Bengal Tour, to act as his Private Secretary, and had thus opportunities of studying mesmerism practically—has been utilizing his knowledge in Jubbulpore. He writes to Colonel Olcott:—

“I am just now devoting myself to experiments in mesmerism. I have also made a few cures in epilepsy, hysteria, and pains of all sorts. At present I am restoring a lunatic to health and hope to cure him shortly. A patient suffering from nervous prostration has obtained complete relief from my treatment—I find this healing power gradually developing in me... I have also induced clairvoyance in two of my subjects. They can read books when their eyes are tightly shut and can see things at a distance.”

The account Nivaran Babu gives of a third clairvoyant's experiment is really very interesting, but we regret we cannot reproduce it here.

At Jubbulpore, our Brother has succeeded in forming a Branch Theosophical Society, the full particulars of which will appear in our next.

Munshi Damodar Das, B. A., F. T. S., being transferred from Aligarh to Lalitpore, our Branch Society at the former place has chosen, instead, Munshi Bakhtawar Lal, B. A., Head Master, M. A. O. College, and one of its active members, as the Secretary. The appointment has been approved by the President-Founder.

A Hindu informs us that at “the Sunday Morning Free School, held every Sunday morning at the house of Babu Rajnarayan Sinha, 91, Manicktola Street, Babu Mohini Mohan Chatterjee, M. A., B. L., Secretary to the Calcutta Theosophical Society, gives most interesting lectures on Hindu Religion and Shastras.”—*Indian Mirror*.

Our Brother Babu Kali Prosonno Mukerjee, Assistant Engineer of Beaulah, President of the Rajshahye Harmony Theosophical Society, is now on leave, and spares no pains to visit the various branches of Bengal and learn how they are working. His exertions in this direction must produce great good to the cause of Theosophy. There are many leading officers of our branches who would like to know how they can do justice to the responsibility they have taken upon themselves. Such would indeed do well to imitate Kali Babu. By so doing they can exhort other Branches as well as their own to work hard and point out how best to promote our cause.

Babu Baldeo Pershad, Head Master of the Normal School at Meerut, having been transferred on promotion to Lalitpore in the Jhansi Division, Pundit Bhagwan Chander, 3rd Master of the High School, has been elected Secretary of the Theosophical Society at Meerut in his place.

COL. OLCOTT'S LECTURES.

While going to press, the following notice has been received in this office:—

“By request, Col. Olcott will give for the benefit of the Hospital Fund, at the Breeks' Memorial School, two lectures of one hour each upon occult subjects to be chosen by the audience; dates as follow:—

Wednesday, the 29th August } AT 5 P. M. SHARP.
Saturday, the 1st September }

RESERVED SEATS Re 1: the rest free. The entire nett proceeds will be handed over to the Medical Officer in charge of the Hospital. TICKETS AT MISQUITH'S.”

OOTACAMUND, 27th August, 1883.

AN ENVIABLE DISINCARNATION.

THE death of our dear Brother Babu Jogendra Nath Basu Sarbadhikary, was the most curious death ever witnessed by any one, and I give, as desired, a few additional facts relating to it. The people of Bhangalpore never knew that Jogin was ill. Even myself, his most intimate friend, living within a distance of 200 yards from his house, learned of his indisposition only three hours before he died. He was born of a most respectable family, which, though Kyastha by caste, is renowned for Sanskrit learning from time immemorial. His father is a great Vedantist, and a most experienced physician in Bengal and Behar. Amidst a large number of brothers and sisters, Jogendra Nath lived and died a holy man. The origin of his birth is no less curious. At an advanced age, his mother, who having had no children, was anxious to get a son, received a *mantra* from his father, who advised her to meditate over it for a certain period. Having done so, within a short period, she dreamt that Mahadeb Shomeshur came and said that a son of a dark complexion would be born to her.

As given in his obituary, Jogendra got fever while doing his duty in the District Judge's Court, on Thursday the 5th July. On Friday he was better. On Saturday he got a relapse. On Sunday the attack was trifling, and on Monday—he died. At 9-30 A. M. he began to perspire very profusely, and his pulse was found very low, when some Kabirajee

medicine was given for the first time. Though his father is himself a great physician, he preferred putting the case into the hands of allopathic physicians. Neither I nor any other experienced doctor could be of any service to him, as we came too late. The physician who first saw him, about 11 A. M., diagnosed the case as simple fever, and prescribed quinine. When the doctor had left, Jogendra Nath told his father that "the doctor seemed to be an irreligious man and could not understand his disease." He had neither pain in any part of the body, nor had he once felt thirsty. He was neither delirious for a single moment, nor were there any complications whatever. Consciousness never left him. At 12 noon he suddenly spoke to his mother thus:—"Mother! Do not think that I am dying, but the Mahatmas from the Himalayan Mountains have come to take me. They are present in my room. I will presently accompany them to their home to learn Yoo" (which he had zealously practised for the last two months). "Mother! give me *bidai* (a farewell) as I am going away with the Rishis, and will never return to this *Manusha loka*! The change that is coming over me will look like death in your sight—but it will be so only in appearance. In reality there will be no death for me. I will only ascend into the *Sharga loka*. Mother! I say, these are grand truths... Don't think I am hallucinated... You must believe me, when I give you every tangible proof that I am not delirious. I recognize you all (pointing with his finger). Here is my father—here you are, my dear mother—here is brother Norendra—there is Binode's mother... and now—mother, will you believe me? Will you feel sure now, when I tell you that I am not raving when I say that I am in the midst of the Rishis... I see them so vividly.* Oh, why can't you see them! Mother! a few hours more, and I will be off."

His frightened father then brought his Assistant *Kabiraj* (doctor) whom Jogendra Nath addressed thus:—"Master Kabiraj! I wish to put some questions to you, if you are pleased to answer them."

The questions were then offered, and they were all drawn from the *Theosophist* and in reference to the Himalayan Brothers. Kabiraj said, in reply, that he could not answer all this, without first thinking over the questions. To which Jogendra Nath remarked: "Yes, it will take time to answer." So saying, with eyes half-closed, he fell into deep meditation. To Kabiraj's exclamation:—"Why, Jogendra Nath, your eyes seem to be hypnotic!"—he replied,—"I am in the state of communion," and remained quite still for half an hour, or so. Then another doctor, a Brahmo, entered, and Jogendra Nath addressed him thus:—"Nocoor Babu, you are a Brahmo. Have you no faith at all in the existence of the Himalayan Brothers? If so, I will give you a proof of their existence before I depart from here." The doctor prescribing some medicine, Jogendra said to him:—"I don't require any medicine. I have no disease at all;" which seemed true to a letter. And now he wished that all the members of the house should come near him. He took leave of each of them, and expressed regret at not seeing there his dear brother Opendra Nath, his "Yogi brother Open," who was out on his office duty. Making his father come very close to him, he whispered to him:—"Father! I have never revealed my mind to you, and so you thought me a *Pashund* (wretched, sinful) son. Is it not a fact, father? But I am not a Pashund—but a dutiful son... Dear Father! I am *Narayan*—you are very fortunate, that I should have been born your son." (Here he thrice repeated "I am Narayan").† "I see Narayan within your eyes. I speak the truth. I do see Narayan within your eyes."‡ Now he repeated several times the following mantras of his jap, putting his hand over his head "*Narayana para Veda—Narayana parakshara—Narayana para Mookti—Narayana para gatih*"¶

He spoke no more. He appeared as if in a state of *samadhi*, though evidently conscious within. At 5 p. m. when his brother Opendra Nath came from his office and addressed

* This he repeated four or five times.

† Which only means "I have become a spirit (*purusha*)," i. e., a disembodied man. The sacred formula: *Om namo Nārāyaṇāya* taught in the *Nārāyaṇ Upanishad* (64) has a secret meaning known only to the initiates:—*Ed.*

‡ In the *Chhandogyopanishad* Brahma explained to Indra that the Parasha in the Chakshu (eye) is *atma*. But this, Jogendra had never heard from any one.—*L. M. G.*

¶ Our brother may be now repeating, for all the scoffers know, the formula taught in the first two *adhyāyas* of the *Chhandogyopanishad*. We mean the two missing *genuine adhyāyas* out of the set of ten which composed originally this Brahmana, of which the world knows only eight.—*Ed.*

him—our Jogendra opened his eyes and looked at him. He remained conscious to the last moment. Whenever any medicine was forcibly poured into his mouth, he threw it out. Not a tear in his eyes. His face looked calm and meditative..... During the few hours of sickness which preceded death (a sickness that he denied to the last), he never took any concern in or mentioned worldly matters. He passed away imperceptibly to those present, with a calm smile on his face, and brilliant eyes. His body was hot for hours after his death. I was present when he was burnt, the cremation taking place after midnight. He died at the age of 29.

LADLI M. GHOSE.

P. S.—A curious dream was dreamt by a friend of Jogendra Nath at the time when he was being burnt. He had hardly and merely heard of his death and knew nothing more. He dreamt that Jogendra Nath appeared before him and asked him to brush his hair for him. No sooner had the friend complied with the request than lots of *Jattas* (clotted hair) came out of his head, and on his brow amidst ash marks was written the word "Kailas," (Heaven; commonly applied to the abode of *Siva*). Then he took his *māla* and fled away high into the upper region in the shape of a bird.

L. M. G.

EXTRACT FROM THE PROCEEDING BOOK OF THE LADIES' THEOSOPHICAL SOCIETY, CALCUTTA.

At a meeting of the Ladies' Theosophical Society, held at Calcutta on the 1st of July 1883, seven members were present.

In the absence of the President, Mrs. Ghosal, as Vice-President, presided.

Mrs. Ghosal as Secretary to the Society brought to the notice of the members of her having received a Circular letter from the Head-Quarters asking the opinion of the members of this branch regarding the date to be fixed for the celebration of the next anniversary of the Parent Society, &c. &c.

None of the members present thought that they would be able to go to Madras on the occasion. After deciding that a letter of congratulation should be sent to Head-Quarters at the time, any further consideration of the subject was postponed for a future date.

According to the instructions of the President-Founder, two papers, written by Mrs. Ghosal for children's religious instruction were read by her, which were approved of by those Members of the Committee (appointed by the President-Founder for preparing, selecting and publishing such writings) who were present at the meeting, and ordered to be printed when funds would be available for the purpose.

S. M. Baranuseo Mazumdar, a candidate for accepting whom orders had already been received from the President-Founder while here, was this day initiated by Mrs. Ghosal.

At the close there was some general conversation on Theosophical matters, after which the Meeting was dissolved.

SWARNA KUMARI DEVI (GHOSAL),

Secretary.