

THE THEOSOPHIST

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

VOL. 3. No. 5.

BOMBAY, FEBRUARY 1882.

No. 29.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

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

NOTICE TO CORRESPONDENTS

ERRATA.

In our last Number the following mistakes require correction:—

- Page 98, Col. 2, Note III., line 40. For "Scham-Cha-Lo" read "Scham-bha-la."
 „ 105, „ 2, Foot Note, line 3. For "esoteric" read "esotericism."
 „ 109, „ 2, line 33. For "evi" read "evil."

Speculation-spinning are as follows:—

"The much respected author of the best standard text-book on Chemistry in the English language, the late Professor W. Allen Miller, in the course of a lecture at the Royal Institution set forth certain facts, but expressed an objection to make known a speculative hypothesis which apparently explained the causes of the facts. He said that tempting but inadequately proved hypotheses when once implanted in the mind, were most difficult to eradicate; they sometimes stood in the way of the discovery of truth, they often promoted experiments in a wrong direction, and were better out of the heads than in the heads of young students of science.

"The man who prosecutes original research must have some speculation in his head as he tries each new experiment. Such experiments are questions put to Nature, and her replies commonly dash to the ground one such speculation after another, but gradually guide the investigator into the true path, and reveal the previously unknown law, which can thenceforth be safely used in the service of mankind for all time.

"Very different is the method of procedure among some classes of psychologists. With them a tempting and plausible hypothesis enters the mind, but instead of considering it to be mischievous to propagate it as possessing authority before it is verified, it is thought clever to do so; the necessity for facts and proof is ignored, and it may be that a church or school of thought is set up, which people are requested to join in order that they may fight for the new dogma. Thus unproved speculations are forced upon the world with trumpet tongues by one class of people, instead of being tested, and, in most

cases, nipped in the bud according to the method of the man of science.*

"The religious periodicals of the day abound with articles consisting of nothing but speculations advanced by the authors as truths and as things to be upheld and fought over. Rarely is the modest statement made, 'This may explain some points which are perplexing us, but until the verity of the hypothesis has been firmly demonstrated by facts, you must be careful not to let it rest in your mind as truth.' By 'facts' we do not necessarily mean physical facts, for there are demonstrable truths outside the realm of physics.

"The foregoing ideas have often occurred to us while reading the pages of the THEOSOPHIST, and have been revived by an interesting editorial article in the last number of that journal, in which the nature of the body and spirit of man, is definitely set out in seven clauses.† There is not one word of proof, and the assertions can only carry weight in those who derive their opinions from the authoritative citations of others, instead of upon evidence which they have weighed and examined for themselves; and the remarkable it is that the writer shows no signs of consciousness that evidence is necessary. Had the scientific method been adopted, certain facts or truths would have been made to precede each of the seven clauses, coupled with the claim that those facts demonstrated the assertions in the clauses, and negated hypotheses at variance therewith.

Endless speculation-spinning is a kind of mental dissipation, it does little good to the world or to the individuals who engage therein, and has sometimes had in Europe a slight tendency to impart to the latter signs of Pharisaical self-consciousness of their being advanced religionists and philosophers, living in a diviner air than those who work to base their opinions on well-verified truths. If the speculators recognised their responsibility and imitated the example set them by the great and good Professor Allen Miller, nine-tenths of their time would be set at liberty for doing good work in the world, the wasting of oceans of printing ink would be avoided, and mental energy which might be devoted to high uses would no longer run to waste. The minds of habitual dreamers and speculators may be compared to windmills incessantly at work grinding nothing.‡

"Just at present there is far too much mental speculation afloat, and far too few people putting good ideas into practical form. Here in London, within the past year, grievous iniquities which might have been prevented, and grievous wrongs which might have been redressed, have abounded, and too few people have been at work ameliorating the sorrows and the sins immediately around them."

Now we do not want to discuss these questions with the *Spiritualist* in the way that rival religious sects might debate their differences. There can be no sectarianism in truth-seeking, and when we regard the Spiritualists as seriously mistaken in many of the most important of the conclusions to which they have come, they must certainly be recognised as truth-seekers,—like ourselves. As a body, indeed, they are entitled to all possible honour for having boldly pursued their experiences to

* We do not want to be cruel: but where can one find "unproved speculations" more unproved, or that would be "nipped in the bud" by "the man of science" with a more ready hand than those that are weekly expressed in the *Spiritualist*?—ED.

† The THEOSOPHIST, Bombay, October, 1881, pp. 18-19.

‡ Verily so. For over thirty years have the dreamers and speculators upon the rationale of "Spiritual" phenomena set their wind-mills to work right and gay and yet hitherto mortals and helping Spirits have ground out for the world but husks.—ED.

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NOTICE TO CORRESPONDENTS.

The Correspondents of the THEOSOPHIST are particularly requested to send their manuscripts very legibly written, and with some space left between the lines, in order to facilitate the work of the printer, and to prevent typographical mistakes which are as vexatious to us as they must be to the correspondents themselves. All communications should be written on one side of the paper only.

SPIRITUALISM AND OCCULT TRUTH.

The *Spiritualist* of November the 18th takes notice of the article published in the THEOSOPHIST for October under the heading "Fragments of Occult Truth," but it does not quite appreciate the objects with which that article was put forward, and still less, the importance of its contents. To make further explanations intelligible to our own readers, however, we must first represent the *Spiritualist's* present remarks which under the heading of "Speculation-spinning" are as follows:—

"The much respected author of the best standard text-book on Chemistry in the English language, the late Professor W. Allen Miller, in the course of a lecture at the Royal Institution set forth certain facts, but expressed an objection to make known a speculative hypothesis which apparently explained the causes of the facts. He said that tempting but inadequately proved hypotheses when once implanted in the mind, were most difficult to eradicate; they sometimes stood in the way of the discovery of truth, they often promoted experiments in a wrong direction, and were better out of the heads than in the heads of young students of science.

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unpopular conclusions, caring more for what presented itself to them as the truth than for the good opinion of society at large. The world laughed at them for thinking their communications something beyond fraudulent tricks of impostors, for regarding the apparitions of their cabinets as visitors from another world. They knew quite well that the communications in a multitude of cases were no more frauds than they were baked potatoes, that people who called them such were talking utter folly, and in the same way that whatever the materialised "spirits" were, they were not in any thing like all cases even if they might be in some, the pillows and night-gowns of a medium's assistant. So they held on gallantly and reaped a reward which more than compensated them for the silly success of ignorant outsiders in the consciousness of being in contact with superhuman phenomena, and in the excitement of original exploration. Nothing that has ever been experienced in connexion with such excitement by early navigators in unknown seas, can even have been comparable to the solemn interest which spiritual enquirers (of the cultivated kind) must have felt at first as they pushed off, in the frail ~~cause~~ of mediumship, out into the ocean of the unknown world. And if they had realised all its perils one might almost applaud the courage with which they set sail, as warmly as their indifference to ridicule. But the heretics of one age sometimes become the orthodox of the next, and, so apt is human nature to repeat its mistakes, that the heirs of the martyrs may sometimes develop into the persecutors of a new generation. This is the direction in which modern Spiritualism is tending, and that tendency, of all its characteristics, is the one we are chiefly concerned to protest against. The conclusions of Spiritualism, inaccurate and premature as they are, are settling into the shape of orthodox dogma—while the facts of the great inquiry, numerous as they are, are still chaotic and confused, their collectors insist on working them up into specific doctrines about the future state, and they are often as intolerant of any dissent from these doctrines as the old-fashioned religionists were of them.

In fact, they have done the very thing which the *Spiritualist*, with an inaptitude born of complete misapprehension of what Occult Science really is, now accuses us of having done: they have given themselves wholly over to "speculation-spinning." It is fairly ludicrous to find this indictment laid at our door on account of our Fragments. The argument of that paper was to the effect that Spiritualists should not jump to conclusions, should not weave hasty theories, on the strength of séance-room experiments. Such and such appearances may present themselves: beware of misunderstanding them. You may see an apparition standing before you which you know to be perfectly genuine, that is to say, no trumpety imposture by a fraudulent medium, and it may wear the outward semblance of a departed friend, but do not on that account jump to the conclusion that it is this spirit of your departed friend, do not spin speculations from the filmy threads of any such delusive fabric. Listen first to the wisdom of the ancient philosophies in regard to such appearances and permit us to point out the grounds on which we deny what seems to be the plain and natural inference from the facts. And then we proceeded to explain what we have reason to know is the accepted theory of profound students of the ancient philosophy. We were repeating doctrines as old as the pyramids, but the *Spiritualist* not having hitherto paid attention to them seems really to imagine that we have thrown them off on the spur of the moment as a hypothesis, as Figuer does with his conjectures in the "Day after Death," or Jules Verne with his, in his "Voyage round the Moon." We cannot, it is true, quote any printed edition of the ancient philosophies and refer the reader to chapter and verse, for an article on the seven principles, but assuredly all profound students of mystic literature will recognise the exposition on which we ventured as supported, now in one way, now in another, by the cautiously obscure teaching of occult

writers. Of course, the conditions of occult study are so peculiar that nothing is more difficult than to give one's "authorities" for any statement connected with it, but none the less is it really just as far from being "up in a balloon" as any study can be. It has been explained repeatedly that the continuity of occult knowledge amongst initiated adepts is the attribute about it which commends their explanations—absolutely to the acceptance of those who come to understand what initiation means and what kind of people adepts are. From Swedenborg onwards there have been many seers who profess to gather their knowledge of other worlds from actual observation, but such persons are isolated, and subject to the delusions of isolation. Any intelligent man will have an intuitive perception of this, expressing itself in a reluctance on his part to surrender himself entirely to the assurances of any such clairvoyants. But in the case of regularly-initiated seers it must be remembered that we are dealing with a long,—an extraordinarily long,—series of persons who, warned of the confusing circumstances into which they pass when their spiritual perceptions are trained to range beyond material limits, are so enabled to penetrate to the actual realities of things, and who constitute a vast organised body of seers, who check each other's conclusions, test each other's discoveries and formulate their visions into a science of spirit as precise and entirely trustworthy as, in their humble way, are the conclusions, as far as they go, of any branch of physical science. Such initiates are in the position, as regards spiritual knowledge that the regularly taught professor of a great university is in, as regards literary knowledge, and any one can appreciate the superior claims of instruction which might be received from him, as compared with the crude and imperfect instruction which might be offered by the merely self-taught man. The initiate's speculations, in fact, are not spun at all; they are laid out before him by the accumulated wisdom of ages, and he has merely followed, verified and assimilated them.

But it may be argued, if our statement about the teachings of this absolutely trustworthy occult science claims to be something more than assertion and hypothesis it is an assertion and, for the world at large, a hypothesis, that any such continuously-taught body of initiates is anywhere in existence. Now, in reference to this objection, there are two observations to be made, firstly, that there is a large mass of writings to be consulted on the subject, and just as Spiritualists say to the outer world "if you read the literature of Spiritualism, you will know how preposterous it is to continue denying or doubting the reality of spiritual phenomena," so we say to Spiritualists if you will only read the literature of Occultism it will be very strange if you still doubt that the continuity of initiation has been preserved. Secondly, we may point out that you may put the question about the existence of initiates altogether aside, and yet find in the philosophy of Occultism as expounded by those who do labour under the impression that they have received their teaching from competent instructors such inherent claims to intellectual adoption that it will be strange if you do not begin to respect it as a hypothesis. We do not say that the "fragments" given in our October number constitute a sufficiently complete scheme of things to command conviction, this way, on their own intrinsic merits, but we do say that even taken by themselves they do not offend intuitive criticism in the way that the alternative spiritual theory does. By degrees as we are enabled to bring out more ore from the mine which yielded the "fragments," it will be found that every fresh idea presented for consideration fits in with what has gone before, fortifies it, and is fortified by this in turn. Thus, is it not worth notice that even some notes we published in our December number in answer to inquiries about Creation, keep the mind to realise the way in which, and the materials with which, the Elementaries in the one case, in the other the automatically-acting *Kama Rupa* of the medium, may fashion the materialised apparition which the Spiritualist takes for the spirit of his de-

parted friend? It sometimes happens that a materialised spirit will leave behind as a memento of his visit some little piece cut from his spiritual (?) drapery. Does the Spiritualist believe that the bit of muslin has come from the region of pure spirit from which the disembodied soul descends? Certainly no philosophically minded Spiritualist would, but if as regards the drapery such a person would admit that this is fashioned from the cosmic matter of the universe by the will of the spirit which makes this manifest, (accepting our theory so far) does it not rationally follow that all the "material" of the materialised visitor must probably be also so fashioned? And in that case, if the will of a spirit without form can produce the particular form which the sitter recognises as his dead friend, does he not do this by copying the features required from some records to which as a spirit he has access; and in that case again is it not clear that some other "spirit" would equally have that power? Mere reflection, in fact, on the principles of creation will lead one straight to a comprehension of the utter worthlessness of resemblance in a materialised spirit, as a proof of identity.

Again, the facts of spiritual experience itself fortify the explanation we have given. Is it not the case that most Spiritualists of long experience,—omitting the few circumstanced in the very peculiar way that M. A. (Oxon) is, who are not in pursuit of dead friends at all—are always reduced sooner or later to a state of absolute intellectual exasperation by the unprogressive character of their researches. How is it that all these twenty years that Spiritualists have been conversing with their departed friends their knowledge of the conditions of life in the next world is either as hazy still as the rambling imagination of a pulpit orator, or, if precise at all, grotesquely materialistic in its so-called spirituality? If the spirits were what the Spiritualists think them, is it not obvious that they must have made the whole situation more intelligible than it is—for most people,—whereas, if they are, what we affirm that they are really, is it not obvious that all they could do is exactly what they have done?

But, to conclude for the present, surely there need be no hostility, as some Spiritual writers seem to have imagined between the Spiritualists and ourselves, merely because we bring for the consideration a new stock of ideas,—new, indeed, only as far as their application to modern controversies is concerned, old enough as measured by the ages that have passed over the earth since they were evolved. A gardener is not hostile to roses, because he prunes his bushes and proclaims the impropriety of letting bad shoots spring up from below the graft. With the Spiritualists, students of Occultism must always have bonds of sympathy which are unthought of in the blatant world of earth-bound materialism and superstitious credulity. Let them give us a hearing; let them recognise us as brother-worshippers of Truth, even though found in unexpected places. They cannot prove so oblivious of their own traditions as to refuse audience to any new plea, because it may disturb them in a faith they find comfortable. Surely it was not to be comfortable that they first refused to swim with the stream, in matters of religious thought; and deserted the easy communion of respectable orthodoxy, happily trustful of the future state prescribed by the Archbishop of Canterbury, and in the safe arrival there, if any one who takes a ticket for the right pew, as if it were a through carriage for Paradise without break of gauge. Will Spiritualism only conquer incredulity to find itself already degraded into a new church, sinking, so to speak, into arm-chairs in its second childhood, and no longer entitled to belief or vigorous enough for further progress? It is not a promising sign about a religious philosophy when it looks too comfortable, when it promises too indulgent an asylum for our speckled souls with *hooris* of the Mahomedan Elysium, or the all too homelike society of the Spiritualist's "Summer-land." We bring our friends and brethren in Spiritualism no mere

feather-headed fancies, no light-spun speculation, when we offer them some toil-won fragments of the mighty mountain of Occult knowledge, at the base of whose hardly accessible heights we have learned to estimate their significance and appreciate their worth. Is it asked why we do not spread out the whole scroll of this much vaunted philosophy for their inspection, at once, and so exhibit clearly its all-sufficing coherence? That question at least will hardly be asked by thoughtful men who realise what an all-sufficient philosophy of the Universe must be. As well might Columbus have been expected to bring back America in his ships to Spain. "Good friends, America, will not come," he might have said, "but it is there across the waters and, if you voyage as I did and the waves do not smother you, mayhap you will find it too."

"NATURE-SPIRITS AND ELEMENTALS."

A correspondent of *Light* having asked Mrs. Emma Hardinge Britten, the famous spiritualist speaker and author, to state her beliefs as regards the existence of sub-human orders of "spirits," our excellent friend has, in the number of that journal for 3rd December, given them without reserve. Before quoting them, we must inform our readers that the Spiritualists have always opposed the allegations of Theosophists that such races of beings exist, and we have had to put up with no little hard scolding from them. Mrs. Britten, incautiously, as we think, uses the word "Elementary," to signify nature-spirits, or the forces of Nature. A clear distinction should be drawn between these nature-spirits, and the psychic shells of once living human beings, known in India as *bhûtas*. To mark this difference and, if possible, avoid confusion, we applied, in *Isis*, the name "Elementals" to the nature-spirits, and used the word "Elementary" to designate the *bhûtas*. Mrs. Britten says:—

.....
 "Protesting in advance against being forced into the arena of literary warfare, the unspiritual character of which too often offends and disgusts the readers of our journals, I simply reply to the inquiry of "Student," that I—as one who not only believes in Elementary Spirits, but claims to have seen them, and conversed with many others who have had similar experiences—am accustomed to classify all sub-human Spirits as *elementary* in organisation, and I presume the term "Nature-Spirits" is simply applied to such existences from the position which they occupy in the realm of nature.

I have quite recently seen in one of the Spiritual journals, though I cannot at this moment recall which, a beautiful simile, used to represent the position of man in the scale of creation, namely, as standing midway upon the famous ladder whose foot is on earth and its highest round in Heaven. If this position represents a physical truth, of which material existence is the visible witness, is there no corresponding Spiritual ladder in which descending grades of being are as obvious and philosophical a necessity, as the ascending scale which Spiritualists so readily acknowledge? If the Darwinian chart of material progress presents features of absolute demonstration on so many points that its unsolved problems can afford to stand over, awaiting proofs which the future must yield up, can the Spiritualist be content to supplement Darwin's merely materialistic footprints of being, with an advance into Spiritual realms *beyond* matter, yet utterly ignore the existence of Spiritual realms of being as the *antecedents* of matter? Are there no *embryonic* states for the soul, as well as for the body; no realms of gestation for Spiritual, as well as for material, forms?

.....
 "I will take up your space no further than to repeat that I have seen Elementary Spirits in many forms, and on many grades of the scale of being, and that I believe I have conversed or corresponded with many hundreds of intelligent persons who think with me, that they have as good evidence of the existence both of sub-human and super-human Spirits, as of simply human Spirits. That intercourse with these realms of being has been far more rare than with human Spirits I allow; hence those who have entered upon it shrink back with as much dislike and pain from the coarse denial

.....
 * We do not know what the eminent author of "History of Modern American Spiritualism" really means by the words "*beyond*" and "*antecedents* of matter" in this application. Surely, she cannot mean that there exists any realm of "*being*" *beyond* or *outside* of matter? Such realm would be one of pure Spirit, *i. e.*, of absolute immateriality in which it is hardly necessary to remind any one *there can be no being*; as a "*being*" of any description whatsoever implies something *organized*, and that something can never be formed out of *nothing*.—ED.

and rude contempt of others who have not shared their experience, as Spiritualists themselves feel when their belief is assailed by ignorance and bigotry. Hence it is also that little is said or written on this subject at present; and though I have reason to believe in the great unfoldments of Spiritual life and being, upon the more threshold of which we are now standing, that far and wider and more astounding revelations from the Spiritual side of man's nature await us than the limited vistas we now gaze upon afford, I deem it in the best interests of truth that we should advance most cautiously; accepting only that which we can prove in ordinary experiences, and leaving extraordinary revelations to unfold themselves.

I am, very faithfully yours,

EMMA HARDINGE-BRITTEN.

The Limes, Humphrey-street,
Cheetham Hill, Manchester.

In the same number of *Light* we learn from a correspondent signing himself "Ma"—that the "earliest Gods of Egypt, following the Mother of the Gods, were the Eight who ruled in Am-Smen before the firmament of Ra was uplifted;" and that "they are known to all Egyptologists as the eight *elementaries*."

A new proof of the correctness of cyclic necessity: gods worshipped ninety centuries B. C., becoming candidates for the same in the nineteenth A. D.!

IN DESPERATE STRAITS.

The emotional letter to the Editor of a Christian journal of London, from a well-known native clergyman of Ceylon, which we copy below, is generously accorded the wide circulation of our magazine to show that we bear no malice even to such bitter and often truculent enemies as the missionaries have shown themselves to be. It does seem rather amusing, however, that this writer, himself a clergyman and presumably able to expound his religion, should be appealing for help to Dr. Sexton, once upon a time a well-known Spiritualist, and the editor of a Spiritualist paper, but at the same time not lifting his hand to stop the Buddhist revival in Ceylon. Mr. Spaar was one of the five *Padris* who were present at Panadure, on the 22nd of June 1881—the occasion, referred to in his letter, when a makeshift heterodox champion offered himself as an antagonist to Col. Olcott—but who did not open their mouths when that gentleman said: "If, either now or at any other time prior to my departure for India, the Christian party should put forward a champion whom I can without sacrificing self-respect meet in debate, their challenge will be accepted." This year, again, the old game of putting up obscure laymen to challenge our President was repeated, but, of course, no notice was taken of them. Our mission is not one of aggression but of defence. We defend, first, the principle of Universal Brotherhood and mutual tolerance, and then the right of all Asiatic peoples, to be left unmolested in the enjoyment of their ancient faiths. Whatever we have ever done against missionaries in Asia has been done, because those propagandists are trying their utmost to stamp out and destroy religions far better suited to Asiatic moral needs than the one they would introduce, and taking advantage of the ignorance of youth to turn them into irreligious sceptics. As for the present editor of the *Shield of Faith* whose help is implored, he is a man of learning and eloquence, but may prove no more persistent in defending the "Holy Ghost," than he was in advocating the cause of the unholy ghosts in general.* A whilom spiritualist who has turned his coat, though he be,

* The *Medium and Daybreak* (November 11) says:—

Dr. Sexton continues to enlarge the profits of his ministry by condemning Spiritualism as "doubtedly anti-Christian." "A Humanitarian" replies to him at length in the "South Shields Daily News;" we make one extract: "Could anything be more foolish than to censure a cause for doing the very work which it is sent into the world to perform, viz., to convert the sinner and unbeliever from the error of his ways? Does not everybody know that the worthy doctor was himself an Atheist for many years, and that it was through his association with Spiritualism that he became possessed of a belief in a future life, and in a Providence who rules wisely and well? The eloquence of Christendom was launched at him in vain: he remained a staunch Atheist; but—the Phenomena of Spiritualism being proved by him to be genuine—he now looks triumphantly over the grave, and gratefully advises his hearers to believe that it is all the work of 'evil spirits!'"

yet, his *argumentum ad crumenam*—to "raise the funds"—the usual appeal to the pockets of the faithful on such occasions—in the editorial which we copy below ought to be responded to by the Sinhalese Christians at once, and the Rev. Spaar should head the list. To help the worthy gentleman in his distress, we now quote from his plaintive letter:—

Kalutara, Ceylon, August 4, 1881.

Rev. Sir,—..... Never was there such a revival of unbelief as there is at present in Ceylon. The battle for the truth must ere long be fought, and God grant that some valiant David may arise to stand up against the Philistines of error and infidelity who stalk through the land. All this while we have had to deal with difficulties arising from the purely heathen Buddhist, but now there has sprung up in our midst, a "Theosophical Society," whose President and Founder in Ceylon is a *professed* American, (*sic*) Col. H. S. Olcott. He first arrived in the island towards the end of last year, in company with Madame Blavatsky, who professed to work miracles.* Both of them visited several towns and villages, lecturing against Christianity, indulging in horrible blasphemies. They declared themselves converted to Buddhism, and worshipped at its shrines. † After preaching or lecturing, Col. Olcott usually challenges any one to come forward and meet him in debate. At one place his challenge was accepted by a native Christian, quite sanguine that some Christian English missionary would *joyfully come forward in defence of the faith*; but the idea of the missionaries is to let well alone, and that all this will come to nought. Col. Olcott is believed to be quite a master of the sciences, having lectured on those of an occult character. This native Christian having failed in enlisting the sympathies of the missionaries, got a member of the "Christo-Brahmo-Somaj" to take up the gauntlet thrown down by Col. Olcott; but when the opponents met Col. Olcott declined to hold any discussion with a man who was not a Christian, on the subject of the Divine Origin of Christianity. Having made collections in aid of what is now known as the "Sinhalese National Buddhist Fund," the Theosophists left for Bombay, where they endeavour to make us believe they are very strong, and where they issue a monthly magazine called the THEOSOPHIST. Whilst there, it appears from the papers that a split occurred, and several of Col. Olcott's followers left for America. The Colonel himself, encouraged perhaps by the welcome accorded to him here on his previous visit, when he was hailed as the "White Buddhist" has come back with one Mr. Bruce (this time without Madame Blavatsky) described as Inspector of Schools. The former is busily engaged in publishing pamphlets, catechisms, &c., lecturing and raising money, and opening schools with the avowed object of stopping heathen children from attending Christian schools. I send you a copy of this man's catechism. A pamphlet, by one Professor Woodroff, has been published and circulated widely. It treats of the so-called "discrepancies in the Gospels." If ever the "heathen rage and the people imagine a vain thing" it is now. The silence of the missionaries is construed into want of ability to meet this Goliath. I am sure that there is more than one quite competent in the name of the Lord of Hosts to go out to battle; but as I said before, the convenient method of getting over it is by saying "Don't be afraid, Col. O. won't do much harm; it will all come to an end." "There isn't much good gained by controversy. It is not in my line." "Let us preach the Gospel," God only knows, however, the incalculable mischief that is done. A few native Christians have just formed themselves into an "Evangelical Union" for the purpose of doing something, but their efforts are sure to meet with the cold shoulder from those who are "the sent."

I have just read that Rev. Joseph Cook purposes to visit India shortly. Oh! if it would please the Lord to send him or you among us for a season.

I must also mention that an English infidel paper is getting among us; the other day a railway traveller was giving away some, and I noticed copies on the library table of this town, where one of my friends also put in your *Shield of Faith*.

Yours in the Lord,

J. A. SPAAR.

P. S.—A supply of tracts, &c., against infidelity for circulation will be welcome.

* Who never professed any thing of the kind; the statement is a *padri-born*, bare-faced untruth. We leave the claim of working "miracles" to the "Generals" and "Captains" of the "Salvation Army."—ED.

† The latter never lectured in her life, and is a Buddhist for the last twenty years.—ED.

Dr. Sexton editorially offers to not only visit Ceylon but make the tour around the globe if "the friends...in each of these countries form societies, raise funds, and make the preliminary arrangements." Then he modestly adds, "they can, in their turn, challenge the Olcotts, the Blavatskys, *et hoc genus omne*". Here is a chance for the Rev. Spaar that he should not let slip; and will not unless—as his behaviour at Panadure would seem to show—he too is disposed "to let well alone," and not make himself appear ridiculous by playing the "David" when the theosophical "Goliath" is "to the front." Since Dr. Sexton and his correspondent are fond of Latin may we not be permitted to remark that if the Theosophical movement for them is a—*Deo dignus vindice nodus* they ought to adopt more dignified means to get out of their difficulties than that of spreading false and slanderous reports against it in their Christian organs. *Abusus non tollit usum*; abuse and calumny are no arguments though certainly they do appear as the *delicia theologium*. At all events the time for arguing is past and they ought to resort to more effective means. Let then Dr. Sexton or Rev. Joseph Cook hurry at once to Ceylon; and making a supreme effort to clear the korales of the fair island for ever of the "Philistines of error," the "Olcotts and the Blavatskys,"—have them slain by the American London Samsons, in the name of the "Lord of Hosts," and with the traditional biblical weapon—"the jaw of an ass"—which Mr. Cook handles in such a remarkably dexterous manner.

BUDDHISM AND BRAHMANISM.*

"Buddhism grows upon one who studies it" is the frequent remark made by Orientalists and scholars. This truism—if one is permitted to judge of an author's mind by his style and thoughts embodied in a few pages—seems once more proved in Dr. Hunter's case. We have had the good fortune of reading the advanced sheets of his "Indian Empire" now nearly ready, and it is the chapter on Buddhism that we consider as the gem of that volume, though the whole work is a most admirably lucid and graphic abstract of the history of India, its people and religions. As this is not meant for a review, there is, therefore, no need of going into critical and analytical details beyond saying that the volume under notice will by many be considered to throw into the shade all other works upon India. Every reader who has made himself acquainted with Dr. Hunter's previous works is familiar with that extremely brief and concise style of writing of his, so remarkably clear and comprehensive notwithstanding its brevity, as to need no amplification or additional explanations. Indeed, the author seems to be most marvellously endowed with the rare and happy faculty of laconism, combined with the quality of never leaving anything unexpressed and preserving throughout a vividness of description more suggestive to the reader's mind of a master painter's brush than of a pen. The fact that one scarcely expects to meet in exhaustive, official productions of the kind to which the *Imperial Gazetteer* belongs such an attractive style, lends it but the more charm. The chapter "Buddhism (543 B. C. to 1000 A. D.," gives within its narrow limits a clearer summary of the birth, growth, spread and decline of that religion in India than volumes written upon the same subject have hitherto achieved. We now give a few extracts from it. As remarked above, they will serve as additional proof, that whosoever studies Buddhism with an unbiassed mind will find that admirable and unique philosophical system gradually winning for itself all his sympathies, in a degree, that no other religion or philosophy the world over, can ever hope to achieve.

"The first great solvent of Brahmanism was the teaching of Gautama Buddha. The life of this celebrated man has three sides,—its personal aspects, its legendary developments, and its religious consequences upon mankind. In his person, Buddha appears as a prince and preacher of ancient India. In the legendary developments of his story, Buddha ranks as a divine teacher.....and apparently as a saint of the Christian Church, with a day assigned to him in both the Greek and Roman calendars. As a religious founder, he left behind a system of belief which has gained more disciples than any other creed in the world; and which is now professed by 500 millions of people, or nearly one half of the human race.

"The story of Buddha's career is a typical one. It is based on the old Indian ideal of the noble life which we have seen depicted in the Sanskrit epics. Like the Pandavas in the *Mahabharata*, and

like Rama in the *Ramayana*, Buddha is the son of a king, belonging to one of the two great Aryan lines, the solar and the lunar; in his case as in Rama's to the solar. His youth like that of the epic heroes, is spent under Brahman tutors, 'and at the end' Buddha retires like Rama to a Brahman hermitage in the forest.....It is to the jungles on the south of the Ganges.....that the royal exile repaired. After a time of seclusion, the Pandavas, Rama and Buddha alike emerge to achieve great conquests, the two former by force of arms, the last by the weapons of the spirit. Up to this point the outline of the three stories has followed the same type; but henceforth it diverges. The Sanskrit epics depict the ideal Aryan man as prince, hermit, and hero. In the legend of Buddha that ideal has developed into prince, hermit and saint.

"..... Their whole life (of the Brahmans) was mapped out into four clearly defined stages of discipline. For their existence, in its full religious significance, commenced not at birth but on being invested at the close of childhood with the sacred thread of the Twice-Born. Their youth and early manhood were to be entirely spent in learning by heart from some Brahman the inspired Scriptures, tending the sacred fire, and serving their preceptor. Having completed his long studies, the Brahman enters on the second stage of his life, as a householder. He married and commenced a course of family duties. When he had reared a family, and gained a practical knowledge of the world, he retired into the forest as a recluse, for the third period of his life; feeding on roots or fruits, and practising his religious duties with increased devotion. The fourth stage was that of the ascetic or religious mendicant, wholly withdrawn from earthly affairs, and striving to attain a condition of mind which, heedless of the joys or pains, or wants of the body, is intent only on its final absorption into the Deity. The Brahman, in this fourth stage of his life, ate nothing but what was given to him unasked, and abode not more than one day in any village, lest the vanities of the world should find entrance into his heart. Throughout his whole existence, he practised a strict temperance; drinking no wine, using a simple diet, curbing the desires, shut off from the tumults of war, and having his thoughts ever fixed on study and contemplation. 'What is this world?' says a Brahman sage. 'It is even as the bough of a tree on which a bird rests for a night, and in the morning flies away.'

"The Brahmans, therefore, were a body of men who, in an early stage of this world's history, bound themselves by a rule of life the essential precepts of which were self-culture and self-restraint. As they married within their own caste, begat children only during their prime, and were not liable to lose the finest of their youth in war, they transmitted their best qualities in an ever-increasing measure to their descendants. The Brahmans of the present day are the result of 3,000 years of hereditary education and self-restraint; and they have evolved a type of mankind quite distinct from the surrounding population. Even the passing traveller in India marks them out alike from the bronze-checked, large-limbed, leisure-loving Rajput or warrior caste of Aryan descent; and from the dark-skinned, flat-nosed, thick-lipped low-castes of non-Aryan origin, with their short bodies and bullet heads. The Brahman stands apart from both, tall and slim, with finely modelled lips and nose, fair complexion, high forehead, and slightly cocoon-shaped skull—the man of self-centred refinement. He is an example of a class becoming the ruling power in a country, not by force of arms, but by the vigour of hereditary culture and temperance. One race has swept across India after another, dynasties have risen and fallen, religions have spread themselves over the land and disappeared. But since the dawn of history, the Brahman has calmly ruled, swaying the minds and receiving the homage of the people, and accepted by foreign nations as the highest type of Indian mankind.

"Gautama, afterwards named Buddha, 'The Enlightened' and Siddhartha, 'He who has fulfilled his end,' was the only son of Suddhodana, King of Kapilavastu. This prince, the chief of the Sakya clan, ruled over an outlying Aryan settlement on the north-eastern border of the Middle Land, about a hundred miles to the north of Benares and within sight of the snow-topped Himalayas. A Gautama Rajput of the noble Solar line, he wished to see his son grow up on the warlike model of his race. But the young prince shunned the sports of his playmates, and retired to solitary day-dreams in nooks of the palace garden. The King tried to win his son to a practical career by marrying him to a beautiful and talented girl; and the youthful Gautama unexpectedly proved his manliness by a victory over a flower of the young Rajput chiefs at a tournament. For a while he forgot his solemn speculations on the unseen in the sweet realities of early married life. But in his drives through the city he deeply reflected on the types of old age, disease, and death which met his eye; and he was powerfully impressed by the calm of a holy man, who seemed to have raised his soul above the changes and sorrows of this world. After ten years, his wife bore to him an only son; and Gautama, fearing lest this new tie should bind him too closely to the things of earth, retired about the age of thirty to a cave among the forest-clad spurs of the Vindhayas. The story of how he turned away from the door of his wife's lamp-lit chamber, denying himself even a parting caress of his new-born babe lest he should wake the sleeping mother, and galloped off into the darkness, is one of the many tender episodes in his life. After a gloomy night ride, he sent back his one companion the faithful charioteer, with his horse and jewels to

* Extracts from a chapter in Dr. Hunter's forthcoming volume "THE INDIAN EMPIRE, Its History, People and Products," being "a revised form of the article India" in the *Imperial Gazetteer*, remodelled into chapters, brought up to date, and incorporating the general results of the Census of 1881"; Trubnor's "Oriental Essays". London.

his father. Having cut off his long Rajput locks, and exchange his princely raiment for the rags of a poor passer-by, he went on alone a homeless beggar. This abandonment of earthly pomp and power, and of loved wife and new-born son, is the Great Renunciation which forms a favourite theme of the Buddhist scriptures in Sanskrit, Pali, and Chinese. It has furnished, during twenty centuries, the type of self-sacrifice which all Indian reformers must follow if they are to win the trust of the people."

For a time he had studied under two Brahman recluses near RAJAGRIHA in Patna District, learning from them that the path to divine knowledge.....

"lies through the subjection of the flesh.....The temple of Buddh-Gaya marks the site of his long penance. But instead of earning peace of mind by fasting and self-torture, he reached a crisis of religious despair.....Torn with doubts as to whether, after all his penance, he was not destined to perdition, the haggard ascetic, in a final paroxysm, fell senseless to the earth. When he recovered, the mental struggle had passed. He felt that the path to salvation lay not in self-torture in a mountain cave, but in preaching a higher life to his fellow-men....."

Like Christ, he is tempted by Mara, the enemy of mankind.

"From his temptation in the wilderness, the ascetic emerged with his doubts for ever laid at rest, seeing his way clear, and henceforth to be known as Buddha, literally, 'The Enlightened'. This was Buddha's second birth; and the pipal fig or Bo, under whose spreading branches its pangs were endured, has become the sacred tree of 500 millions of mankind in the East..... The idea of a second birth was familiar to the twice-born Aryan castes of ancient India.....in this, as in other features, the story of Buddha adheres to ancient Aryan types, but gives to them a new spiritual significance.....He developed from the old Brahmanical model of the wandering ascetic, intent only on saving his own soul, the nobler type of the preacher, striving to bring deliverance to the souls of others."

Five months after his temptation and three of his ministry, Buddha had gathered around him sixty disciples whom he sent forth to preach Salvation with these words, "Go ye now, and preach the most excellent Law.' The essence of his teaching was the deliverance of man from the sins and sorrows of life by self-renunciation and inward self-control." The conversions he made were numerous.

"Buddha preached throughout a large part of Behar, Oudh, and the districts of the North-Western Provinces. Monasteries marked during ages his halting-places; and the principal scenes of his life, such as Ajodhya, Buddh-Gaya, Sravasti, the modern Sahet Mahet, Raja-Griha, &c., became the great places of pilgrimage for the Buddhist world. His visit to his aged father at Kapilavastu, whence he had gone forth as a brilliant young prince, and to which he now returned as a wandering preacher, in dingy yellow robes and the begging bowl in his hand, is a touching episode which appeals to the heart of universal mankind. The old King heard him with reverence. The son whom Buddha had left as a new-born babe, was converted to the faith, and his beloved wife from the threshold of whose chamber he had ridden away into the darkness, * became one of the first Buddhist nuns. The Great Renunciation took place in his thirtieth year...his silent self-preparation lasted about six, and during forty-four years he preached to the people.....He spent his last night in preaching, and in comforting a weeping disciple.....He died calmly, at the age of eighty under the shadow of a fig tree, at Kusinagara, the modern KASIA, in Gorakhpur District."

"The Fo-wei-kian-king,† or 'Dying Instruction of Buddha' translated into Chinese between 397 and 415 A. D. from a still earlier Sanskrit text gives to the last scene a somewhat different, though an equal beauty. 'It was now in the middle of the night' it says, 'perfectly quiet and still; for the sake of his disciples, he delivered a summary of the law.' After laying down the rules of good life, he revealed the inner doctrines of his faith. 'The heart is lord of the senses: govern, therefore, your heart; watch well the heart..... Think of the fire that shall consume the world, and early seek deliverance from it.....Lament not my going away, nor feel regret. For if I remained in the world, then what would become of the Church? It must perish without fulfilling its end. From henceforth all my disciples, practising their various duties, shall prove that my true Body, the Body of the Law (Dharmakaya) is everlasting and imperishable. The world is fast bound in fetters; I now give it deliverance.....Keep your mind on my teaching; all other things change, this changes not. No more shall I speak to you. I desire to depart. I desire the eternal rest (nirvana). This is my last exhortation.'"

"The secret of Buddha's success was, that he brought spiritual deliverance to the people. He preached that salvation was equally open to all men, and that it must be earned, not by propitiating imaginary deities, but by our own conduct. He thus cut away the religious basis of caste, of the sacrificial ritual, and of Brahman supremacy as the mediators between God and man. He taught that sin, sorrow, and deliverance, the state of a man in this life, in all previous and in all future lives, are the inevitable results of his own acts (Karma). He thus applied the inexorable law of cause and effect to the soul. What a man sows, that he must reap. As no evil remains without punishment, and no good deed without reward, it follows, that neither priest nor God can prevent each act bearing its own consequences. Misery or happiness in this life is the unavoidable result of our conduct in a past life; and our actions here will determine our happiness or misery in the life to come. When any creature dies he is born again in some higher or lower state of existence according to his merit or demerit. His merit or demerit consists of the sum-total of his actions in all previous lives. By this great law of Karma, Buddha explained the inequalities and apparent injustice of man's state in this world as the unavoidable consequence of acts in the past; while Christianity compensates those inequalities by rewards in the future. A system in which our whole well-being, past, present, and to come, depends on ourselves, leaves little room for a personal God. But the atheism of Buddha was a philosophical tenet, which does not weaken the sanctions of right and wrong.

"Life, according to Buddha, must always be more or less painful; and the object of every good man is to get rid of the evils of existence by merging his individual soul into the universal soul. This is Nirvana, literally 'cessation.' Some Buddhists explain it as absolute annihilation, when the soul is blown out like the flame of a lamp. Others hold that it is the extinction of the sins, sorrows and selfishness of individual life; the final state of union and communion with the Supreme, or the absorption of the individual soul into the divine essence. The fact is, that the doctrine underwent processes of change and development like all theological dogmas. 'But the earliest idea of Nirvana' says one of the greatest authorities on Chinese Buddhism, 'seems to have included in it no more than the enjoyment of a state of rest consequent on the extinction of all causes of sorrow.'* The great practical aim of Buddha's teaching was to subdue the lusts of the flesh and the cravings of the mind; and Nirvana has been taken to mean the extinction of the sinful grasping condition of heart which, by the inevitable law of Karma, would involve the penalty of renewed individual existence. The pious Buddhist strove to reach a state of quietism or holy meditation in this world, and looked forward to an eternal calm in a world to come.

"Buddha taught that this end could not be attained by the practice of virtue. He laid down eight precepts of morality, with two more for the religious orders, making ten commandments (dasa-sila) in all. He arranged the besetting faults of mankind into ten sins and set forth the special duties applicable to each condition of life; to parents and children, to pupils and teachers, to husbands and wives, to masters and servants, to laymen and the religious orders. In place of the Brahman rites and sacrifices, Buddha prescribed a code of practical morality as the means of salvation. The three essential features of that code were—control over self, kindness to other men, and reverence for the life of all sentient creatures."

Passing the lengthy descriptions of the missionary aspects and work of Buddhism from its earliest times—the work of the Sixty; the first Buddhist Ecclesiastical Council in 543 B. C., the second—443, B. C., the third—244 B. C.; the numerous and meritorious works of Asoka with his edicts, religious institutions, missionary efforts, &c. &c., we will briefly notice in what that great king has done in reference to the forcible reform resorted to by him, to purify the faith and secure its pristine orthodoxy. Asoka, taking measures to spread the religion,— "collected the body of doctrine into an authoritative version, in the Magadha language; a version which for two thousand years has formed the canon (pitakas) of the Southern Buddhists..... Asoka is said to have supported 64,000 Buddhist priests; he founded many religious houses, and his kingdom is called the Land of the Monasteries (Vihara or Behar) to this day."

The fourth Council was held four hundred years after Buddha's death, by King Kanishka, the famous Saka conqueror, who ruled over North-Western India, and whose authority having its nucleus in Kashmir extended to both sides of the Himalayas, from Yarkand and Khokan to Agra and Sind. His Council of Five Hundred (40, A. D.) drew up the three commentaries of the Buddhist faith.

* He who would fully appreciate the unique beauty of Gautama Buddha's character and so comprehend the fascination his name, after a lapse of 2,300 years, exercises yet on "half the world's population—in Dr. Hunter's words,—ought to study his history in Barthelemy St. Hilaire's great work, *Le Bouddha et sa Religion*, and read Mr. Edwin Arnold's splendid poem—*The Light of Asia*. Legendary as the latter may be regarded, no religious poem we know of, offers such a thrilling interest, to the reader as this. The parting scene; the flight of the young Prince from all that man holds dear in this life for the sake of alleviating mankind's misery which He will try to save from the curse of ignorance; and lastly, the attainment of Buddhahood under the Bo Tree and this Apotheosis—are amongst the most superb passages, of that truly wonderful poem.—Ed.

† Translated in Appendix to the Catalogue of the MSS. presented by the Japanese Government to the Secretary of State for India.—Ed.

* Beal: *Catena of Buddhist Scriptures from the Chinese*, p. 157, ed. 1871; and the *Buddhist Tripitaka*, App., letter to Dr. Rost, sec. 9. Max Müller deals with the word from the etymological and Sanskrit side in his *Chips from a German Workshop*, vol. i. pp. 279, 290, ed. 1867. But see, specially, Childers' *Pali Dictionary*, s. v. Nilbanam, pp. 265-274.

"These commentaries supplied in parts materials for the Tibetan or Northern Canon, completed at subsequent periods. The Northern Canon, or, as the Chinese proudly call it, the 'Greater Vehicle of the Law,' includes many later corruptions or developments of the Indian faith as embodied by Asoka in the 'Lesser Vehicle,' or Canon of the Southern Buddhists (244 B. C.) The Buddhist Canon of China, a branch of the 'Greater Vehicle,' was arranged between 67 and 1285 A. D. It includes 1440 distinct works, comprising 5386 books. The ultimate divergence between the Canons is great, both as to the historical aspects of Buddha's life and as to his teaching...one example will suffice. According to the Northern or 'Greater Vehicle,' those who transgressed wilfully after ordination might yet recover themselves; while to such persons the Southern or 'Lesser Vehicle' allowed no room for repentance.

"The original Northern commentaries were written in the Sanskrit language...Kanishka and his Kashmir Council (40 A. D.) thus became in some degree to the Northern, or Tibeto-Chinese Buddhists, what Asoka and his Patna Council (244 B. C.) had been to the Buddhists of Ceylon and the South.

"Buddhism was thus organized as a State religion by the Councils of Asoka and Kanishka. It started from Brahminical doctrines; but from those doctrines, not as taught in hermitages to clusters of Brahman disciples, but as vitalized by a preacher of rare powers in the capital cities of India...Buddhism carried transmigration to its utmost spiritual use, and proclaimed our own actions to be the sole ruling influence on our past, present, and future states. It was thus led into the denial of any external being or god who could interfere with the immutable law of Cause and Effect as applied to the Soul. But, on the other hand, it linked together mankind as parts of one universal whole, and denounced the isolated self-seeking of the human hearts as *the heresy of individuality*. Its mission was to make men more moral, kinder to others, and happier themselves; not to propitiate imaginary deities. It accordingly founded its teachings on man's duty to his neighbour, instead of on his obligations to God * and constructed its ritual on a basis of relic-worship or the commemoration of good men, instead of on sacrifice. Its sacred buildings were not temples to the gods, but monasteries (Viharas) for the religious orders."

From that time upwards Buddhism spread throughout the known lands like lightning. In the year 243 B. C. Mahinda (Sanskrit Mahendra), Asoka's son, with his sister, the princess Sanghamitta who had entered the Order, went to Ceylon with a body of missionaries and nuns. From thence missionaries established the faith in Burma 450 A. D. (though two Buddhist preachers landed at Pegu as early as 207 B. C.)

"Siam was converted to Buddhism in 638 A. D...Yara received its missionaries direct from India between the 5th and 7th centuries and spread the faith to Bali and Sumatra...Another stream of missionaries had found their way by Central Asia into China. Their first arrival in that empire dates from the 2nd century B. C., although it was not till 65 A. D. that Buddhism then became the established religion...The Scythian dynasties...accepted it, and the earliest remains which recent discovery has unearthed in Afghanistan are Buddhist. Kanishka's Council soon after the commencement of the Christian era, gave a fresh impetus to the faith. Tibet, South Central Asia, and China, lay along the great missionary routes of Northern Buddhism; the Kirghis are said to have carried the religion as far as west the Caspian; on the east, the religion was introduced into the Corea in 372 A. D. and thence into Japan in 552. Bud-

* The Theosophical Society is based on the principles contained in the above 12 lines, as far as it finds it compatible with its *unsectarian* policy, and, hence, though it does not oppose, it nevertheless does not advise asceticism, "the heresy of individuality."—Ed.

† In a foot-note, Dr. Hunter remarks that "polemical writers, Christian and Chinese, have with equal injustice accused Buddhism and Christianity of consciously plagiarizing each other's rites. Thus Kuang-Hsien, the distinguished member of the Astronomical Board, who brought about the Chinese persecution of the Christians from 1665 to 1671 writes of them, 'They pilfer this talk about heaven and hell from the refuse of Buddhism, and then turn round and revile Buddhism.' (*The death blow to the Corrupt Doctrines of T'ien-shu, i. e., Christianity* p. 46 Shanghai, 1870.) "We hardly see how the Buddhists could think otherwise or be accused of injustice, and along with them all those who study chronology and compare notes, when there is hardly a modern traveller, in Japan, China and other Buddhist lands but is struck with the similarity. "The Temple at Rokugo" writes Miss Bird (*Unseen Tracks in Japan*, vol. I p. 295) from a remote town in Japan, "was very beautiful, and except that its ornaments were superior in solidity and good taste, differed little from a Romish Church. The low altar on which were lilies and lighted candles, was draped in blue and silver; and on the high altar draped in crimson and cloth of gold, there was nothing but a closed shrine, an incense burner and a vase of lotuses." And further Dr. Hunter himself quotes from another passage of Miss Bird's book: "In a Buddhist temple at Niagpo, the Chinese Goddess of Mercy, Kwan-Yin, whose resemblance to the Virgin Mary and Child was already mentioned, is seen standing on a serpent bruising his head with her heel." Just as the pictures of the Virgin in thousands of her images we have seen. "I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel," reads verso 15, Chap. III. *Genesis*. It is this verse, we are told, that led the early and mediæval Christians to adopt its representation in some of the Virgin Mary's images. But it cannot be so. For the verse threatens that the serpent's head will be bruised by the heel of the woman's seed—Man, and it is the woman herself personified by the Christian mother of God who bruises the reptile's head. Whence then the origin of the allegory? The snake and snake ornamentation are the distinctive features of Hindu and Buddhist religions, and the latter carried it alike to the East and the West.—Ed.

dhist doctrines are believed to have deeply affected religious thought in Alexandria and Palestine. The question is yet undecided as to how far the Buddhist ideal of the holy life, with its monks, nuns, relic-worship, bells and rosaries, influenced Christian monachism...It is certain that the analogies are striking. The form of abjuration for those who renounced the gnostic doctrines of Manes, expressly mentions...Buddha and Sakya... The Chinese in San Francisco have pictures of the Buddhist Goddess of Mercy...which the Irish Catholics identify as their Virgin Mary with the in her infant arms, an aureole round her head, an adoring figure at her feet and the spirit hovering near in the form of a bird..."

"Buddhism never ousted Brahmanism...but the two systems co-existed as popular religions during more than a thousand years (244 B. C. to about 800 A. D.)" writes Dr. Hunter. Fa-Hian entered India from Afghanistan...in 399-413 A. D., and found Brahman priests equally honoured with Buddhist monks, and temples to the Indian gods side by side with the religious houses of the Buddhist faith... A Buddhist monarch ruled over ten kingdoms in Afghanistan...In Kashmir, the king and people were devout Buddhists (so late as 645 A. D.) under the teaching of 500 monasteries and 5000 monks. ...The vast monastery of Nalanda (identified with the modern Baragán near Gaya) formed a seat of learning...where ten thousand monks and noices of the 18 Buddhist schools here studied theology, philosophy, law, science, especially medicine, and practised their devotions"...elionen Tshang found the two religions mingled everywhere. "On the Madras coast, Buddhism flourished... Owing to the gradual increase of domination on the part of the Brahmans, and such persecutions as instigated by Sankara Acharya and Kumarika Bhatta, Buddhism began declining in India towards the 6th century and "in the 11th only outlying States, such as Kashmir and Orissa remained faithful and before the Mahomedans...came upon the scene...had almost disappeared from India. During the last thousand years, Buddhism has been a banished religion from its native home. But it has won greater triumphs in its exile than it could have ever achieved in the land of its birth. It has created a literature and a religion for nearly half the human race, and has affected the beliefs of the other half. Five hundred millions of men, or forty per cent. of the inhabitants of the world, still follow the teaching of Buddha. Afghanistan, Nepal, Eastern Turkistan, Tibet, Mongolia, Manchuria, China, Japan, the Eastern Archipelago, Siam, Burma, Ceylon, and India at one time marked the magnificent circumference of its conquests. Its shrines and monasteries stretched in a continuous line from what are now the confines of the Russian Empire to the equatorial islands of the Pacific. During twenty-four centuries, Buddhism has encountered and outlived a series of powerful rivals. At this day it forms, with Christianity and Islam, one of the three great religions of the world; and the most numerous followed of the three.....

"The noblest survivals of Buddhism in India are to be found, not among any peculiar body, but in the religions of the people; in that principle of the brotherhood of man, with the reassertion of which each new revival of Hinduism starts; in the asylum which the great Vaishnavite sect affords to women who have fallen victims to caste rules, to the widow and the outcaste; in that gentleness and charity to all men, which take the place of a poor law in India, and give a high significance to the half satirical epithet of the 'mild' Hindu."

THE PISACHIA-DANCERS.

(*The Mediums of Southern India.*)

BY S. RAMASWAMIER, F. T. S.

Some question having arisen in the THEOSOPHIST as to the views of Hindus in general upon the possibility and desirability of holding communion with the dead, I beg to state the following facts:—

In the district of Tinnevely in the Madras presidency, is a town known by the name of Sankar-Namar-Kovil. It is famed far and wide in Southern India, as a locality for casting out evil spirits, usually called "Bhuts" or "Pisachias." The town pagoda is a very great and imposing edifice, its authentic records extending as far as three hundred years back. The architecture of its large and hoary *Gopuram* though, a tower of about 250 feet high,—would seem to point to a far earlier origin.

It is not rare to find in its vicinity young girls and grown-up women, some of whom are already mothers, *obsessed* by "Pisachias." Victims are also found among boys of weak intellect; but this is more rare. This obsession, I believe, is what they call in Europe and America "mediumship." If so, then far from elevating the medium in the sight of his fellow-creatures, the appearance of the disorder is regarded as the greatest misfortune that can befall a Hindu family, and no time is lost in trying to cure the party so attacked. The development of the abnormal faculty in one of the members places not only the sufferer but the whole family entirely at the mercy of unscrupulous charlatans,—healers and pretended exorcisers. In this, our country, no one—whether initiated or uninitiated,

learned or ignorant—believes in Spiritualism in the sense of communion with the departed human spirits. On the contrary, we are taught to believe that the *pure* spirits of our dead ones, as soon as they have shuffled off their mortal coil, either enter the “pitri-lokas”* or upon a different stage of existence altogether, in a subsequent re-birth, from which two states they cannot return on earth as spirits. It is but the third condition which affords them such a possibility, whenever, in consequence of an evil course of life, or of a too strong, sinful desire of living at the moment of death, their animal Self chains himself to the earth, so to say, and becomes an earth-bound *bhut* or “pisacha”—an accursed devil. (†)

It is true that after a person's death, his children or kindred offer sacrifice in the shape of *pinda* (rice-balls) calling upon the name of the departed spirit. But it is no less true that it is an article of faith based upon quite a different reason than the one assigned. No educated person would for a moment think that the *spirit* of the deceased hears him, or—less than all—can taste the food so offered. It is done simply as a duty to the memory of the dead, ‡ and rather on behalf of the survivors; an act believed to absolve them before the world from the debt of obligation to the departed; to honour his *memory* by showing that the grateful regard, the feelings of love and reverence in their hearts, has survived the translation of the loved one to higher regions. No one has ever dreamt that the enfranchised spirit is in any way benefited by such ceremonies. Its *karma* (merit) alone moulds after death its future existence, in its new stage of cyclic progression. The annual *Ani* festival held in June brings hundreds of persons afflicted with obsession—some actually, others only suspected of it—to the town of Sankar-Nainar-Kovil. They throng the place, coming from every direction. As a rule, the victims belong to the lower classes. Ignorance is the mother of Superstition. The “Pisachpititaval” § or “Badha-allaval” ¶ (obsessed persons) are without the slightest education, belonging at best to the agricultural class.

Once there, with the exception of six hours at night, the patients spend in the pagoda their whole time engaged in holy “chajana” or meditation, accompanied by a partial fast. Their stay within the precincts of the temple seldom exceeds a *mandala* or a cycle of forty days. Every morning they are made to take an early bath in the Temple-tank whose waters are as murky as those of all temple-tanks—after which the “mediums” are led to a stone-paved *mandapam* (an open-air, stone-roofed prayer platform)—opposite the *girbha-griha* or the adytum (the sacred recess). Just in the centre of the *mandapa* is situated a small circular bowl-shaped opening, not above nine inches deep and one foot in diameter, made to barely allow of the admittance of one person. Once squeezed in it,—especially if the ceremony of exorcism is performed on an evening—no wonder if the awe-inspiring sight of the idol—the goddess Amman—looking the more terrible for her garments of barbarous fit, her gems of gold, and her pearl ornaments—no wonder, I say, that the following scene takes place. The heavy fumes of the burnt incense and camphor, rendered the stronger by the overpowering odor of jessamine flowers, and the hundreds

of flickering lights dazzling the eyes of the unfortunate creature bewilder her senses and bring on a nervous fit. The priest with his grim solemn face sprinkling on her consecrated ashes and *Kemkuma* powder makes bad worse still. Losing all self-control the “possessed” victim begins whirling her head round and round, presenting with her dishevelled hair—a spectacle sufficient to awaken the pity even in the shrivelled heart of a misanthrope. A few seconds longer, and dragged out of her hole, she begins the “pisacha-dance,” as it is called; after which she is requested to make room for the next candidates, who pass one by one through the same ceremony. Hundreds of persons can be thus seen every evening, dancing away for dear life their “Pisacha” reels, and their wits too—if they had any. It is a strange fact—nevertheless a true one—that a person so obsessed who does not whirl his head in the way described during a fit is a *rara avis*. At the end of the *bhajana* term, money is liberally spent to feed the Brahmins and the poor. In a large majority of cases the patients go home cured. The pagoda people though are ever unwilling to confess that any one went away from them disappointed. Men, in the words of Bacon, speaking of prophecies,—“mark only when they hit, not when they miss.” OM!

THE MYSTERIOUS BROTHERS—AN OLD TALE RETOLD.

BY P. DAVIDSON, F.T.S.

Now that we Occidental Theosophical pupils, have been so much satiated as to be surfeited to nausea of late with the “teachings” or rather “conceited ravings” of the mighty and omniscient “ADEPT” (J.K.!!) whose motto may be truly inscribed in the old Scottish saying:—

“Muckle noise, but little woo,
As the Deil said, when he shaved the soo”

Allow me to transcribe the following story of an Adept taken from the pages of “*Hermippus Redivivus*.” It may, perhaps, prove interesting to several of our Oriental friends, who may not have seen it, whilst to some others it will be nothing new or strange.

The author after giving a short account of Nicholas Flamel, a French Hermetic philosopher of the fourteenth century, goes on to say:—

“Peace a little; I promised you some account of Flamel that has not been hitherto regarded, that has escaped the notice of who have written the history of Hermetic philosophers, from the noble *Olaus Borrichius*, down to *Abbé du Fresnoy*, and this I am going to give you. But permit me to observe, first, that my account is taken from the travels of the *Sieur Paul Lucas*, who, by order of Louis XIV., passed through Greece, Asia Minor, Macedonia, and Africa, in search of antiquities, who dedicated this book of his to that prince, and who must, therefore, be presumed to relate what was true, or what he took to be true; for nobody who knew the character of Louis XIV., can imagine he would suffer a fellow to utter his falsehoods into the world, under the sanction of his name; much less, that after being guilty of such a piece of insolence, he should encourage, protect, and employ such a man, as, in fact, he did, to the very end of his reign; and this in consequence of the reputation he acquired from the publication of the voyages, the authority of which I am going to use.*

It may not be amiss, to put my reader in mind, that I have strictly kept my word. The *Sieur Lucas* was no Hermetic philosopher, no chemist, no deep student in the sciences; and if we guess from his writings, no man of art, or address; but a bold, rough, free-spoken traveller, who had seen much, and was willing to tell the world all he had seen. If from hence, any should be led into an

* See the preface to the book from which this story is taken, which is entitled “*Voyage de Sieur Paul Lucas, par ordre du Roi dans la Grece &c.*” Amsterdam, 1714, in 12 mo, two volumes,

* Abode of Spirits.—ED.

† Our Brother S. Ramaswamiar is a high-caste Brahmin, of good Sanskrit and English scholarship, whose strictly orthodox family is closely connected with the High Priest of Travancore. His opinion, therefore, upon the subject is entitled to the consideration of our Western readers.—ED.

‡ In Christian Russia the same custom of offering rice to the dead prevails throughout the Empire. For six weeks after the death of a person, dishes full of rice with a wax taper stuck in the middle of it are sent at regular periods to the parish church or laid on the tomb of the defunct. There, with the rice placed near, a mass is said for the *rest* of the departed soul in order that it should not become a *bhut*, a restless wandering soul in the earth-region—the latter being considered the greatest misfortune. In Roman Catholic countries it is the same thought or fear for the soul's torments at being earth-bound that underlies the ceremony of the Feast of the Dead held throughout Christendom on the 2nd of November.—ED.

§ Literally, “devil-seized,” one taken possession of by a fiend.—ED.

¶ Having an evil spirit.—ED.

opinion that he was a credulous man, and might be easily imposed on, I have nothing to say to that; I do not intend to turn an advocate for the solidity of a traveller's understanding, any more than for the truth of Hermetic philosophy. I only lay down things as they are, or at least as they appear to be, and leave all the rest to the reader's decision. All I insist upon as to the *Sieur Lucas's* relation is this, that he could not be deceived as to the matter of fact; he could not dream of the story he has told us; he could not see it in a vision, and as to the rest, I do not concern myself about it. He might possibly be cheated by the Mahomedan monks, for I can readily conceive that monks of all religions are the same; and yet, if as great absurdities, and much greater difficulties attend the story in that light, than in any other, I presume it may justify a hint that it is not impossible it might be otherwise than such severe critics may be inclined to believe. But it is now time to come to the story, and, therefore, I shall put an end to my reflections.

He informs us that being at Broussa, in Natolia, and going to take the air towards a village called Bournous Bachy, at a small distance from thence, in company with a person of distinction, he met with the following adventure which I shall relate to you exactly in his own words:—'We went together to a little mosque,' says he, 'where one of their most eminent dervises was interred.* It is always a dervis that has the custody of such places, which are, generally speaking, pleasantly situated, adorned with gardens and fountains, and on that account, set apart for public walks, and places of recreation. We were quickly introduced into a little cloister, where we found four dervises, who received us with all imaginable civility, and desired us to partake of what they were eating. We were told, what we soon found to be very true, that they were all persons of the greatest worth and learning. One of them, who said he was of the country of the Usbeks, (a tribe of Tartars) appeared to me more learned than the rest, and *I believe verily he spoke all the languages in the world.* As he did not know me to be a Frenchman, after we had conversed some time in the Turkish language, he asked me if I could speak Latin, Spanish, or Italian. I told him, that if he pleased,

* Another author of unquestionable integrity, and one who was unacquainted with this French traveller, corroborates some of the statements in the above narrative. This author is Sir Paul Rycant, who states:—In the time of Orchanes the Second, King of the Turks, who governed thirty-five years, and reigned eighty-three, and died in the Hegira of Mahomet seven hundred and sixteen, there lived in Prusa, then the regal seat, a famous Sauton, called Herewi, who used to walk up and down, and as an act of charity, to buy the livers and lights of beasts to feed cats and dogs. He professed poverty and severe mortification, with tears and sighs, which he acted with that fervency, that the angels, leaving heaven, came to be witness of his holy penance. The fame of this moved Sultan Orchanes to discourse with him, and to know the story of his past life, which he, smiling, began to recount, and told him that he formerly was a king, derived from the line of Mahomet, had compassed with his arms the rivers of Nilus, Euphrates, and Tigris, had governed provinces with his sword and sceptre, had been triumphantly adorned with precious stones and glittering arms, and had made the world tremble at the very mention of his name. But at last, considering the vanity of this world, he resolved on a solitary life, and to renounce all the follies and small satisfaction of riches and empty honours. At which saying, Sultan Orchanes was amazed, and said we ought not to despise those who, under the guise and appearance of mad and distracted persons, wander through the world, for their virtues are rare, and in this man particularly, I discover so much of sanctity, that I judge myself unworthy of the name of one of his servants. And this is the reason, why fools and frantic people have ever since been had in honour and reverence amongst the Turks, as those whom revelation and enthusiasm have transported out of the ordinary temperament of humanity.

This Herowi was very learned and experienced in Chemistry, and on those who professed his order, and entered into the regular life of his religion, instead of aspers he bestowed gold. He wore a green vest, and lived very abstemiously, he mended his own clothes, and dressed the diet for his convent. He endowed many mosques, and several hospitals of charity at Grand Cairo and Babylon. His sepulchre is at Prusa, which is greatly visited by pilgrims, and adorned by the bounty and munificence of those who reverence the memory of this holy Sauton. (*State of the Ottoman Empire, B. 11, Cap. 20.*)

he might talk to me in Italian; but as he soon discovered by my accent that it was not my mother tongue, he asked me frankly what country I came from. As soon as he knew that I was a native of France, he spoke to me in as good French as if he had been brought up at Paris. 'How long sir,' said I, 'did you stay in France?' He answered me, 'that he had never been there, but that he had a great inclination to undertake the journey.'

I did all that lay in my power to strengthen that resolution, and persuade him to it; and, therefore, in order to induce him, I told him that there was no kingdom in the world more polished; that strangers especially were extremely well received there, and that, without question, he would meet with the greatest satisfaction from this journey. 'No, no,' returned he, 'I am not in such a hurry to make it. I should be a fool to flatter myself with any such hopes; I am one of the sages, and I know that is enough to hinder me from enjoying quiet there, so that I am not likely to think any more of the matter.' I took a great deal of pains to convince him that he was deceived, that some bad people had given him ill impressions of my country; that France, on the contrary, was the very nursery of the learned, and that the king, whose subject I had the honour to be, was the greatest patron of the sciences. I went further still. I told him that though I had not the honour to be of any learned profession myself, yet His Majesty was pleased to defray the expenses of the travels in which he saw me engaged, and this with no other view than to procure notices of those things, the knowledge of which remained yet necessary for perfecting the sciences; such as of herbs that might be useful in physic; ancient monuments, that might contribute to the illustration of remarkable events, and consequently serve to render history more complete; the view of the countries themselves, in order to the rectifying of geographical charts; in fine, I ran through all the proofs I could think of, in order to convince him of the inclination that prevailed in France, in favour of the sciences, and of learning, all of which he attributed to the climate, and seemed to approve of what I said, out of pure civility. At last, however, he seemed to be ravished with the fine things I told him, and went so far as to assure me that some time or other he would certainly go thither. Our conversation being ended, the dervises carried us to their house, which was at the bottom of the mountain, very near Bournous Bachy, where having drunk coffee, I took my leave of them, but with a promise, however, that I would shortly come and see them again.

On the 10th, the dervis whom I took for an Usbek came to pay me a visit. I received him in the best manner possible, and as he appeared to be a very learned, as well as a curious man, I showed him all the manuscripts I had bought, and he assured me, they were very valuable, and written by great authors. I must say, in favour of this dervis, that he was a person every way extraordinary, even to his outward appearance. He showed me abundance of curious things in physic, and promised me more; but at the same time he could not help saying that it was necessary that I should make some extraordinary preparations on my side, in order to put myself into a condition of profiting by the lights he was able to give me. To judge, according to his appearance, he should have been a man about thirty, but by his discourse, he seemed to have lived at least a century, and of this, I was the more persuaded from the account he gave me of some long voyages he had made.

(To be continued.)

THE MANAGER OF THE THEOSOPHIST REGRETS TO GIVE notice that the "Occult World" has already run entirely out of print, and he cannot supply any more orders for the work, until the second edition, which is in press, is ready for sale. When ready, the fact will be duly announced in this journal.

THE ROSICRUCIANS.

TO THE EDITOR OF THE "THEOSOPHIST."

I give below an account of a curious adventure which I have extracted *verbatim* from Chambers's "Domestic Annals of Scotland," Vol II. p. 394, under date A. D. 1678, as it may prove entertaining to some of your readers.

I would add that Lord Fountainhall, from whose diary Chambers quotes, was an eminent Scottish lawyer and writer on judicial matters of the seventeenth century.

I am, yours faithfully,

P. J. G.

Hyderabad, Deccan, 19th December, 1881.

Fountainhall says: "As for the rencontre between Mr. Williamson, schoolmaster at Cupar (he has writ a grammar), and the Rosicrucians, I never trusted it till I heard it from his own son, who is present minister of Kirkaldy."

A stranger coming to Cupar called for Mr. Williamson, and they went to drink together at a tavern. When the reckoning came to be paid, the stranger whistled for spirits, and one in the shape of a boy came and gave him some gold. It is to be remarked that no servant had been seen attending the stranger while riding into the town, or at his inn.

"He caused his spirits next day to bring him noble Greek wines from the Pope's cellar, and tell the freshest news there was at Rome." Some time after, Mr. Williamson, being then in London, and passing along London Bridge, heard himself called by name, and, turning about, discovered it was his Rosicrucian. At the request of the stranger, he met him at dinner in a house to which he was directed, and there found a magnificently spread table, with a company of good fashion, all being served by spirits. The conversation turned on the advantage of being served by spirits, and Mr. Williamson was asked to join their happy society; but he started back with dismay, when it was mentioned as a necessary preliminary that he should *abstract his spirit from all materiality*, and renounce his baptism. In his alarm, he fell at praying, whereupon they all disappeared. He was then in a new alarm, dreading to have to pay a huge reckoning; but the boy who answered his summons told him that 'there was nothing to pay, for they had done it, and were gone about their affairs in the city.'

It is barely necessary to remark to those who have seen and believed in the wonders of what is called electro-biology, there is nothing in Mr. Williamson's case which might not be explained on that principle—namely, a condition of brain artificially produced, in which the suggestion of objects and events is enough to make the patient believe them real.

Editor's Note.—In this instance we agree with Mr. "P. J. G." as in each case "noble Greek wines from the Pope's cellar" were freely drunk. But we have other cases on record, the facts in which could never be explained away by "electro-biology."

PROFESSOR BARRETT, OF DUBLIN UNIVERSITY—ONE OF several men of science who have been studying modern Spiritualism and given in their adhesion to its claims—writes to *Light* that "It is the dissatisfaction with Spiritualism as a goal of faith that has led to the growth or revival of Theosophy * * *". This is strictly true. Theosophical views have been accepted by some of the most intelligent and ablest Spiritualists, because they alone afford a rational explanation of phases of the phenomena which have always been an opprobrium and despair to the friends of that great movement. The cardinal idea of theosophical science is that nothing is *super-natural*, and miracle is impossible; and this is carried so far as to make us demand the clearest and most irrefragible proofs that the mediumistic phenomena *are* produced by spirits of the dead, and *not* by other Nature forces and by the will of the living. As to the ethics of Theosophy there is no special code. We cull from all the ancient faiths their noblest moral precepts, their profoundest *dicta*

of wisdom and leave the world to profess and live up to that which to each seems soundest and best.

GLEANINGS FROM THE WORKS OF SWAMI DAYANAND SARASWATI.*

BY "IL PENSEROSO."

Translator's Preface.

What makes the New Dispensation Brahmos extol the Christians' Jesus above all other religious teachers, since they do not believe in his "miracles"? † Is it the influence of English education, or is it but a prudent policy that suggests to the new sectarians the expediency of gaining the sympathy and support of the Christian community? These are the questions which suggest themselves to every impartial and unprejudiced thinker. If Jesus is to be venerated solely for his self-sacrifice, his meekness and humility, then have we had many sages in our own country,—nay, some such there are yet to be found, even in our days,—who possessed all of the said virtues in a still higher degree. The latter being so slighted and made subservient to the Christian Saviour, whose history shows no other claim to superiority over our modern sages than that very equivocal one of working "miracles," ‡—the above question becomes still more significant.

Instead of comparing Jesus with the *Rishis* of the past ages, the authenticity of whose history many may doubt, why not establish such a comparison between the ancient Jewish and our contemporary Hindu reformer—Dayanand Saraswati. We will now see how far the analogy holds good between the two. Meanwhile, I beg to state most distinctly that it is not my intention to lay any claim for adoration on behalf of Swami Dayanand. "A man of genius and virtue is but a man," and it would be folly to expect to find every virtue and perfection equally developed in every man. However good Swami Dayanand Saraswati's moral character, he cannot be held altogether free from human weaknesses. But, no more can the character of Jesus, as a *man*,—estimating it from the incidental and contradictory accounts, given of it by his devoted followers, and in an age when critical analysis was unknown—be held altogether free from blemish. Of our contemporary, however,—Dayanand Saraswati—we know both his great virtues and his weak points. The latter we propose to specify further on.

Dayanand Saraswati was born a Brahmin, an heir to a large estate, which, had he but so wished it, he might have well enjoyed. Seeing, however, the corruptions that had crept into the creed of his forefathers, he abandoned the comforts of his parents' house, and in the prime of youth, just when he was about to be married,—a period; which is considered to be the happiest one in our lives,—he voluntarily chose to encounter instead, the greatest privations and hardships of *Yoga* life. He did all this in the mere hope of finding out the truth, to search for which and make humanity benefit by it, he henceforth devoted his whole life.

Jesus, on the other hand, was the son of an obscure and poor man. Jesus had to earn his bread by the sweat of his brow for years before he began to preach his doctrines. It is, therefore, evident that the position, in which he was born, had nothing to attract him. The life of a poor working man is always hard and full of trouble, and but few can attach any value to it. But what will not a man do for the sake of fame? Does not History furnish us with numerous instances in which men have sacrificed their very lives to gain fame, to glorify their faith or sim-

* The eminent Founder of the Arya Samaj.—Ed.

† I beg to state at once that I have no desire to annoy either the *New Dispensation* Brahmos or the Christians; the latter will find that I have considered Christ from the "New Dispensation" not their point of view. For many Brahmos personally, I entertain a very high regard, though I could never persuade myself to acquiesce in their rather bungled-up ideas of Jesus Christ.—*Il Penseroso*.

‡ To a Christian, of course, his superiority is due to a quite distinct consideration—his relation and even identity with God, as his "begotten son."—*Il Penseroso*.

ply to do what they regarded as their duty? Since the *New Dispensationists* neither believe in the doctrine of atonement by the blood of Christ, nor that Jesus is the very God himself—how can they, in the name of logic and justice, give to him the precedence over all other great men? While in the four Christian Gospels, we find abundant proofs that Jesus shrank from death and prayed that his life should be spared—we have authenticated evidence to show that Swami Dayanand was never afraid of death and was ever ready to risk his life. His only anxiety has been to see the work of reformation to which he has wedded his life, at last partially accomplished before his death. But human nature is proverbially wicked, and obdurate hearts will ever detest truth. There are men in India who, seeking his death, have, upon several occasions, actually administered poison to him,—happily without success.*

Of Swami's piety, no one intimately acquainted with him can ever doubt. In this, if he has not outdone Jesus, he is, at least, to be considered on a par with him. As Jesus spent a part of his leisure in preaching his views, so Dayanand spends his time in preaching, and moreover, in writing what he preaches, in this respect, yielding the palm but to those men, whose whole time is occupied in silent devotion and constant acts of charity. I believe though, that preaching and writing books on religion and true morality, with the object of benefiting mankind, can be rightly regarded as one of the grandest acts of charity.

Our Calcutta admirers of Christ argue that his love for mankind was manifest from his praying to his Father that those who subjected him to torture and infamy, might be forgiven, as "they knew not what they did." This is certainly an act of admirable forbearance. But were his knowledge of human nature in the least keen, then must he have well known that adherence to the last moment of his life to principles of charity and forgiveness inculcated by himself was the surest means of gaining the world's sympathy, and of attracting a larger number of followers than he otherwise would. Having once commanded his disciples to suffer without ever seeking for retaliation, what wonder that he should have personally exemplified his own teaching?

The next virtue for which Jesus is extolled by the *New Dispensationists* is his great humility, and the injunction to his disciples to be "meek and lowly." But what better policy could he have followed under the circumstances, considering the age he lived in, than to silently submit to unavoidable insults? He could not possibly claim any authority over the Jews; and if he limited his pretensions to the title of a "spiritual" King, it is because of the fact that, had he assumed any other, his movements would have acquired a political significance, and his liberty and very life might have been jeopardised by it. His only alternative was to assume humility and meekness; why then should necessity be construed into a virtue †? Dayanand, on the other hand, was a rich man and became a *sannyasi*—now living on alms.

* When at Meerut, Swamijee told us before numerous witnesses that not only poison had been administered to him, but that a man had once tried to kill him with a sword. Having penetrated into the room where Dayanand slept, he could not find him, and so was frustrated in his evil object. The Yogi—said Swami explaining to us *Yoga Philosophy*—"can have no fear of either of steel or poison." In Rajputana, near Mount Abu, he knew, he said, a great Yogi who could swallow with impunity any amount of the most violent poison. This statement will be sneered at and challenged by sceptics and missionaries. Nevertheless and notwithstanding the distinct statement in Mark (XVI—18)... "and if they (the Apostles) drink of any deadly thing, it shall not hurt them"... we are afraid that were two men—a Yogi and a padri—forced to swallow prussic acid, he who would tremble least would be the Yogi.—Ed.

† If our correspondent will go so much out of his way to dive into the mists of Ancient History, to find examples of the most unalloyed self-sacrifice and devotion to Humanity, why does he not take Gautama Buddha as a *pendant* to Swami Dayanand? Is it because the latter would lose in the comparison, or that the doctrines preached by the great "World's Saviour" are entirely antagonistic to, and would unavoidably upset, those of the author of the "*Veda Bhashya*"?—Ed.

He does not even touch money. He covers his body with the coarsest raiments and is as humble in his mode of life as Jesus ever could be. The charge that during his lectures he often betrays egotistic and angry feelings is frequently brought against him.

I prefer to believe that his anger is not real, but that he resorts to emphasis to impress his hearers the more. At any rate he does no more than Jesus did, when calling Peter "Satan," his scoffers—"a generation of vipers," committing an assault upon the money-changers in the temple, and cursing an innocent fig-tree. If to illustrate his views the better, Swami often cites from his own personal experience, putting himself forward as an exemplar, in what respect does he so err? If, instead of his own, he should cite the histories of the reformers,—Dhruva or Chaitanya,—both of whom are strongly mixed up with mythical lore and exaggeration, he would fail to make any lasting impression upon the hearts of the present generation. In our days we reject as false almost any thing that is not supported by modern instances or attested by authentic history.

If then, the *New Dispensation Brahmos* pay their reverence to Jesus only for the sake of *his* virtues, why do they not do the same in regard to the great Yogis and Brahmacharis of this country who have possessed the same virtues in a pre-eminent degree? As men, neither Dayanand nor any other person is entitled to any homage beyond what could be possibly offered to fallible man, one of our own erring mankind. Nor could anything be further from Dayanand's thoughts than the ambition of receiving adoration. The object of my making the above analogy between Jesus and Dayanand is simply this. Unless we admit in Christ something higher than mere human virtues developed by self-exertion; and, unless we believe that he was possessed of divine, "supernatural" powers, we will find many men as noble, as good and as virtuous as he is shown to us to have been.* If the Brahmos do not believe in the *Christian Revelation*, then they cannot hold the Bible in any higher respect than the Vedas. The Hindu scriptures, if correctly understood, will be found to inculcate as monotheistic a religion as that of the Jews, with the highest principles of morality taught in them besides; principles which if found in the *New Testament* are most conspicuously absent from the *Old Testament*.

True, our Vedas are far more difficult to understand. Even our most renowned Oriental poems are written in such an inflated, figurative phraseology, that their real meaning is incomprehensible to one who would adhere but to the dead letter of the text. The most absurd of the episodes in the *Mahabharata* are but historical facts depicted in allegories and parables, in accordance with the custom of those remote ages. Written in a language of metaphors which have now become too antiquated and abstruse to be easily understood by the non-initiated reader, they are generally misinterpreted. The *Vedas* are written in the same literary style. To understand them, requires a profound familiarity with our Aryan mode of thinking. Notwithstanding the various revolutions that convulsed from time to time this country, its races and religion, and in spite of the introduction of many foreign words and languages, this mode of thinking of the Hindoos, and their peculiar construction of their phraseology have not since then much changed. With nearly all of the nations of Europe, the modes of the expression of thought are nearly identical: not so in India. In his efforts to learn the English language, the Hindu finds an almost insurmountable difficulty in mastering

* Quite recently, the Editor of this Journal was suspected by a reverend gentleman—whose kind and polite letter she gratefully begs to acknowledge—of shutting out from the columns of this journal "the other side of things"—viz. Defence of Christianity. Here is a good chance for intelligent missionaries, and other Christians to defend Jesus—as a man, not as a God, of course, for the latter is a matter of absolute faith and incapable of demonstration. And it is as good an opportunity for us to prove our perfect willingness to afford a chance for advocating and defending his religion to any living man of whatever creed. Let any Brahmo of the *New Dispensation*, or any Christian upset the arguments of *Il Penseroso* in a temperate article, and it will be forthwith published without abbreviation.—Ed.

the English mode of thinking and expressing thought, it being so different from his own. The Englishman finds, perhaps, a still greater difficulty in learning the idiosyncracies of our speech. Even after having resided in our country for a number of years, after having learned to read and speak well the Hindi, the foreigner can hardly express himself or construct a long sentence without committing mistakes, and thus betraying his nationality.

The literary productions of the Aryans, therefore, can be well understood but by Hindoos alone. However erudite a European may be, however vast his knowledge and reading of Sanskrit literature, he cannot catch at the hidden or esoteric meaning which underlies the dead-letter phraseology of the *Vedas*. The Vedic version by Dayanand, whose honesty of purpose one could never question, must needs, therefore, be more correct than that made by any foreigner. There are some orthodox Pandits, who find fault with Dayanand Saraswati's interpretations of certain portions of the *Vedas*. But, so long as the Pandits do not come forward and refute his arguments publicly through the medium of a magazine, the final issue of the debates held by the disputants at the Durbar of H. H. the Maharaja of Benares, will always be shrouded in a veil of mystery.* I understand that the Swami's opponents find fault with his interpretations of those portions of the *Vedas* which relate to the worship of elements and certain idolatrous rites. Swamijee has explained these from an enlightened though, to the Pandits, an iconoclastic point of view, and has thereby rendered the *Vedas* far worthier of respect. If his interpretations are, however, wrong, and those of his enemies are right, the *Vedas* deserve no more veneration than any other book of fiction. The educated Hindus can have no respect for a book which inculcates idolatry and absurd rites.

It cannot be denied even by the enemies of the Swami that the object which he has in view throughout his labours in the cause of Reformation, is highly commendable. This object is to blend together the various tribes of the Hindus, and of humanity in general, into a homogeneous whole, and to do away with the many curses of our society without shocking the feelings of the various communities. The Hindus have a natural veneration for the *Vedas*, and if they find the alleged absurdities in them explained to them in a logical manner, their respect for our sacred scriptures will be all the more increased.

The minds of Hindu youths have been so completely occidentalised by the system of education imparted to them in the colleges, that they are apt to look down upon the philosophy and religion of their ancestors, even though they see that the work of the Aryans in this department is now engaging the closest attention of some of the most learned men of Europe. Their contempt for the work of their ancestors originates in their ignorance of the same. For the benefit of these men especially, has Swami Dayanand written so many treatises in Hindi on the religion, manners and customs of the ancient Aryans; and as he is recognized as one of the greatest Sanskrit scholars of the age, and his moral character falls short of that of Jesus neither in point of purity nor of transcendental piety, some extracts from his writings cannot fail to prove interesting to the readers of the THEOSOPHIST. Many of Swami's views being so diametrically opposed to those of European scholars—will appear no doubt strange and peculiar. This makes it the more important that his

* We would feel really happy to find the vexed question fathomed and settled at last. We believe that our learned and esteemed friend Pandit Pramada Dasa Mitra would be the fittest and most competent person to answer this direct accusation against those erudite Benares Pandits who took an active part in the above-mentioned and well-known controversy. Our Society is closely allied with both the Sanskrit Sabha of Benares and the Arya Samaj, and it feels an equal respect for the learning of both parties. Unable, however, to decide upon their relative merits, we would feel heartily glad, to have the truth published, if possible, in the columns of this journal. We invite the learned Benares Pandits and the equally learned Swamijee Dayanand Saraswati and his defenders to lay their proofs before our readers.—ED.

views should be made more generally known than they now are. Once let his works be published in a European language, and Swami will be found as great a scholar and thinker, as any in the West.*

The Editor of the *Indian Mirror* in his issue of the 8th September, says:—"A dissemination of the knowledge of the ancient laws, literature and institutions of the Hindus, is most desirable in this degenerate age. For ourselves, we wish we could begin life anew, make ourselves masters of the Sanskrit language, and read the *Puranas* just as they were written in ages which stretch far beyond the range of authentic history. For such is our reverence for our ancient Sanskrit works on the literature, philosophy and science of our native land." He might as well have added "religion" to his list of objects revered, unless his views are identical with those of the Editor of the *Sunday Mirror*.

"A GLIMPSE THROUGH THE CORRIDORS OF TIME."

Under the above title, there appears in *Nature* (Nos. 630 & 631, Vol. 25) the report of a lecture upon Astronomy by an eminent English professor.† It is a lucid exposition of the physical changes that have been wrought upon the Earth and her satellite, the Moon, by their mutual attractions and through the agency of the tides. It is not our purpose to dwell upon this main feature of Professor Ball's retrospective glance "through the corridors of Time." We must, however, notice the fact, now mathematically demonstrated, that "more than 50 millions" (5 kotis) of years have elapsed since the Moon, then a hot, plastic mass, was shot out of the substance of our equally hot and soft Earth, by the Earth's then frightful centrifugal force, and dashed into space to take up an orbit of revolution for itself. For the time thus accorded to the life of our planet by Science is far more in reconciliation with the Brahmanical cosmogony than with that of the Christians who have enjoyed so many jokes at its expense. It was once fashionable to jeer at the *kalpas* and *yugs* of the Hindus, but now-a-days European astronomers play with their millions of years as though each million were but a counter in a merry game of chance. At the time when the mass now composing the Moon was wrenched out of the soft mass of the Earth, our globe was rotating upon its axis with such tremendous rapidity that the day was not above three hours long, that is to say, it took only three hours for the Earth to turn from the sun, through the shadow we call night, and back into the sunlight again. At that time the soft Moon, after it was torn away from the Earth's side, and began its course, as a separate revolving sphere, made a complete revolution around the Earth within *three hours*. A "month" was, therefore, but three hours long, whereas now, as every one knows, it comprises twenty-seven days. The Moon at that time was almost touching the Earth, whereas now it is at the distance of 240,000 miles. The primaval Earth was a fiery, half-molten mass, where no organic life could exist, the atmosphere a dense mass of vapours in which, perhaps, all the present oceans of the Earth were suspended as clouds. The sun "rises and sets" but the day and the night together only amount to three hours. Almost touching her parent planet, the Moon revolves at equal speed with her as if—to use Prof. Ball's simile—"they were bound together by invisible bands." The Moon was constantly over the same locality, probably the part of the Earth from which it had been detached. But this

* It is not so much the European scholars who accuse Swami Dayanand of misinterpreting the *Vedas*, as the learned Sanskritists and Pandits of his own nationality and caste. The quarrel has then to be first settled between the orthodox and the reforming Hindus, between the Benares and Kashmir Pandits and Dayanand Saraswati.—ED.

† Lecture delivered at the Midland Institute, Birmingham, on October 24, 1881, by Prof. Robert S. Ball, L. L. D., F. R. S., Andrews Professor of Astronomy in the University of Dublin, and Royal Astronomer of Ireland.

propinquity of the two bodies could not last, and the centrifugal attraction preponderating, the Moon commenced its outward journey. As it receded, the period which it required for its journey round the Earth, increased also: from three hours it has increased to 656 hours. The rotation of the Earth was modified by the retreat of the Moon. Rotating at first in the same time as her satellite, the Earth, when the Moon had receded to a certain distance, made two rotations to one revolution of the Moon; then at later periods, she makes three, four, five, and so on up to twenty-nine rotations, while the Moon is making one revolution around the Earth. The Earth's rotation is getting always slower, and so is that of the Moon. At present, the month has diminished to twenty-seven days, but, as the speed of the Earth's rotation decreases, our month will grow shorter and shorter. As Prof. Ball puts it:

"Further and further will the Moon retreat and more and more slowly will the Earth revolve. ... In the dim future, many millions of years distant, the final stage will be approached. As this stage draws nigh, the rotation of the Earth will again approach to equality with the revolution of the Moon. From the present month of twenty-seven days we shall pass to a month of twenty-six days, of twenty-five days, and so on, until eventually we shall reach a month of two days, and lastly a month of one day. When this state has been attained, the Earth will constantly turn the same region towards the Moon. ... Here you see that the first and the last state of the Earth-Moon history are in one sense identical. ... In another way, how different are the first stage and the last. At the beginning the day and the month were both equal, and they were each for three hours. At the end the day and the month will be again equal, but they will each be 1,400 hours. ... In other words, the day is destined in the very remote future to become as long as fifty-seven of our days."

Or, to express it according to the ancient cosmogonies, the Earth will have completed one of its minor cycles in conjunction with her offspring, the Moon. And, if the student will now compare the above mathematically certain scientific theory of the evolution of the Moon from the half-molten globe of the Earth, with the Hindu cosmogonical story of the churning of the ocean by the Devas and Asuras, using Mount "Mahameru" as the churnstick and the Nāga, or Great Serpent, as the twirling-string, and remember their getting the moon, among other things, out of it, he will perhaps see light shining in what was a dark place before. If, as some say, the fabled gods and demons in constant opposition, that are named as above, represent the opposing forces of Nature; and the Nāga is but the earthly symbol for the spiral of firemist which modern astronomers see through their telescopes, and affirm to be the first beginning of the new globe that is to be evolved out of the ether (*akāsa*); and the "ocean" stand not for our present seas, but for the jelly-like molten mass of the entire globe; then—the Hindu myth-makers do not seem quite so ignorant of the process of Moon-making as their European critics may have fancied.

In conclusion, may we not hope that among our learned Brahmans some few will feel enough patriotic reverence for the memory of the Rishis and ancient Shastris, to send us the necessary data to prove to these modern scientists that they are but rediscovering secrets of nature known and taught in Aryavarta centuries ago? Will even the great Astronomer of India, Pandit Bapudeva Shastri, be voiceless?

OUR FRIEND W. H. TERRY, F.T.S., OF MELBOURNE, HAS sent us a rejoinder to our reply to his previous letter on the intercourse between the living and the dead, which appeared in the October THEOSOPHIST under the title of "Fragments of Occult Truth." Mr. Terry's second able paper would have appeared in this number, but for the fact that we were obliged to wait upon the leisure of the learned gentleman who wrote the Editorial reply above adverted to. We hope to be able to give it next month.—ED.

(Concluded from the December Number.)

ANTIQUITY OF THE VEDAS.

BY KRISHNA SHASTRI GODBOLE.

The first Names of Months.

22. The months were at first denominated from the seasons, and not from the lunar asterisms. These first names are given in Taittiriya Samhitā (IV. 4, 11, 1) quoted by Professor Max Müller in his Preface to Rigveda Samhitā, Vol. IV. (p. XVIII, foot-note).

मधुमधवधवांतिकावृतू ॥ शुक्रशुचिश्चैत्रमावृतू ॥

नभश्चनभस्यधर्वाषकावृतू ॥ इषश्चोर्जशशारदावृतू ॥

सहश्चसहस्यधर्मेतिताकावृतू ॥ तपश्चतपस्यश्चैशिरावृतू ॥

- 1 मधु (present March and April) is the first month of Spring or flowering season, so called because it is the season when trees get nectared flowers.
- 2 मधव is derived from मधु and is the second or completion month of Spring.
- 3 शुक्र derived from शुच् to *grieve*, is the first month of Summer, so called because people suffer in this month from the excessive heat.
- 4 शुचि derived from शुच् to *purify, to be wet*, is the second month of Summer, so called because in this month early showers remove the dust from trees, and the earth is moistened by occasional rainfall.
- 5 नभस् meaning *cloud or rain*, is the first month of the regular rainy season during which the sky is cloudy, and rain is frequent.
- 6 नभस्य, a patronymic of नभस्, is the second month of the rainy season.
- 7 इष or ईष derived from a root meaning *to go, to wish*, is the first month of the harvest season in which people go out to their fields to collect corn or for long journeys.
- 8 ऊर्ज derived from a root meaning *to be strong, to strengthen*, is the second month of the harvest season in which strength is derived by the use of new food.
- 9 सहस् meaning *ability to resist or oppose cold or clouds*, is the first month of Winter in which all the animals have power to bear cold, and the sun is clear from clouds.
- 10 सहस्य, a patronymic of the above, is the second month of Winter or cold season.
- 11 तपस् derived from तप् to *warm, to heat*, is the first month of the thawing season in which the heat of the sun is sufficient to melt the snow previously accumulated.
- 12 तपस्य, a patronymic term of the above, is the second month of the thawing season.

N. B.—The year has also been divided into three periods called Kālas, consisting of two seasons or Ritus. They are:—

उष्णकाल (Marāthī उन्हाळा), summer, containing Śisīra or thawing season, and Vasānta or Spring.

प्रावृट्काल (Marāthī पावसाळा), the Rains, which contains Grīshma and Varshā.

हिमकाल (Marāthī हिवाळा), the Winter, which contains Śarad and Hemanta.

The चातुर्मास्य or aggregate of four months, is the rainy season or Rains, and is always noticed in our calendars, though wrongly of the time 1500 B. C.-500 A. D. The rainy season begins at present in the month of Jyeshthā, and not in that of Āshāḍha. This error in the statement, however, is useful in reminding us of the nature of the present lunar months not to remain in one and the same season for ever.

These first names of the months were probably in use for a considerable time without requiring any change

which would attract notice. For though the retrograde motion of the equinoxes might have caused the seasons to fall back a month, yet the months having their names dependent on the seasons, would remain unaltered after the necessary correction was made on account of the precession; just as the names *Amāvāsyā* and *Pūrṇimā*, or new moon and full moon days remain unaltered though the days of the lunations may be taken 30 and 29 alternately, and though a correction of a day may be made after 32 lunations (*vide*, para 17).

WHEN WERE THE MONTHS SO NAMED ?

23. We will now endeavour to find out the exact time when the months have, in all probability, received their present names. There are twenty-eight asterisms including *Abhijit* (*vide* para 8), and only from twelve of them did the months obtain their names, viz.,

Months	Asterisms.
1 Chaitra (at present, March-April)	from Chitra, 12th
2 Vaiśākha (" April-May)	" Viśākha, 14th
3 Jyeshtha (" May-June)	" Jyeshtha, 16th
4 Āshāḍha from either Pārva or Uttara	Ashāḍha, 18th, 19th
5 Śravana (at present, July-Aug.)	from Śravana, 21st
6 Bhādrapada from either Pārva or Uttara	Bhādrapada, 23rd, 24th
7 Āsvinī (at present, Sept.-Oct.)	from Āsvinī, 26th
8 Kārttika (" Oct.-Nov.)	" Kārttika, 1st
9 Mārgasīrsha (" Nov.-Dec.)	" Mṛgasīrsha, 3rd
10 Pausha (" Dec.-Jan.)	" Pushya, 6th
11 Māgha (" Jan.-Feb.)	" Maghā, 8th
12 Phālguna from either Pārva or Uttara	Phalgunī, 9th, 10th

The serial numbers put first denote the order of the months in use since 500 A.D., and those put last, the order of asterisms in use from 1500 B. C. to 500 A. D.

These twelve asterisms from which the months got their names are alternate with a few exceptions. Thus, *Maghā* and *Phalgunī* are quite close, while *Mṛgasīrsha* and *Pushya* are separated from one another by two intervening asterisms instead of by one as is the case with the rest. Now the moon's mean monthly motion according to para 21, is

Rev. aste. lavas

1	2	22	when the number of asterisms is 27, and
1	2	32	when the number of asterisms is 28.

With this mean motion and the division of the Zodiac into either 27 or 28 equal parts, it is not possible to find the moon on every full-moon day in the very asterism from which the month receives its name, during twelve successive lunations (*vide* the table in para 21).

Again, although we cannot change the moon's monthly mean motion which is about $\frac{1}{27} = 1$ revolution, and 29 degrees, and the order and the names of the asterisms cannot be changed also, yet it is possible to reduce the number of the asterisms so as to make any adjacent two of them together equal to 29 or 30 degrees, and to make at the same time the twelve asterisms from which the months originally got their names, nearly alternate. The divisions into two *Pārva* and *Uttara*, or first and second of *Ashāḍhā*, *Bhādrapadā*, and *Phalgunī*, are, no doubt, comparatively modern, and appear to have had no existence in very ancient times. The heavenly positions of *Mṛgasīrsha* and *Ārdra* are so close that the latter, though a bright star of the first magnitude in Orion's right shoulder, may be properly supposed to have been added long after the second naming of the months. Similarly, *Śraviṣṭhā*, a word which is a superlative formation from the root *śru* "hear" (which is also the root word of the preceding asterism *Śravana*, 'ear,' comprising three stars in the form of an ear), and means most famous, appears to be an after thought. Taking away these five asterisms which were added later, from the twenty-eight asterisms of the Zodiac, there remain twenty-three in the following

order:—

1 Kārttika	9 Hasta	17 Abhijit.
2 Rohiṇī	10 Chitra	18 Śravana.
3 Mṛgasīrsha	11 Svātī	(Śraviṣṭhā)
(Ārdra)	12 Viśākha	19 Śatabhishā.
4 Punarvasu	13 Anurādhā	20 Bhādrapadā.
5 Pushya	14 Jyeshtha	(Pārva and Uttara)
6 Āśleshā	15 Māla	21 Revatī.
7 Maghā	16 Ashāḍha	22 Āsvinī.
8 Phalgunī	(Pārva & Uttara)	23 Bharāṇī.
(Pārva and Uttra.)		

Now the moon's monthly mean motion when the Zodiac is divided into 23 equal asterisms, is $\frac{67}{62}$ revo.

= 1 revolution, 1 asterism, and 106 lavas, that is, the moon advances every month two asterisms minus 18 lavas. And, as all the asterisms are alternate except *Maghā* and *Phalgunī*, we must begin either from the beginning or 18 lavas of *Maghā*, and trace the moon's monthly mean motion thence six months backwards and six months forwards, and then the moon will be found on every full-moon day for a period of twelve months consecutively in those asterisms wherefrom the months have received their present names.

That is to say, the moon is in

90 or 16	lavas of Bhādrapadā on 15th of Bhādrapada.
72 or 90	" " Āsvinī " " " Āsvinā.
54 or 72	" " Kārttika " " " Kārttika.
36 or 54	" " Mṛgasīrsha " " " Mārgasīrsha.
18 or 36	" " Pushya " " " Pausha.
0 or 18	" " Maghā " " " Māgha.
106 or 124	" " Phalgunī " " " Phālguna.
88 or 106	" " Chitra " " " Chaitra.
70 or 88	" " Viśākha " " " Vaiśākha.
52 or 70	" " Jyeshtha " " " Jyeshtha.
34 or 52	" " Ashāḍhā " " " Āshāḍha.
16 or 34	" " Śravana " " " Śravana.

It thus becomes perfectly evident that the months received their present names when there were but twenty-three asterisms and the moon was in 90 lavas of *Bhādrapadā* or *Āsvinī*, an asterism consisting of 124 lavas, as stated before; and that the first month of this nomenclature was either *Bhādrapada* or *Āsvinā*. And this month must be the month of the winter solstice, because the year began with the winter solstice in old times. As *Bhādrapada* was the month of the winter solstice in 20,000 B.C. (*vide* para 14), and as the seasons fall back one lunar month in about 2000 B. C. or the equinoxes retrograde 360° in 25,920 years, the date of the observation, when the months received their present names, must be about 46,000 B. C. If we take *Āsvinā* to be the commencing month of this nomenclature, its date will be then thrown 2000 years further back. Again, the solar year might have then begun on the first or fifteenth or any day of *Bhādrapada* or *Āsvinā*, which are hence the limiting months of this nomenclature, and according to the commencement, equinoctial points would vary from the asterism of *Ashāḍhā* to that of *Śatabhishā*. These are, therefore, the limiting positions of the vernal equinox at the time of the second naming of the months.

If the division of the lunar mansions was into twenty-three, and not into twenty-eight equal parts at the time of the first observation shown in para 14, a circumstance to be verified by authentic records left to us by the ancient *Āryas*, then and only then, the date of this nomenclature would coincide with the date 20,000 B. C. of the observation.

The cycle of five years was of long standing and was in use even at the time when the months were first named; and hence all the rules concerning it exhibited in para 18 and others, were, with some modification arising from the division of the Zodiac into 23 instead of into 27 equal asterisms, applicable to the time of the naming of the

months after the asterisms. For instance, in the first year of each lustrum there was a coincidence of the months with the position of the moon in the name-giving asterisms on full-moon days during the year, and each of the intercalary months was at the end of 30 lunations.

24. From what has been shown above, it will be seen that the Āryas were as well acquainted with the motions of the sun and the moon through the fixed stars, and with the measurements of the lengths of months and years, lunar and solar, as also with the phenomenon of the precession of the equinoxes at least 20,000 years B. C. And it is evident that several thousand years must have elapsed before they reached to this state of high proficiency. Hence the Vedas, the first fruit of the Āryan culture, must be regarded as having an antiquity far exceeding a period of 20,000 years B. C., though we cannot at present, and possibly may never be able to, fix the date in question with any approach to perfect exactness.

CONCLUSION.

25. If, however, the post-Vaidika works alone, the Upanishads, the Brāhmanas, &c., &c., down to the Purānas, when examined critically, carry us back to 20,000 B. C., then the time of the composition of the Vedas themselves cannot be less than 30,000 years B. C. in round numbers, a date which we may take at present as the age of that Book of Books.

FINIS.

☞ A foot-note that should have been given on "the Chinese," in the 4th line, of the second column of page 23, No. I, Vol. 3, is given below :—

* Of the Chinese we find the following genealogical account in the "Annals and Antiquities of Rajasthan," second edition, Vol. 1, 1873, by Lieut.-Col. James Tod, late Political Agent to the Western Rajpoot States.

"Ayū or Yāou, (son of Pooroorava) is claimed by the Tatars and Chinese genealogists as their great progenitor, 2200 B. C. Hya (the third son of Sutgita who was a son of Yāou) is said to be the first Chinese Sovereign. (Vide Vansavali, Table I, next to page 30).

"Let us compare the origin of the Tatars and Moguls, as given by their historian, Abulgazi, with the races who have been treating of from the Poorāns.

Mogul was the name of the Tatarian patriarch. His son was Ogz, the founder of all the races of those northern regions, called Tatars and Moguls. [Query, if from Mogul and Ogz, compounded, we have not the Magog, son of Japhet, of Scripture !]

Ogz, or Oguz, had six sons. First, Kiun, 'the sun,' the Soorya of the Poorāns; second, Ay, 'the moon,' the Indu of the Poorāns. The other four sons are the remaining elements, personified: whence the six races of Tatars.

In the latter, Ayu, we have even the same name as in the Poorāns for the lunar ancestor.

The Tatars all claim from Ayu, 'the moon,' the Indu of the Poorāns. Hence with them, as with the German tribes, the moon was always a male deity.

The Tatar Ay had a son, Juldus. His son was Hyu, from whom came the first race of the kings of China.

The Poorānic Ayu had a son, Yādu (pronounced Jadoo); from whose third son, Hyu, the Hindu genealogist deduces no line, and from whom the Chinese may claim their Indu origin.

Let us compare their theogony, the fabulous birth assigned by each for the founder of the Indu race.

1st. The Poorānic. Ella (the earth), daughter of the sun-born Ieshwacu, while wandering in the forests was encountered by Boodha (Mercury), and from the rape of Ella sprung the Indu race.

2nd. The Chinese account of the birth of Yu (Ayu), their first monarch. A star (Mercury, or Fo) struck his mother while journeying. She conceived, and gave to the world Yu, the founder of the first dynasty which reigned in China. Yu divided China into nine provinces, and began to reign 2207 years before Christ, nearly the calculated period (2200 B. C.) from the Poorāns." (Vide pages 52-53).

In the whole article on "The Antiquity of the Vedas" the following mistakes require correction :—

Month.	Page.	Col.	Line.	
Sept.	262	1	63	For "pp. 18-23," read "pp. XVIII-XXIII,
"	"	"	last	For "मुहु" read "मुह"
"	"	2	48	For "यदटा" read "यदवटा"
"	263	2	last	For "णोक" read "णके"
Oct.	22	1	21	For "Gole" read "Bole."
"	"	"	30	For "Pūrva" read "Uttara"
"	"	"	42	For "
"	"	"	43	For "Mrigaśrsha" read "Ārdrā"
"	"	"	44	For "Pūrva" read "Uttara"
"	"	"	45	For "Jyesthā" read "Mūla"
"	"	"	48	For "Mrigaśrsha" read "Ārdrā"
"	"	"	49	For "two" read "three"
"	"	"	49	For "20°" read "40°"

Month.	Page.	Col.	Line.	
Oct.	22	1	50	For "Mrigaśrsha" read "Ārdrā"
"	"	"	51	For "1421+26 $\frac{2}{3}$ ×72=1421+1920=3341" read "1421+40×72=1421+2880=4301."
"	"	"	54	For "+1960.7=3476.7" read "+2964=4480"
"	"	"	59	For "240" read "1200"
"	"	"	66	For "Asivini" read "Āsvini"
"	"	"	last	For "Mrigaśrsha" read "Ārdrā"
"	"	2	32	For "14" read "13"
"	"	"	33	For "180°" read "1 $\frac{1}{2}$ ×90°"
"	"	"	33	For "Mrigaśrsha" read "Ārdrā."
"	"	"	36	For "3341+180×72=16301" read "4301+12034.3=16335.3"
"	23	1	2	For "16301+ $\frac{2}{3}$ ×90×72=19078" read "16335+ $\frac{2}{3}$ ×90×72=19112"
"	"	"	7	For "Bhādrapadā" read "Bhādrapada"
"	"	"	20	For "19078" read "19112"
"	"	"	21	For "Paushya" read "Pushya"
"	"	"	24	For "16301" read "16335"
"	"	"	28	For "3341" read "4301"
"	"	"	28	For "Pūrva" read "Uttara"
"	"	"	28	For "Jyesthā" read "Mūla"
"	"	"	29	For "Pūrva" read "Uttara"
"	"	"	29	For "Mrigaśrsha" read "Ārdrā"
"	"	"	44	For "Chaitra" read "Chitrā"
"	"	"	52	For "19078" read "19112"
"	"	2	12	For "Begun" read "Begun in"
Nov.	35	1	58	For "50.43m." read "50.83m"
"	"	"	59	For "17.84" read "17.85"

"A BOOK OF THE BEGINNINGS."

If one could summon to his aid the airy flippancy which seems so marked a characteristic of our literary critics as a class, he might dash off his column of remarks upon the strange book that lies before us,* without a thought of the consequences to its author. But one who has ever himself essayed authorship in a conscientious spirit of loyalty to truth, knows too well the pangs that torture the heart of a writer when he sees the monument of his research defiled alike by the fulsome praise or unmerited calumny of its reviewers. Since Mr. Gerald Massey's great work appeared, numerous criticisms of it have come under our notice. And of these scarcely one has indicated that the reviewer had closely studied the book, while most have shown but too plainly that its pages had been but skimmed over hurriedly and perfunctorily.

This is no paste-and-scissors compilation, made as a commercial speculation, but a conscientious compilation and analysis of all available material which bears upon the history of Egypt or throws light upon the beginnings of her people. That all this gigantic labour was undertaken by the author to support a theory that human speech, if not the human race itself, has sprung from the Nilotic Delta or primarily from the ancestors of the ancient Egyptians, in no way lessens his claim to our admiration for his learning and industry. If we mistake not, most of the world's knowledge has come from specialists and ideologists, for only such have sufficient impulse to carry them through all obstacles to the discovery of truth. This book is an encyclopædia of Egyptology in itself; and though the reader disagree ever so much with Mr. Massey as to an African rather than an Asiatic or American origin of the race, yet he must all the same value it most highly as the best repository extant of the data that every student of history and ethnology needs for a comprehension of those subjects. One often feels happy to find in the average volume of the day one fact to remember or one good idea to appropriate: but in this *Book of the Beginnings* every page teems with the evidences of painstaking research. Mr. Massey's theory is that man has evolved from the anthropoid apes, and through the Negro races, to the present variety of

* *A Book of the Beginnings.* By Gerald Massey. Two Vols 4 to. (London, Williams and Norgate, 1881.)

colour and stage of development. He seeks to fortify his position that Egypt and not Central Asia is the cradle-land of languages by comparative vocabularies of Egyptian words and those in British, Maori, Akkadian, Gothic, Burmese, Sanskrit, and other tongues. Were our purpose to do more than to call attention to this encyclopaedic work and recommend it to Asiatic and Anglo-Indian buyers, we might challenge the accuracy of the author's philological deductions, as of his ethnic theory. So liberal a thinker as Mr. Gerald Massey will be most unlikely to deny our statement that the last word has not yet been said about the origin and distribution of the races of mankind. Possibly he may even concede to us the reasonableness of our belief that the mist will never be cleared away until the treasures of certain hidden *libraries* in the possession of a group of Asiatic recluses shall be given out to the world. But be that as it may, we feel too thankful to him for the present commendous contribution to Egyptological literature to attempt any criticism upon a single reading of his book in the hurry of editorial and official duties. One thing we may at least say, that he has traced with minute painstaking the Egyptian parentage of the whole array of Bible myths and miracles. The "impotent attempts" of Bibliolaters to convert mythology into history, dignified with the astounding title of the "Book of God" provoke the full scorn of one who, like him, has industriously searched out the origins of Hebraic ideas. These attempts, he says, "have produced the most unmitigated muddle of matter ever presented to the mind of man. There has been no such fruitful source of misconception as this supposed source of all wisdom, designated the Book of God, ignorantly believed to have been communicated to man orally by an objective Deity * * * The myths of Egypt are the miracles of the Hebrew writings, and a true explanation of the one must inevitably explode the false pretensions of the other * * * The key of those (the Biblical) writings was lost, and it is found in Egypt." This is unpalatable truth for our benevolent enemies, the Padris, but Mr. Massey makes out his case. They may revile but they cannot answer him.

But we have one valid complaint to make about the book: it has no General Index. The student unaided must pick out the facts he wishes out of this bewildering heap of facts. This involves great labour and loss of time, and largely impairs the value of the work.

A FORCED EXPLANATION.

One or two of our subscribers seem to object to "the space taken" in the THEOSOPHIST by the *Supplement*, on the plea that the proceedings and work of our Parent and Branch Societies "do not interest the general reader"; and that the Theosophical business ought to be "ventilated in a separate journal, having no right to encroach upon space that might be filled with more interesting articles." The accusation is so flippant and unjust that, as our correspondents are laying claims which are far from being borne out by the facts in this case, we are forced to reply and prove the entire irrelevancy of the complaint.

I. Our journal was founded for the benefit of the large numbers of the Fellows of our Society scattered far and wide, and often separated from the main body by hundreds and thousands of miles. The *Supplement*, then, acquainting them with the work and progress of their Society, is a thing of necessity.

II. The non-members or lay subscribers are at perfect liberty—(a) not to read the *Supplement*; (b) to have it torn out and separated from the text by the binder; (c) in case the first two suggestions fail to meet with their approbation, to notify the Manager to send to them numbers without the *Supplement*.

III. Volume I. of the THEOSOPHIST had no *Supplement*, yet gave to its subscribers, instead of the 240 pages as promised in the *prospectus*, 318 pages of reading matter, the surplus being equivalent to four numbers, given

gratis. Volume II has 275 pages in it, exclusive of the 18 pages of the *Supplement* which began to appear only since May last—hence, it contains 35 pages, or nearly two extra numbers. The numbers for the months of October, November, December and January of the third year, instead of containing 96 pages to which our readers were entitled, contained 112 and 29 of *Supplement*!

Figures easily verified, are our best vindication. We believe no unprejudiced and fairly disposed reader could ever object to such an arrangement. Confident as we feel that no other Magazine the world over, would give *gratis* such an amount of reading matter as we do, we only beg permission to point out once more the truism about the difficulty one experiences of satisfying *all*.

WILJALBA FRIKKELL.

TO THE EDITOR OF THE "THEOSOPHIST."

Will you or any of your contributors kindly inform me whether there is any reason for believing that Professor Wiljalba Frikkell, whose thaumaturgic doings attracted a good deal of attention some twenty years ago, was possessed of occult powers, as he is stated to have performed all his feats without the aid of apparatus of any kind? An eulogistic notice of him, accompanied by a portrait, occurs in the *Illustrated London News* of January 9, 1858, and is now before me as I write. The portrait represents a man of about forty years of age with a resolute, squarish face of the Slavonic type. Underneath is inscribed "Professor Wiljalba Frikkell, Physician to the Emperor and Empress of Russia." In the notice, which states that he was born in Finland in 1818, he is described as a man of high scientific attainments who had travelled a good deal both in Europe and Asia, and was well read in the works of Cagliostro, Count de St. Germain, and Faust. I am not aware though, that any of these three individuals published works on Occultism. Was Frikkell an occultist, or only a predecessor of Messrs. Lynn, Maskelyne, & Co. in the conjuring line?

I am,
Yours faithfully,
P. J. G.

Hyderabad, Deccan.

"PSYCHIC NOTES."

As previously announced, the first of the ten numbers promised of a journal entitled *Psychic Notes* appeared at Calcutta on the 1st of January. It is handsomely printed on good paper, and its contents will be read with interest by all and with profit by candid inquirers into occult subjects. Only ten numbers in all are to be published: the price to subscribers—strictly in advance—will be Rs. 5 for the series; single copies twelve annas. Orders, accompanied with the cash, should be addressed to Messrs. W. Newman & Co., Publishers, 1, Mission Row, Calcutta.

The special object of this publication is to give "an account of the phenomena now taking place in Calcutta through the mediumship of Mr. William Eglinton." The young gentleman is one of the most noted spiritual mediums of London. His phenomena include what is known as "direct writing," that is, the appearance of written messages signed with the names of alleged deceased friends, upon blank cards placed between the leaves of books held by persons present; the floating through the air of any small musical instruments that may happen to be in the room, and the simultaneous playing of tunes upon them during their aerial flight; the mysterious moving about of furniture; the spelling out by raps of messages; the floating (technically known as "Levitation") of the medium's body over the heads of the sitters; the apparition of "materialised" figures of alleged deceased persons; and many other very strange and startling occurrences. We have not had the pleasure of witnessing Mr. Eglinton's feats of mediumship, though

we have often seen others of a similar kind at the séances of other mediums. A purse was made up by some of our Anglo-Indian Theosophists and others to bring him to India, that Hindu enquirers might be enabled to study for themselves, with the help of one of the best mediums of the day, those weird phenomena which have converted some twenty millions of persons to a belief in the reality of an occult world and of occult natural forces. Native princes or others who may wish Mr. Eglinton to pay them a visit can learn his terms by addressing him at 1, Commercial Buildings, Calcutta. *Psychic Notes*, is also issued by members of the Theosophical Society, a fact which, it is hoped, may sufficiently prove to Spiritualists that, while we do not quite accept their theory as to the cause of the mediumistic phenomena, we do admit their reality and regard them as of very high importance to students of Psychological Science.

The contents of the first number are well-written articles on "The Object of these Notes," "Phenomenal Research," "Facts to be kept in mind," "Séances in Calcutta," "A Challenge," "Mesmerism," and an article copied from the THEOSOPHIST entitled "Is Creation possible for Man?"

HINTS FOR THE RYOTS.

BY J. J. MEYRICK.

[That the prosperity of a nation must primarily rest on the physical condition of its soil, is a fact that has been so often reiterated and proved as to have degenerated into a truism. How important then should every thing relating to the *actual state* of their native land, appear to all Indians who have its welfare at heart. Following this article will be found one containing some practical suggestions by an English gentleman who takes a friendly interest in the subject. How far they are practicable must and should be the subject of test. Our duty is done in calling attention to them—let the patriots and that most conscientious official, Mr. Secretary Buck, look out for the rest.

In connection with this subject we acknowledge to have also received a pamphlet ("Agriculture in Bengal") by Baboo Pearychand Mitra, with Notes by Baboo Jeyhissen Mukerjee, printed at Calcutta by Thomas S. Smith, K. Bentinck Street. It is a very well written work, and is in effect a concise history of agriculture in Bengal from the first days of the English invasion until the present time. Every page is full of facts, and every one interested in the subject should possess a copy.]—ED. THEOS.

In offering the following remarks respecting Agriculture in India for publication in the THEOSOPHIST, I hope that my motives will not be misunderstood by your Indian readers. I wish not to set up myself as a great authority upon the subject, nor to pretend that I know as much about it, on the whole, as the ryot himself, but to point out where some causes of failure seem to lie, and to suggest remedies which are in many cases practicable and within the power of the agriculturists to adopt, notwithstanding the state of poverty in which the great mass of them are existing.

In a letter written to the *Pioneer*, which appeared in that paper on August 6, 1878, I said of the Hindoo agriculturist:—"Considering his means, or rather want of means, the crops which he raises are wonderful, and it would puzzle a Scotch farmer to produce as good with the same miserable appliances." These remarks still appear to me to be true on the whole, but there are, I think, some ways by which the ryot could improve his condition. I offer, therefore, these suggestions for the impartial consideration of your native readers as a friend might offer them to a friend, with feelings of deep sympathy towards the ryot for the patient and uncomplaining way in which he maintains his lifelong struggle for existence, and with a strong sense of the duty resting upon every Englishman, connected with India to do all the good in his power to that country. The chief causes of the small amount of food

obtained from the soil compared with what might be grown are: incessant cropping year after year without applying manure; the small supply of moisture in years of scanty rainfall in all districts, except those which are irrigated; and shallow ploughing. This last is necessitated by the small size and weakness of the horned cattle, resulting chiefly from the scanty supply of food upon which they live. Were the bullocks larger they could plough more deeply while well fed; but under present circumstances they would die from starvation in the seasons of drought which occur periodically, and even during ordinary seasons in those districts, now unhappily very numerous, where the population has so much increased that the greater part of the land which ought to have been reserved for pasture has been brought into cultivation.* In Tirhoot where I lived about ten years ago, I was informed that the cattle had perceptibly diminished in size from this cause within the previous twenty years. The population was over six hundred to the square mile. Where sufficient grazing land still remains a great deal of improvement would be effected if the practice of making hay were universally adopted. The art of doing so was unknown even in England until about the time of Queen Elizabeth, previously to which it was customary at the commencement of winter to kill all the cattle and sheep except so many as could manage to exist until the fresh grass grew in spring. The flesh of those slaughtered was preserved for food by salting, and people generally lived without fresh meat and with very little milk during the greater part of the winter.

In those districts of India where grazing is good, cattle and sheep have sufficient food from shortly after the commencement of the rains until about three months after their cessation, but in the early part of this period the young grass is watery and immature and during fully one month at the end of it the grass, although long and plentiful, is composed of little but dry fibre and is, therefore, not very nutritious. When certain crops are cut upon the cultivated land, the animals are fairly fed upon the stalks for a short period. At other seasons of the year they pick up a scanty subsistence by eating the dried stumps of grass which project a little above the scorched surface of the ground. In the greater part of the Bengal Presidency, their condition is truly pitiable from early in April until the middle of June when the rains usually commence.

The effects of such feeding are: 1. The growth of young animals is arrested every year in the dry season, so that when full grown they are of small size, and the strength of the older ones is greatly reduced. 2. Death often results either from absolute starvation or from the diseases produced by weakness and indigestible food. 3. The supply of milk is either considerably diminished or stopped altogether.

Although a great deal of grass is collected by certain people and stored for sale at camping grounds, it is generally cut after it has become too old, when a considerable quantity of the nutriment has been expended in forming the seeds, which have dropped on the ground, and when the stalks contain little but dry fibres which are difficult of digestion. Such grass even, if plentifully supplied to their cattles by the ryots, would not keep the animals in full strength.

In order to make very nutritious hay the grass ought to be cut while a great part of it is blooming, at the latter

* The great problem for India is undoubtedly that (except in what may be called the "new countries" of old India, as the wilder parts of the Central Provinces, and the North-East and Eastern Frontier) there is really but little land which remains to be brought under cultivation. The "deserts" (as those lying west of the Punjab and Rajpootana) are not only irreclaimable by any means now known to science as feasible but are, as any one who has lived in Marwar &c. can testify, often locally aggressive. And in the process of "bringing under cultivation" the hill-slopes (such as the sides of the ranges of Southern and Central India) which the savage hill tribes had maintained intact from the Hindus and Muhammedans since the days of Rama, civilization is really laying its hands upon and destroying many of the sources whence, by natural channels, fertility was carried automatically to the plains below. Nevertheless, much may be said on both sides.—ED.

end of the rains when the stalks are full of sap. After being cut, it should be spread out thinly on the ground to dry. If properly managed, one day is usually sufficient for this. It should then be at once collected and made into stacks four or five yards long and wide, and three or four high, with a steep top sloping like the roof of a house. If this top be thatched with long coarse grass, such as kains, the rain will not penetrate. Care should be taken that the grass is sufficiently dry before being stacked, otherwise it will ferment too much and sometimes catch fire. When of the right degree of dryness it undergoes a slight fermentation during which a great part of that which in the green state was sap is converted into sugar, and various aromatic substances are formed, giving it a scent and taste very pleasant to animals. If the cattle and sheep were fed upon this in that part of the year when other forage is scanty, the following results will ensue.

1. They would be larger and stronger than at present, from their growth not being annually checked.

2. The working bullocks would be capable of ploughing more deeply and dragging heavier loads in their carts than they now do.

3. The cows would give milk of a more nutritious quality, in greater quantities and for longer periods, thus adding vastly to the food of the people.

4. In places where cattle have deteriorated, their improvement could be hastened by crossing them with larger and better breeds brought from other districts. At present such crossing is worse than useless, because scanty food causes large-framed animals to starve to death where the smaller manage to survive.

In some years there is a difficulty in making hay of the best quality owing to the rains being protracted until many of the grasses have gone to seed,—but even then the stems, if cut while green, contain a great amount of sap, and some species of the grasses bloom much later than others; so that, by taking advantage of occasional sunny days, good hay can still be made. Last year during a late rainy season in the Northern Punjab hills, I made sufficient hay of excellent quality to keep one hundred and fifty horses for six months.⁽¹⁾

Hay cannot be made in jungle lands to the best advantage, except upon portions so fenced as to prevent cattle grazing in them. When walking about as they do at present, they trample down and destroy far more than they eat.

It would be advantageous if the place where hay is given to the cattle could also be fenced, in order that the manure could be easily collected and spread on the fields.

The greater part of the land in India, except that which is annually covered by rivers overflowing their banks, is never manured.

Land which is newly cleared from jungle gives fine crops during the first few years, for the following reasons. There are certain substances in the air which are carried by rain into the soil—and others which are absorbed by the earth even when it is dry. These substances, together with portions of the soil itself, are used by plants when growing; in other words they are the foods of plants. When a plant dies and decays, part of it evaporates into the air, but a large portion mixes with the earth, so that the longer the time during which grass and jungle grow and decay upon ground, the more does the latter contain of those substances which form food for plants.

For the first few years, therefore, after it is cultivated the crops are very fine, but the food which had been deposited by the jungle is at length used up, and the crops then obtained are limited in quantity by the amount of food which is annually formed by the decomposition of the soil and the substances which are annually deposited in it by the air and rain. After this the crops continue to diminish, but only at a very slow rate, if the

soil be well ploughed, so as to enable the air to penetrate deeply into it.

It is evident that the more deeply land is ploughed the more food will be formed by the action of the air and rain, and the more deeply the roots of plants can grow to reach that food.⁽²⁾

It is also evident that if, in addition to ploughing, certain substances containing nourishment for plants be mixed with the earth, the crops will be greater than when ploughing alone is practised. Such substances, called manures, are made from leaves and stalks of plants, from excrement of animals, and many other things.

In China, although it has been thickly populated for ages, the soil produces fine crops and does not diminish in fertility, because the Chinese manure their fields well. They collect amongst other things the excrement of human beings and mix it with the earth instead of allowing it, as is usually the case in India and many other countries, to be wasted, or still worse, washed into tanks and nullahs where it pollutes the water and produces disease.

The following substances valuable as manure are within the means of the Indian agriculturist to collect:—

1. The ashes from fire-places where wood, cowdung, stalks of sugarcane, and other things are burnt.^{†1}

2. Leaves⁽³⁾ which fall from trees and stalks of crop which are not eaten. (^{†1})

3. The dung of sheep, horses, and also of horned cattle when it is not required for fuel.

4. The refuse of the inhabitants of towns and villages which might readily be collected in dry earth latrines. ⁽⁴⁾

5. The carcasses of animals which die. These should be cut into small pieces, mixed with damp earth, collected into large heaps and kept until decayed, instead of being left for jackals and birds to eat.^{§2}

6. The bones of horses, camels, sheep, goats, and horned cattle. If broken into very small pieces, spread over and ploughed into the earth, they cause fine crops to be produced for several years. When they are wanted to fertilize quickly they should, after being broken in pieces, be mixed with one third their weight of clay saturated with urine, then covered with wet clay six inches deep and left for several weeks until decayed.^{†1}

The following experiments made in Europe shew the great increase in crops given by manure. Some unmanured land was planted with barley and produced four bushels.⁽⁵⁾

An equal quantity of the same land sown with the same quantity of barley and manured with cowdung, produced eleven bushels.

An equal amount sown with the same quantity of barley and manured with sheepdung produced six bushels.

In some experiments performed in England during twenty-nine years ending 1880, the land which was unmanured during the whole time, produced eighteen bushels of wheat yearly on the average. The same quantity of land manured with the dung of horses and cows mixed with straw, averaged forty-one bushels yearly.

In those districts of India where there are no canals much might frequently be done by the ryots to ensure a good supply of water for irrigation. A great part of the rain which now falls annually is lost through its running down nullahs into the large rivers and then to the sea. This would be prevented if a series of bunds were made

(2) True, but will it not also increase the rapidity with which the soil is exhausted and thereby necessitate a larger use of manure? This may be no question for rich England which manures her exhausted soil with the bird-dung of Chili and the bones of Mastodons, but how will it affect India, which is already dying for want of manure and is too poor to buy any?—ED.

(3) The value of substances marked †1 in the text are usually unknown to or undervalued by the Indian peasantry.—ED.

(4) In the use of these articles, religious and caste-prejudices and inherited "disgust" at present limit the Indian laborer.—ED.

(5) See Johnston's Agricultural Chemistry.

(1) This suggestion as to "hay-making" appears to us to be of great practical importance, and we call upon our readers as patriots to disseminate and discuss the idea as much as they individually can.—ED.

at intervals along the courses of all nullahs and smaller streams. I have seen tanks or jhuls which have been formed in this manner by villagers in some parts of India, with water-courses extending from them into the neighbouring fields. There seems no reason why the custom could not become almost universal.⁽⁶⁾

GESTURE SPEECH.

In Nos. 6 and 11 (Vol. I) of the THEOSOPHIST, attention was called to the important scientific project of the Bureau of Ethnology of the (U. S.) Smithsonian Institution, to make a careful synthesis of the signs and gestures used by various tribes and nations to express ideas and embellish conversation. Special notice is asked of our old subscribers to these articles, the latter one in particular. It is gratifying to know that Col. J. W. Powell and Lt.-Col. Garrick Mallery, of the American army, who have the direction of this great international work, will, in consequence of our previous appeals, be assisted by several intelligent observers in India and Ceylon. Further publications relating to the subject have been received by Col. Olcott from the Secretary of the Interior Department, of the United States Government. Among these is the reprint of a paper read by Col. Mallery before the American Association for the Advancement of Science, at the Cincinnati meeting in August last. For the information of such as may not have seen our previous articles, we will briefly explain the Bureau of Ethnology's idea. As mankind developed out of savagery towards civilisation, their first method of communicating thought was by the use of gestures: a thing wanted would be pointed at; the order to bring it was indicated by a point; and the gesture of beckoning; the doubled fist was the sign of menace; the gently extended arms signified a desire to embrace. So, by the use of a few instinctive gestures, many human wants and emotions could be, and doubtless were, expressed. As articulate speech was evolved, words naturally supplanted the clumsier signs, and little by little the latter became entirely subordinate and illustrative. At present the only people who are confined wholly to the use of gesture-speech are deaf-mutes, and the dumb black eunuchs of Turkish harems whom the cruelty of their masters has deprived alike of their manhood and their tongues. But still gestures are largely employed for communications between tribes, such as the Indians of America, the Bhils of India, the Veddahs of Ceylon, the wild negroes of Africa, and the Arab mountaineers of Algeria, Tunis, and other African countries bordering on the Mediterranean. They are also the last resource of travellers, the world over. If now, there can be successfully made a complete vocabulary of international signs, it will not only be of immense value to all who travel, whether from district to district, or from country to country, but also—as Col. Mallery truthfully observes—“solve problems in psychologic comparative philology not limited to the single form of speech, but embracing all modes of expressing ideas.” Just now there is beginning among scientific men a sharp debate as to whether Egypt was peopled by immigrants from India, or Aryavarta derived its population from the ancient Khem. Could we but collate the gestures used by the inhabitants of those two hoary lands, with the help of their archæological monuments and the signs which survive among their descendants, that important question might be set at rest, and light be thrown upon problems that affect us all in a high degree. We hope, therefore, that among our subscribers in India, Ceylon, Burma, Siam, Java, Australia, Africa, and other parts of the world, many will take up this inquiry in col-

laboration with the United States Government. It is not every day that persons, not trained specialists, have such a chance as this to give valuable aid to science, and under such dignified superintendence. Correspondents should address Col. Garrick Mallery, U. S. A., Smithsonian Institution, Washington, D. C., America. Or letters may be sent to Col. Olcott, at the Theosophical Society's Headquarters, Bombay, and he will forward them.

“OM,” AND ITS PRACTICAL SIGNIFICATION.

BY N. C. PAUL, G. B. M. C. *

I shall begin with a definition of *Om*, as given by the late Professor Theodore Goldstücker:—

“*Om* is a Sanskrit word which, on account of the mystical notions that even at an early date of Hindu civilisation were connected with it, acquired much importance in the development of Hindu religion. Its original sense is that of emphatic or solemn affirmation or assent. Thus, when in the White Yajur Veda the sacrificer invites the gods to rejoice in his sacrifice, the goddess Savitri assents to his summons by saying ‘*Om*’ (*i. e.* be it so); proceed!”

Or, when in the Brihadaranyaka-Upanishad, Prajapati, the father of gods, men and demons, asks the gods whether they have understood his instructions, he expresses his satisfaction with their affirmative reply, in these words, “*Om*, you have fully comprehended it;” and in the same Upanishad, Pravahana answers the question of Svetaketu, as to whether his father has instructed him, by uttering the word “*Om*” “*i. e.*, forsooth (I am).”

A portion of the Rigveda called the Aitareya-Brahmana, where, describing a religious ceremony at which verses from the Rigveda, as well as songs called Gathas, were recited by the priest called Hotri, and responses given by another priest, the Adhwaryu, says: *Om* is the response of the Adhwaryu to the Rigveda verses (recited by the Hotri) and likewise *tatha* (*i. e.* thus) his response to the Gathas, for *Om* is (the term of assent) used by the gods, whereas *tatha* is (the term of assent) used by men (the Rigveda verses being to the orthodox Hindu of divine and the Gathas of human authorship).

In this, the original sense of the word, it is little doubtful that *Om* is but an older and contracted form of the common Sanskrit word *evam* (“thus”) which coming from the pronominal base “*a*” in some derivations changed to “*e*”—may have at one time occurred in the form *avam* when, by the elision of the vowel following *v* for which there are numerous analogies in Sanskrit,—*vum* would become *aum* and hence, according to the ordinary phonetic laws of the language, *Om*. This etymology of the word, however, seems to have been lost even at an early period of Sanskrit literature; for another is met with in the ancient grammarians, enabling us to account for the mysticism which many religious and theological works of ancient and mediæval India suppose to inhere in it. According to this latter etymology, *Om* would come from a radical *av* by means of an affix *man* when *Om* would be a curtailed form of *avman* or *oman* and as *av* implies the notion of “protect, preserve, save,” *Om* would be a term implying “protection or salvation;” its mystical properties and its sanctity being inferred from its occurrence in the Vedic writings and in connection with sacrificial acts, such as are alluded to before.

Hence *Om* became the auspicious word with which the spiritual teacher had to begin and the pupil to end each lesson of his reading of the Veda. “Let this syllable,” the existing Prati-sakhya or a grammar of the Rigveda, enjoins, “be the head of the reading of the Veda, for alike to the teacher and the pupil, it is the supreme Brahman, the gate of heaven.” And Manu ordains: “A Brahman at the beginning and end (of a lesson on the Veda) must always pronounce the syllable *Om*; for unless *Om* precede, his learning will slip away from him; and unless it follows, nothing will be long retained.”

At the time when another class of writings (the Purâns) were added to the inspired code of Hinduism, for a similar reason “*Om*” is their introductory word.

That the mysterious power which, as the foregoing quotation from the lawbook of Manu shows, was attributed to this word, must have been the subject of early speculation, is obvious enough. A reason assigned for it is given by Manu himself.

(6) This is a most important practical suggestion. Of course, local circumstances differ everywhere and the exact mode of procedure must be regulated in accordance, but in the application of this idea in various forms and in what is a necessary accessory to it (for alone it is only half the battle) the encouragement of tree-planting, lies the only hope of mitigation of the physical exhaustion of India. And there it is in the Hindoo Scriptures which declare that blessed is he who plants a tree or digs a well!—When will Indians universally act up to the spirit of this maxim?—Ed.

* Dr. Paul is the author of the valuable treatise on Yoga Vidya that was copied into this magazine some time since.—Ed.

"Brahma," he says, "extracted from the three Vedas the letter *a*, the letter *u*, and the letter *m* (which combined result in *Om*) together with the (mysterious) words *Bhuh*, (earth) *Bhuva*, (sky) and *swah* (heaven);" and in another verse: "These three great immutable words, preceded by the syllable *Om*, and (the sacred Rigveda verse called) *Gâyatrî*, consisting of three lines, must be considered as the mouth (or entrance) of Brahman (the Veda)"—or, as the commentators observe—the means of attaining final emancipation; and "The syllable *Om* is the supreme Brahman. (Three) regulated breathings accompanied with the mental recitation of *Om*, the three mysterious words *Bhuh*, *Bhuvah*, *Swah* and the *Gâyatri*, are the highest devotion."

"All rites ordained in the Veda, such as burnt and other sacrifices, pass away; but the syllable *Om* must be considered as imperishable, for it is (a symbol of) Brahman (the supreme spirit) himself, the Lord of Creation." In these speculations Manu bears out, and is borne out by, several Upanishads. In the *Ka'tha-Upanishad*, for instance, Yama, the god of death, in replying to a question of Nachiketas, says: "The word which all the Vedas record, which all the modes of penance proclaim, desirous of which the religious students perform their duties, this word I will briefly tell thee, it is *Om*. This syllable means the (inferior) Brahman and the supreme (Brahman). Whoever knows this syllable obtains whatever he wishes." And in the *Pras'na-Upanishad*, the saint Pippalâda says to Satyakâma: "The supreme and the inferior Brahman are both the word *Om*; hence the wise follow by this support the one or the other of the two. If he meditates upon its one letter (*a*) only, he is quickly born on the earth; is carried by the verses of the Rigveda to the world of man; and, if he is devoted there to austerity, the duties of a religious student, and faith, he enjoys greatness. But, if he meditates in his mind on its two letters (*a* and *u*) he is elevated by the verses of the Yajur Veda to the intermediate region; comes to the world of the moon and, having enjoyed there power, returns again (to the world of man). If, however, he meditates on the supreme spirit by means of its three letters (*a*, *u*, and *m*) he is produced in light in the sun; as the snake is liberated from its skin, so is he liberated from sin." According to the *Mândûkyâ-Upanishad* the nature of the soul is summarised in the three letters *a u* and *m* in their isolated and combined form—*a* being *vaiswanara*, or that form of Brahman which represents the soul in its waking condition; *u*, *Taijasa* or that form of Brahman which represents it in its dreaming state; and *m*, *Pit'ra* or that form of Brahman which represents it in its state of profound sleep (or that state in which it is temporarily united with the supreme spirit); while *a*, *u*, *m* combined (*i. e.*, *Om*), represent the fourth or highest condition of Brahman "which is unaccountable, in which all manifestations have ceased, which is blissful and without duality. *Om*, therefore, is soul; and by this soul, he who knows it, enters into (the supreme) soul." Passages like these may be considered as the key to the more enigmatic expressions used; for instance, by the author of the Yoga philosophy where in three short sentences he says His (the Supreme Lord's) name is *Pranava* (*i. e.* *Om*); its muttering (should be made) and reflection on its signification; thence comes the knowledge of the transcendental spirit and the absence of the obstacles" (such as sickness, languor, doubt, &c, which obstruct the mind of an ascetic). But they indicate, at the same time, the further course which superstition took in enlarging upon the mysticism of the doctrine of the Upanishads." For, as soon as every letter of which the word *Om* consists was fancied to embody a separate idea, it is intelligible that other sectarian explanations were grafted on them to serve their special purposes. Thus, while Sankara, the great theologian and commentator on the Upanishads, is still contented with an etymological punning by means of which he transforms *a* into an abbreviation of *apti* (pervading), since speech is pervaded by *Vaiswanara*; *u* into an abbreviation of *utkarsha* (superiority) since *Taijasa* is superior to *Vaiswanara*; and *m* into an abbreviation of *miti* (destruction), *Vaiswanara* and *Taijasa*, at the destruction and regeneration of the world, being, as it were, absorbed into Prajna—the Puranas make of *a* a name of Vishnu; of *u* a name of his consort "Tri" and of *m* a designation of their joint worshipper; or they see in *a*, *u*, *m*, the Triad,—Brahm, Vishnu, and Siva; the first being represented by *a*, the second by *u* and the third by *m*—each sect, of course, identifying the combination of these letters

or "Om" with their supreme deity. Thus, also, in the *Bhagavadgita*, which is devoted to the worship of Vishnu in his incarnation as Krishna, though it is essentially a poem of philosophical tendencies, based on the doctrine of the Yoga, Krishna in one passage says of himself that he is *Om*; while in another passage he qualifies the latter as the supreme spirit. A common designation of the word *Om*—for instance, in the last-named passages of the *Bhagavadgita*—is the word *Pranava* which comes from a so-called radical *nu* "praise" with the prefix *pra* amongst other meanings implying emphasis, and, therefore, literally means "eulogium, emphatic praise." Although *Om*, in its original sense, as a word of solemn or emphatic assent, is, properly speaking, restricted to the Vedic literature, it deserves notice that it is now-a-days often used by the natives of India in the sense of "yes," without, of course, any allusion to the mystic properties which are ascribed to it in the religious works. Monier Williams gives the following account of the mystic syllable *Om*:—"When by means of repeating the syllable *Om*, which originally seems to have meant 'that' or 'yes' they had arrived at a certain degree of mental tranquillity, the question arose what was meant by this *Om* and to this various answers were given according as the mind was to be led up to higher and higher objects. Thus, in one passage, we are told at first that *Om* is the beginning of the Veda, or as we have to deal with an Upanishad of the Shama Veda, the beginning of the Shama Veda; so that he who meditates on *Om* may be supposed to be meditating on the whole of the Shama Veda.

"*Om* is the essence of the Shama Veda which, being almost entirely taken from the *Rigveda*, may itself be called the essence of the *Rigveda*. The *Rigveda* stands for all speech, the Shama Veda for all breath or life; so that *Om* may be conceived again as the symbol of all speech and all life. 'Om' thus becomes the name not only of all our mental and physical powers, but is especially of the living principle of the *pran* or spirit. This is explained by the parable in the second chapter, while in the third chapter that spirit within us is identified with the spirit in the sun.

"He, therefore, who meditates on *Om*, meditates on the spirit in man as identical with the spirit in nature or in the sun, and thus the lesson that is meant to be taught in the beginning of the *Khandogya Upanishad* is really this: that none of the Vedas with their sacrifices and ceremonies could ever secure the salvation of the worshippers. That is, the sacred works performed, according to the rules of the Vedas, are of no avail in the end, but meditation on 'Om' alone or that knowledge of what is meant by 'Om' alone can procure true salvation or true immortality.

"Thus the pupil is led on step by step to what is the highest object of Upanishads, namely, the recognition of the self in man as identical of the highest soul.

"The lessons which are to lead up to that highest conception of the universe, both subjective and objective, are, no doubt, mixed up with much that is superstitious and absurd. Still the main object is never lost sight of. Thus when we come to the eighth chapter, the discussion, though it begins with 'Om,' ends with the question of the origin of the world and the final answer, namely, that 'Om' means *Akaś*, ether, and that ether is the origin of all things."

Dr. Lake considers electricity as the '*ahas*' or the fifth element of the Hindus.

I shall now give my own opinion on the mystic syllable *Om*.

Breath consists of an inspiration termed *puraha*, an interval termed *kumbhaha*, and an expiration called *rechaka*. When the respiration is carried on by the right nostril it is called the *pingala*; when it is carried on by the two nostrils it is named the *susumna* and when it is carried on by the left nostril it is called *Ida*.

The right respiration is called the *solar* respiration from its beating nature, while the left respiration is termed the *lunar* respiration from its cooling character. The *susumna* respiration is called the *shambhu-nadi*. During the intermediate respiration the human mind should be engaged in the contemplation of the supreme soul.

The breath takes its origin from the "Indiscreet" or unreflecting form and the mind from the breath. The organs of sense and action are under the control of the *nund*. The Yogis restrain their mind by the suspension of breath. Breath is the origin of all speech. The word *soham* is pronounced by a deep inspiration followed by expiration carried on by the

nostrils.....This word means—"God is in us." There is another word called *hangsha*. This is pronounced by a deep expiration followed by inspiration. Its meaning is—"I am in God."

The inspiration is *sakti* or strength. The expiration is *siva*, or death.

The internal or *Koombhaka* is a promoter of longevity. When the expiration is not followed by inspiration death ensues.

A forcible expiration is always the sure and certain sign of approaching dissolution or death.

Both these words *soham* and *hangsha* cause the waste of the animal economy as they permit the oxygen of the inspired air to enter the lungs where the pulmonary changes of the blood occur.

According to Lavoissier, a French adult inhales daily 15,661 grains of oxygen from the atmosphere at the rate of 10.87 grains nearly per minute.

The word *om* is pronounced by the inspiration of air through the mouth and the expiration of the same by the nostrils.

When a man inspires through the mouth and expires through the nostrils the oxygen of the inspired air does not enter the lungs where the pulmonary changes of the blood take place. The monosyllable "*om*" thus acts as a substitute for the suspension of the breath.

The waste of the body is proportionate to the quantity of oxygen taken into the system by the respiration. The waste of man who breathes quickly is greater than that of one who breathes slowly. While tranquillity of mind produces slow breathing, and causes the retardation of the bodily waste, the tranquil respiration has a tendency to produce calmness of mind. The Yogis attain to *Nirvan* by suspending or holding the breath. The Vedantists obtain "*moksha*," or emancipation of the soul, by holding the mind (mental abstraction). Thus "*om*" is the process of separating the soul from the body. It is the product of the gasping breath which precedes the dissolution of our body. The ancient Hindus utilised the gasping breath of the dying man by discovering the syllable "*Om*."

The syllable *om* protects man from premature decay and death, preserves him from worldly temptations, and saves him from rebirth. It causes the union of the human soul to the supreme soul. "*Om*" has the property of shortening the length of respiration.

Siva says in his work on *Sharodaya* (an excellent treatise on Respiration) that the normal length of the expiration is nine inches. During meal and speaking the length of the expiration becomes 13.5 inches. In ordinary walking the expiration is lengthened to eighteen inches. Running lengthens the expiration to 25.5 inches.

In sexual intercourse the extent of respiration becomes 48.75 inches. During sleep the respiration becomes 75 inches long. As sleep causes a great waste of the body and invites disease, premature decay and death, the Yogi tries to abstain from it. He lives upon the following dietary:—

Rice 6 ounces Troy.

Milk 12 ounces Troy.

He consumes daily

Carbon 1526.2 Grains.

Nitrogen 63.8 Grains.

Under this diet he is ever watchful and spends his time in the contemplation of "*om*." From the small quantity of nitrogen contained in his diet he is free from anger. The Yoga next subdues his carnal desire or sexual appetite. He diminishes day by day his food until it reaches the minimum quantity on which existence is maintained. He passes his life in prayer and meditation. He seeks retirement. He lives in his little cell; his couch is the skin of tiger or stag; he regards gold, silver, and all precious stones as rubbish. He abstains from flesh, fish, and wine. He never touches salt, and lives entirely on fruits and roots. I saw a female mendicant who lived upon a seer of potatoes and small quantity of tamarind pulp daily. This woman reduced herself to a skeleton. She led a pure chaste life, and spent her time in the mental recitation of "*om*." One seer of potatoes contains 3600 grains of solid residue, which is exactly 7½ ounces Troy

The solid residue of one seer of potatoes consists of the following ultimate ingredients:—

Carbon.....	1587.6	grs.
Hydrogen	208.8	do.
Nitrogen.....	43.2	do.
Oxygen	1580.4	do.
Salts.....	180.0	do.

3600.0.

I saw a Brahman (Brahmachari) who consumed daily one seer of milk, and took no other food.

Analysis of one seer of cow's milk by Boussingault.

Water.....	12,539.520	grs.
Carbon.....	1,005.408	do.
Hydrogen.....	164.736	do.
Nitrogen.....	74.880	do.
Oxygen.....	525.456	do.
Salts.....	90.000	do.

14,400.000

Now one seer of cow's milk requires for combustion within the animal economy 3278.88 grains of oxygen. The Brahmachari inhaled 2.27 grains of oxygen per minute. This Brahmachari spent his life in the contemplation of "*om*," and led a life of continence. The French adult, who is a fair specimen of well-developed sensuality, inhaled from the atmosphere 10.87 grains of oxygen every minute of his existence.

A retired, abstemious, and austere life is essentially necessary for the pronunciation of "*om*" which promotes the love of rigid virtue and a contempt of impermanent sensuality. Siva says: "He who is free from lust, anger, covetousness and ignorance is qualified to obtain salvation, or *moksha*" or the *Nirvan* of the Buddhists. The solid residue of one seer of cow's milk is 1860.48 grains. "In 1784 a student of physic at Edinburgh confined himself for a long space of time to a pint of milk and half a pound of white bread."

The diet of this student contained 1487.5 grains of carbon and 80.1875 grains of nitrogen. This food required 4305 grains of oxygen for the complete combustion of its elements. He inspired 2.92 grains of oxygen per minute. In this instance the intense mental culture diminished the quantity of oxygen inspired from the atmosphere. The early Christian hermits, with a view to extinguish carnal desire and overcome sleep lived upon a daily allowance of 12 ounces of bread and water. They daily consumed 4063.084 grains of oxygen. They inhaled oxygen at the rate of 2.8215 grains per minute.

According to Mr. Andral, the great French Physiologist, a French boy 10 years old, before the sexual appetite is developed, exhales 1852.8 grains of carbon in the twenty-four hours. He who wishes to curb his lust should consume 1852.8 grains of carbon in his daily diet.

Now—6500 grains of household bread contain 1852.5 grains of carbon according to Dr. Edward Smith. This quantity of bread is equal to 14 ounces avoirdupois and 375 grains, but the early Christian hermits who lived upon 12 oz. of bread (avoirdupois) consumed daily 1496.25 grains of carbon. This quantity of carbon was less than that which the French boy consumed daily by 356.55 grains. The French boy consumed 1852.8 grains of carbon in his diet, but the Hindu female mendicant who led a life of continence consumed in her daily ration of potatoes 1587.6 grains of carbon. Hence it is evident that the French boy consumed 265.2 grains of carbon more than what was consumed by the female Hindu Yogi. There lived in Brindaban a *Sannyasi* who died at the age of 109 years and who subsisted for forty years upon the daily diet of 4 *chuttacks* of *penda* and 4 *chuttucks* of milk. His diet contained 1980 grains of carbon and 90.72 grains of nitrogen. Abstemiousness shortens the length of respiration, diminishes the waste of the body, promotes longevity, and engenders purity of heart. Abstemiousness cures vertigo, cephalalgia, tendency to apoplexy, dyspnoea, gout, old ulcers, impetigo, scrofula, syphilis, herpes, and leucorrhœa.

Cornaro, an Italian nobleman, who was given up by all his physicians, regained health by living upon 12 ounces of bread and 15 ounces of water and lived to a great age.

He consumed less than an ounce of flesh formers in his diet. According to Edward Smith 5401.2 grains of bread contain one ounce of flesh formers.

He who wishes to lead a life of chastity, honesty, neckness, and mercy, should consume daily one ounce of flesh formers in his diet. As an ounce of nitrogenous matter contains 70 grains of nitrogen, one should take such food as yields only 70 grains of azote.

Murder, theft, robbery, cruelty, covetousness, lust, slander, anger, voluptuousness, revenge, lying, prostitution, and envy, are sins which arise from a consumption of a large quantity of aliments containing a higher percentage of azote.

He who intends to be one from every earthly thought, desire, and passion should abstain from fish, flesh, woman, and wine, and live upon the most innocent food,

The following table shows approximately the quantities of various aliments furnishing 70 grains of nitrogen.

Wheat dried in vacuo	3181.81	Grs.
Oats do.	3181.81	do.
Barley do.	3465.34	do.
Indian corn do.	3500	do.
Rye do.	4117.64	do.
Rice dried.....	5036	do.
Milk dried	1750	do.
Peas dried	1666.6	do.
White hurecots dried	1627.67	do.
Horse beans dried	1272.72	do.
Cabbage dried	1891.89	do.
Carrots dried.....	2916.66	do.
Jerusalem artichokes	4375	do.
Turnips dried	3181.81	do.
Bread	5401.2	do.
Locust beans	6110	do.
Figs	7172.13	do.
Cow's milk fresh.....	13462	do.

Abstemiousness begets suspension of breath. From the suspension of breath originates tranquillity of mind, which engenders supernatural knowledge. From the supernatural knowledge originates ecstasy which is the *Samadhi* of the ancient Hindu sages.

Instead of walking and running which lengthen the respiration, the devotees of "om" should practise the two tranquil postures termed the *padmasana* and *siadhasana* described in my mystic tract called "the Yoga Philosophy." According to Siva the normal length of expiration is 9 inches. He says that one can subdue his lust and desire by shortening his expiration to 8.25 inches whether by the inaudible pronunciation of "om" or by the suspension of breath (*Pranyama*); that one can enjoy ecstasy by diminishing the length of his expiration to 7.50 inches.

One acquires the power of writing poetry by reducing his expiration to 6.75 inches.

When one can reduce his expiration to 6 inches long he acquires the power of foretelling future events. When one reduces the length of his expiration to 5.25 inches he is blessed with the divine eye. He sees what is occurring in the distant worlds.

When the inaudible pronunciation of "om" reduces the length of the expiration to 4.50 inches it enables its votary to travel to aerial regions. When the length of expiration becomes 3.75 inches, the votary of *om* travels in the twinkling of an eye through the whole world.

When by the inaudible muttering of "om" a man reduces his expiration to 3 inches, he acquires *asta Siddhis* or consummations (see "Yoga Philosophy.") When the expiration is reduced to 2.25 inches, the votary of "om" can acquire the nine precious jewels of the world (*Naba nedhi.*). Such a man can attract the wealth of the world to him.* When the expiration becomes 1.50 inches long from the above practice he sees the celestial sphere where the Supreme Soul resides. When the inaudible pronunciation of "om" reduces the length of expiration to .75 inches the votary becomes deified and casts no shadow.

"Om Amitaya ! measure not with words.
The immeasurable ; nor sink the string of thought
Into the Fathomless ! Who asks doth err.
Who answers errs. Say nought !"

"Om mani padme hum. Om the jewel in the lotus."

By the muttering of the above formula the Great Buddha freed himself from selfishness, false faith, doubt, hatred, lust, self-praise, error, pride, and attained to Nirvana.

"And how man hath no fate except past deeds,
No Hell but what he makes, no Heaven too high.
For those to reach whose passions sleep subdued."

According to Siva a man acquires Nirvana when his breathing becomes internal and does not come out of the nostrils. When the breathing becomes internal, that is when it is contained within the nostrils, the Yogi is free from fainting, hunger, thirst, languor, disease and death. He becomes a divine being, he feels not when he is brought into contact with fire, no air can dry him, no water can putrefy him, no poisonous serpent can bite him to death. His body exhales fragrant odour, and can bear the abstinence from air, food, and drink.

When the breathing becomes internal, the Yogi is incapable of committing any sin in deed, thought, and speech, and thereby inherits the Kingdom of Heaven which is open to sinless souls.

* Supposing he had any care or use for it.— Ed.

HINDOO MUSIC.

The "Bengal Philharmonic Academy" founded by H. H. Rajah Sourindro Mohun Tagore, Mus. Doc., etc., etc., etc., has recently complimented Madame Blavatsky and Col. Olcott by conferring upon them Diplomas of Honorary Membership. The recipients, though feeling highly honored, cannot congratulate themselves on much theoretical study, or practical advancement of the cause of Hindoo Music. They, therefore, feel at liberty to suppose that the distinction conferred on them is rather in the nature of a recognition of the humble efforts they have been making to raise Hindoo Science generally out of the mire and dust of centuries than for any merit having a direct bearing on music. If so, all they have to say in the matter is that they accept the diplomas with deep gratitude, and will do their best to deserve the honor.

The objects of the Academy are stated to be as follows:—

- (1) The establishment of music schools ;
- (2) The publication of musical works ; and
- (3) The award of prizes, decorations, distinctive appellations, certificates, complimentary letters, or moneypresents to distinguished musicians, to authors of musical works, to manufacturers of musical instruments on an improved principle, and to others who may contribute in any way towards the progress of the study and practice of music.

The qualifications for Honorary Members are—

Any gentleman who is well-versed in Hindu music or is interested in the cultivation and progress of Hindu music, or who, on account of his position in society, or of his knowledge of literature, science and arts, may be considered likely to be useful to the Academy, will be entitled to admission as a member of the Academy.

It will confer the following "degrees" for technical proficiency—

	Distinctive appellations.	Insignia.	
(a) 1.	<i>Sangita Náyaka,</i>	Gold Keyúra...	To musicians, practical, theoretical, or both.
2.	" <i>Acharya,</i>	" " ...	
3.	" <i>Upádhyaýa,</i>	" " ...	
4.	" <i>Sástri,</i>	Silver " ...	
5.	" <i>Ratna,</i>	" " ...	
(b) 1.	<i>Kávya Náyaka,</i>	Gold " ...	The "Harakumár Tagore" Keyúra* To poets and dramatists.
2.	<i>Kávyaácharya,</i>	" " ...	
3.	<i>Kavyopadhyaya,</i>	" " ...	
4.	<i>Kavi-ratna,</i>	Silver " ..	
(c) 1.	<i>Natyacharya,</i>	Gold " ...	To dramatic performers.
2.	<i>Nata-ratna,</i>	Silver " ...	
(d) 1.	<i>Sangita Silpi,</i>	Silver " ...	To manufacturers of musical instruments.

Gold, Silver, or Bronze Medals or *Keyuras* may also be conferred upon persons having proficiency in other branches of learning, at the discretion of the Executive Council.

In this connection, we wish to call likewise the attention of all lovers of Aryan Civilization to the establishment of the "Poona Gayan Samaj," organized at the Capital of the Dekkan in 1874, under the distinguished Presidentship of Ramchandrarao Apa Sahib, Chief of Jamkhundee. It seems an institution calculated to stimulate a certain line of National Development and is deserving the support of all whose talents or sympathies tend in that direction. The school of the Institution began with twenty pupils, but has now 100. More could be had if pecuniary considerations allowed. Arrangements have been made for a very important object: the acquiring of the principles of European music, with a view to reducing Indian music to writing and to introduce the study of "Harmony" in the manner so successfully used in the European branch of the Art. A special reception was given by the Samaj to Col. Olcott a few days ago. The music was charming.

* In commemoration of the name of the late illustrious Harakumár Tagore, the father of the Founder of the Academy.

**A FLASH OF LIGHT UPON OCCULT
FREEMASONRY.**

We are in receipt of an intensely interesting document. It is a small pamphlet, kindly sent to us by our esteemed Brother A. Sankariah, A. B., F. T. S., Naib Devan of Cochin, and Member of our General Council. The pamphlet is headed—

MEMORANDUM.

BY THE

PRESIDENT-FOUNDER OF THE HINDU SABHA

ON THE

THACHUDAYA KAIMAL STANOM

Of the Temple of Kudalmanikkam in Native Cochin.

Recently the subject of contention between the States
of Travancore and Cochin and of a Decision
by the Madras Government.

—and contains the views of the author upon the decision of the above-named Government regarding the subject under dispute.

The reader will please bear in mind that the above-used adjective “interesting” applies but to the subject which lies deeply hidden behind the “temple-rights” question, and not in any wise to the *decision* of the Government, or its qualifications to interfere in this religious dispute. With politics, our Journal has nought to do whatever, and the following is republished simply with the object of drawing the attention of our Masonic readers to several of its sentences, which, as we believe, will throw a flood of light upon the antiquity and the *esotericism* (now completely lost in modern Freemasonry) of the religious masonry in the Brahmanical creed.

Mr. A. Sankariah prefaces the republished documents by showing that the dispute in question between the Travancore and Cochin States “is not a case for Government interference” inasmuch as—

“This Thachudaya-kaimal dispute is.....neither ‘a boundary dispute’ nor ‘a matter of contested sovereignty’.....The arbitrator appointed to decide these questions in the first instance naturally imagined *this to be a territorial dispute like the rest* and before studying the case is said to have recommended a *survey* of the area so mysteriously... designated.

“The Rajah of Travancore claims to have the right of nominating a person under the name of Thachudaya-kaimal to perform the duties of ‘Manager’ of the property of the temple at all times, whereas the Rajah of Cochin as one of the Yogakkars of the Temple concedes to his neighbour the honour of recommending a person to be the ‘Architect’ of the Inner Temple when it should require any important repairs. The contention, therefore, between the Rajahs as patron and proprietor of a temple is *entirely one for the Civil Courts having jurisdiction over the temple and all its proprietors and officers.....*

“The Rajahs are amenable to the Madras Government in their capacity as Rulers of their respective dominions, but not as regards their private rights in a religious institution admittedly within the sovereign jurisdiction of either.”.....

Having shown that—“The Government of Madras cannot compel the Yogakkars to a spiritual ordination of a Thachudaya-kaimal, while the Yogakkars in concert can confer any honors they please on their territorial sovereign or on any neighboring sovereign or indeed on any person even as such honors are conferred at the temples of Madura, Srirangam, Benares, &c., they cannot be *compelled to subordinate their religious conscience and to confer religious merit on any one.*”.....—Mr. Sankariah proceeds to explain their position.

“Without further comment.....I shall now lift the veil which hangs over the contention and decision.

The Masonic Institution was wide-spread in India in ancient days and cherished by the Initiated *in secret*, if indeed India was not the Parent of all Freemasonry in the world.* The Truths or Secrets of Hindu Theosophy have been inculcated and preserved in the *architectural Symbolism of Human art* as well as in the *Macrocosm and Microcosm of nature*. The Initiates of the *Art-Fraternity* belonged to all castes and races, and the Hindu Initiates called at this day the *Kammalar castes* in many parts of India wear also the *thread* or sign of Initiation like the Brahmans who only are privileged to become the Initiates of the *Nature of Vedic Fraternity*. “Visvakarma” meaning the Builder or Mason of the Universe is the supreme God of the Art-school and corresponds to “Brahm” of the Brahmans. The Truths or secrets are precisely

the same though differently symbolised or studied in the two systems. The Rishis of the Vedic school were, of course, also Founders of the Masonic. The words “Silpa Thachu” are tantamount to Masonic, the first being a Sanskrit and the second a Malayalam word.

It will now be clear to the reader why the Masonic Initiates or the Hindu castes known as carpenters, masons, blacksmiths, goldsmiths, &c., often dispute the superiority of the Brahmans, how the Pyramid of Egypt is being discovered to be a stone-Bible, and why the Hindu prize the worship of idols in temples.

Temples and even *private houses* in India are built under the rules of the *Thachu-Veda* or architectural philosophy which has precisely corresponding *gods* and *ceremonies* to those of the other Hindu Vedas. In Malabar, this Masonic *superstition* (as those who do not know style it) is particularly strong, and often *palaces and temples too have been pulled down for accidents attributed to violation of the rules of Thachu-Shastra.*

I am not surprised that the Arbitrator and the Madras Government have not suspected any such philosophical mystery to exist in this matter, for true initiates and adepts are rare even amongst the Hindus who are all blind adherents of the craft in *faith as opposed to knowledge.*

Suffice it for my present purpose to state that the Yogakkars of the temple in question of Irinjalcooda have from time immemorial constituted a Masonic Fraternity, as indeed all Brahman *Yogams* are such a Fraternity, to whom Vedic is not different esoterically from the Thachu. The arbitrator calls the Yogam in his decision an “Office,” and yet strangely enough says that the Rajah of Cochin and certain Numboory Brahmans belong to it. “Yogam” etymologically and popularly too means an assembly or meeting from *yug, to join*. The religious *yoga* is *joining* of the Soul to God. The secular *Udyogam* or appointment in the Government service or under a master is to be *joined* to some work or superior; *Yogam* is the break of a connection and so on. Nor have the arbitrator and the Madras Government considered the etymology or Philosophy of the “Thachudaya-kaimal” which literally means the *chief having the Thachu secret*. The Yogam (whether Trustees or Proprietors) of Irinjalcooda then have conferred that Spiritual Degree or “Stanom” on a proficient in the mysteries of their Masonic craft if ever they found one worthy of being so *ordained.*

Both the Rajahs of Cochin and Travancore as well as the Yogakkars are agreed that a chief of the Kayankulam Royal Family now extinct once received this veneration as Thachudaya-kaimal after performing the miracle of “Kudalmanikkum” in the temple, “Kudalmanikkam” literally means the *gem-absorbed* into the idol or the saint united to God esoterically, (see Petition D). The Temple is known in consequence as the Kudalmanikkam Temple. This origin of the Thachudaya-kaimal is kept in the back-ground in the decision though it is most essential for the correct understanding of the dispute and of the treaties on which that is based. How can the Travancore Sirkar argue that its nominee and secular Manager is the Thachudaya-kaimal while before sending him over as manager it is *privately* seeking (see Petition D) the horoscopic consecration of a Thachudaya-kaimal at the Temple by the Yogam. Nay its nominee can start from Trevandrum *only after the consecration*, the Rajah himself touching his palanquin as his superior or as a god even, Let Travancore deny if it is possible that it is not necessary or intended to have this consecration or to pay this reverence to its nominee or that its nominee can belong to any family or Hindu caste or must lead a life of celibacy and devotion!!! Travancore at first misled the arbitrator and the Madras Government by one line of argument and now disregards the religious sense of the Rajah of Cochin and the Yogam.

The fact is that the *Kayankulam Chief who by his merit commanded the reverence of the Yogam* was occasionally represented at the temple by his nominee of a particular family and caste who was specially trained and inspired by him. This family is of the Sudra caste. When the Kayankulam family became extinct (why repeat that tale of horror) and its territory annexed to Travancore, and while the Yogakkars still revered the Kayankulam family and the Sudra family who were occasionally sent over to represent the true Thachudaya-kaimal, the Rajahs of Cochin and Travancore honored the feelings of the Yogakkars by promising in the form of a treaty between them and the one (as the Territorial sovereign) to send for the other (as the Sovereign of the Sudra family) to send a member of that Sudra family if the Yogam ever required *Spiritual instruction as in the past*. Such a treaty is not one that admits of specific performance on the part of either Rajah apart from the antecedent desire and intention of the Yogam. That Sudra family possesses no particular merit now-a-days. That Kayankulam chief who possessed miraculous merit is no more.* The Yogakkars do not need spiritual instruction from any incompetent man. It has not been found that there has been a succession of

* European and even Hindu students of Occultism are often deploring and even wondering, why all the “Initiates” or “adepts” seem to have died out in India? They have not “died” out, nor, is their absence due to “Kali Yug” as popularly yet erroneously supposed. The “adepts” have simply and gradually if not altogether forsaken India, at least retired from its public populated portions, keeping their knowledge and often their very existence as secret as they can. Many of them are gone beyond the Himalayas. Some yet remain—especially in Southern India, but few are the privileged ones who know of them; still fewer those who could point out their places of retreat.—Ed.

* Which--we have strong reasons to believe--it was.—Ed.

Thachudaya-kaimals. Even in *the treaties* in connection with the Thachudaya-kaimal, "*repair of the Temple*" is alluded to *exoterically* as the function of the Thachudaya-kaimal.

A Thachudaya-kaimal once ordained by the Yogam must hold office and be revered for life. The arbitrator not being an initiate cannot, of course, understand (see paras 2 and 15, B) how it would take two Kaimals, 90 years, to rebuild "a small portion of the temple" though "the most sacred." What is a small "Sri-kovil" to the arbitrator (and in respect of that to the Travancore Government too) is esoterically *the profoundest theosophy of the Yogam*.

The Thachudaya-kaimal of the Yogam is then a sacred character revered by Rajahs and Brahmans notwithstanding his caste previous to consecration. *Because he is a Thachudaya-kaimal*, therefore only he is allowed by the Yogam to manage the endowments. The Yogam can manage the endowments otherwise when they have not consecrated a Thachudaya-kaimal or when they do not want him to divert his attention from spiritual to temporal concerns. Indeed a true Thachudaya-kaimal or Sannyasi will not care to manage the temporal affairs.

Hence, as the arbitrator has rightly found, *neither Rajah has exercised any control* after the consecration of the Thachudaya-kaimal by the Yogam. The Government of His Highness the Rajah of Cochin having a vote in the Yogam, and by virtue of its competency and general powers as Government, have been managing the temporal concerns *on behalf of the Yogam*.

So the merits of the case do not warrant the decision that the Rajah of Cochin is bound at any time to request a nomination or that the Rajah of Travancore is bound at any time to nominate, or that the Yogam is bound to consecrate a Thachudaya-kaimal at any time, or that any person agreed upon between the Rajahs of Cochin and Travancore alone can be the Thachudaya-kaimal of the Yogam and manager of the Temple and its endowments.

The Petition D justly states that His Royal Highness the Prince of Wales is Grand Master of Freemasonry in England by the selection of Masonic lodges and not in hereditary descent. Can the title and rank be transmitted by the Prince to his descendants or his nominees by law or right? When Travancore conquered the Kayankulam chiefs, they annexed their separate temporal property but *not the religious reverence* paid to them by the Yogakkars. The Yogakkars are not bound to believe that the Sudra family living under the protection of Travancore can be trained and inspired by Travancore for the degree of Thachudaya-kaimal. *Even in former days the Sudra family only very occasionally produced a member fit to be consecrated.*

To prevent any breach of the peace taking place as feared by Petitioners, I would suggest that the Government of Madras under the Right Honourable Grant Duff be pleased to inform the Cochin and Travancore Sirkars *by telegram* that the order of Government confirming the decision of the arbitrator in the Thachudaya-kaimal case is under reconsideration as Government have doubts.*

(1) Whether it was a case fit for the authoritative decision of Government; and even if so,

(2) Whether the merits of the case have been rightly appreciated. And more formally the Native States should be called on to comment on the statements in this Memorandum written purely to uphold the dignity of British Rule and to expound Hindu philosophy in one of its departments.

Otherwise the Interference and Decision of the Madras Government will extinguish the only and feeble remnant of ancient Brahman Freemasonry carefully concealed in a small native state (Cochin) of the Madras Presidency, which cannot be the desire of the distinguished members and officers of similar institutions who are the subjects of the British Empire as well as of other countries in the world."

The above is followed with an *Appendix* from which—beyond a few sentences to show the nature of the discontentment—we will not quote as it relates to the judicial side of the question and the decision of the British Arbitrator appointed. It says:—

1. In the Irinjalakuda pagoda (which is situated within the Cochin State and the chief portions of the land attached to which are also within the limits of that State) there is a sacred *stanam* or office designated Thachudaya-kaimal.

It is admitted on all sides that the incumbent is to be nominated or appointed by Travancore.

2. The last Kaimal was appointed in 983 M. E. (1803 A. D.) and died in 1026 M. (1851 A. D.) and on his death the present contention between the States commenced.

3. Cochin argued that the appointment of a Thachudaya-kaimal was only made when the condition of the temple required that it should be re-constructed, (the argument is set forth in document F), and she now argues that it is only when the re-construction of most sacred portions of the temple designated the 'Sri-Kovil' and 'Girbha-graham', is required that the appointment is necessary.

It is admitted that it is customary when the appointment is made that the Cochin Rajah should notify the necessity to the Travancore Rajah who thereupon nominates a successor.

4. Cochin argues that as the temple does not require repair there is no present necessity to make the request for the appointment of a Kaimal.

Travancore argues that the Kaimal being manager of the temple, it is necessary on the death of one incumbent that a successor should be at once appointed, and that Cochin is bound to request a nomination on the death of each incumbent.

5. The subject of the dispute has been referred to in two treaties or agreements between the States, dated respectively 941 M. E. (1765 A. D.) and 981 M. E. (1805 A. D.)

6. The claims of both States being based on these treaties it is necessary to examine them carefully in order to conclude the intention of the contracting parties.

"The Government having carefully considered the case" and being of opinion that the decision (which follows) "is well founded" resolved "to confirm it."

The decision reads thus :

"And I decide that on or before the 26th of September 1881, His Highness the Rajah of Cochin doth send according to the usual custom, Seethooram to the Rajah of Travancore with a Yogakkar requesting the nomination of a Thachudaya-kaimal to the pagoda of Irinjalakuda.

This decision called forth, as it appears, the following letter from the *Yogam* members of the Temple.

D

To THE DIWAN OF COCHIN.

The humble petition of the undersigned amongst other members of the Yogam of the Koodalmanikkam Temple in the Mookundapuram District, dated Dharin 1057.

SHEWETH,

Petitioners are extremely sorry to hear that the religious independence of their ancient Yogam is in danger of being forcibly interrupted by proceedings conducted without the consent of the Yogakkars on the part of the Cochin Sirkar and of the Travancore Sirkar, and beg to submit for the kind consideration of both the Sirkars a few facts regarding our sacred institution.

(i) The sacred truths of the Vedas and Shastras have been from time immemorial symbolised and incultated in Masonic forms and measurements the esoteric signification of which can be understood only by the Initiated. The Adept in the mysteries of the craft if ever one is worthy of recognition by the Yogam and religiously ordained by us is known to the public as the "Thachudaya-kaimal" which name literally means the *Chief of the Masons* or the Grand Master.

(ii) This rank or degree of the Yogam was conferred by the Yogam occasionally only on a worthy member of certain select families nominated by the now-extinct Kayankulam Royal Family who once received our voluntary reverence by performing the sacred miracle known as the "Koodalmanikkam" which thenceforth came to be the name of the temple itself. Koodalmanikkam means literally *The gem absorbed*, but the secret knowledge of the fraternity, the Yogi united to God.

(iii) Whenever the Yogam thought fit to ordain such a spiritual Chief they used to communicate their desire and intention to the Maharajah of Cochin as their territorial Sovereign, and His Highness used to write to the Maharajah of Travancore to send to the Yogam the particular member of the particular family who were the subjects of that Sovereign and intended by the Yogam to be ordained as Thachudaya-kaimal.

II The interference of the Maharajah of Cochin or of the Maharajah of Travancore has been, therefore, only in the way of honoring the Yogam by complying with the voluntary wishes of the Yogam; but neither of the Maharajahs can subject us spiritually to the guidance of any person or Thachudaya-kaimal when the Yogakkars do not choose to ordain one, or when the person is not meritorious enough to be ordained.

If the Yogam, on the other hand, so resolve, they would be free to install as their chief any meritorious person from any part of the world. His Imperial Highness the Prince of Wales is, we are assured, himself the Grand Master of similar institutions in England by recognition and not in hereditary right.

III We are exceedingly sorry to hear that without an application from our Yogam His Highness the Maharajah of Cochin has been pleased to send for a person from Travancore in order to be ordained by our Yogam as our Thachudaya-kaimal; and there is no doubt that thereby our spiritual independence is in danger.

IV. Whether to support the action of the Cochin Government or of the Travancore Government we do not know, the Theorithikatta Menon or Secretary of our Yogam appears to have falsely written to the Maharajah of Travancore and some other chiefs that the Yogam have resolved of their own accord to ordain and install a Thachudaya-kaimal. The Sirkar will be convinced in the course of the prosecution we shall institute in the Deputy Pieshkar's Cutcherry against the Theorithikatta Menon that except a few schismatic members of the Yogam there has been no intention on the part of the rest of the Yogam to consecrate a Thachudaya-kaimal.

V. Under colour of the false unauthorized application of the said Theorithikatta Menon and of the reported interest taken in the matter by the Cochin and Travancore Governments, we are sorry to hear that the horoscopic examination and ordination of a Thachudaya-kaimal is appointed for the 4th of Makaram next and his personal installation on the 15th.

VI. In the name of Koodalmanikkam the God of our Yogam, we humbly pray the Cochin Sirkar to save the independence of our faith from sacrilegious proceedings in connection with the horoscope and from the forcible intrusion of any pretended Thachudaya-kaimal.

* We believe this has now been settled in favour of Cochin.—Ed.

VII. We beg that copies of papers relating to the action, if any taken in regard to this Temple by the Cochin or Travancore Government, may be kindly furnished to us as if any proceedings not approved of by all the Yogakkars take place in the Temple, we shall have to seek the lawful protection of the Magistrates and Civil Courts of the State.

(Signed)

A CONJUROR AMONGST THE SPIRITUALISTS.

Following is an article taken from the *Bombay Gazette* of January 30, in which we find a new and very important proof of the reality of the phenomena produced by some genuine mediums. The testimony of an eminent conjuror well versed in every professional and non-professional *trick*, and actually alive to the possibilities of legerdemain, carries more weight with it, we trust, than the denial of a thousand worldly sceptics educated in Greek and Latin, but utterly ignorant of the possibilities of nature and the limitations of legerdemain. We feel doubly happy for the opportunity offered us by adding the testimony of Mr. H. Kellar to those of Messrs. Maskelyne and Cook, Bellachini, and other eminent conjurors, to confound our detractors: happy for the Spiritualists who have found in Mr. Eglinton such a powerful and useful ally, and happy for those Theosophists who either believe in or themselves produce various phenomena. It matters little comparatively whether the latter are regarded as mediums or occultists, as being "controlled" and "guided" by "disembodied spirits" or inspired by living *cis* or *trans*-Himalayan "Brothers." Before the vexed question—"Do the BROTHERS exist?"—is settled, the reality and genuineness of the phenomena variously ascribed to both spirits and Brothers must be proved. In our deadly strife with society, it is far more important to us to gain our chief point with them—namely, the right to take our critics publicly to task, and challenge them to prove which of us—the millions of Spiritualists and Theosophists or the masses of sneering and insulting sceptics who deny that of which they know nothing—may best be described as deluded fools, impostors and bigots. We have reason to hope and believe that the time when our good friends, the psychophobists and materialists, may be invited to keep company with those fossils of old who voted to burn Galileo—is at hand. Meanwhile, coolly waving them off, we might ask these importunate and infatuated Alexanders "not to stand between us and the SUN."

The *Bombay Gazette* says:—Mr. Harry Kellar, well known as a clever conjuror, who has frequently exhibited his skill at sleight-of-hand before Bombay audiences, writes to the *Indian Daily News* :—

Sir,—In your issue of the 13th January, I stated that I should be glad of an opportunity of participating in a *seance*, with a view of giving an unbiased opinion, as to whether, in my capacity of a professional prestidigitateur, I could give a natural explanation of effects said to be produced by spiritual aid. I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host Mr. J. Meugens, for affording me the opportunity I craved. It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place:—

I was seated in a brilliantly lighted room with Mr. Eglinton and Mr. Meugens; we took our places round a common teak-wood table, and, after a few minutes, the table began to sway violently backwards and forwards, and I heard noises such as might be produced by some one thumping under the table. I tried to discover the cause of this movement, but was unable to do so. After this, Mr. Eglinton produced two common school slates, which I sponged, cleaned, and rubbed dry with a towel myself. Mr. Eglinton then handed me a box containing small crumbs of slate pencil; I selected one of these, and, in accordance with Mr. Eglinton's directions, placed it on the surface of one of the slates, placing the other slate over it; I then firmly grasped the two slates at one of the corners, Mr. Eglinton then held the other corner, our two free hands being clasped together. The slates were then lowered below the edge of the table, but remained in full view, (the room remaining lighted all the time); instantaneously I heard a scratching noise, as might be produced by writing on a slate. In about fifteen seconds I heard three distinct knocks on the slate, and I then opened them and found the following writing:—

"My name is Geary. Don't you remember me? We used to talk of this matter at the St. George's. I know better now."

Having read the above, I remarked that I knew no one by the name of Geary. We then placed our hands on the table, and Mr. Eglinton commenced repeating the alphabet until he came to the letter G when the table began to shake violently. This process was repeated till the name of Geary was spelt. After this, Mr. Eglinton took a piece of paper and a pencil and with a convulsive movement, difficult to describe, he wrote very indistinctly the following words:—

"I am Alfred Geary of the *Lantern*, you know me and St. Ledger." Having read this, I suddenly remembered having met both Mr. Geary and Mr. St. Ledger at Cape Town, South Africa, about four years ago, and the St. George's Hotel is the one I lived at there. Mr. Geary was the Editor of the *Cape Lantern*. I believe he died some three years ago. Mr. St. Ledger was the Editor of the *Cape Times*, and I believe is so still. Without going into details, I may mention that subsequently a number of other messages were written on the slates which I was allowed to clean each time before they were used. In respect to the abovenamed manifestations I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before, I should not have believed any one who had described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on that slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight-of-hand.

WE ARE GLAD TO FIND THAT OUR SURMISE IN THE December Number that, despite the jeering guesses of some prejudiced Native Editors, Pandit Shyamji Krishna Varma "may have only offered toasts, not actually 'drunk'" at a dinner where he was present while at Berlin, is corroborated in a private letter from our young and esteemed friend and brother, dated at Balliol College, Oxford, the 6th instant. The Pandit says:—"Allow me to assure you that the report about my drinking wine at the dinner given by the Emperor of Germany to the members of the Oriental Congress at Berlin is *altogether incorrect* and *groundless*. You are perfectly right in saying that I may have only offered toasts, not actually drunk wine. In fact, the learned members of the Congress who received my speeches most cordially were really amused to see me drink their health in 'water.' I hope to take an early opportunity of writing a letter for the THEOSOPHIST on the subject, and I will then give quotations, in support of my statement, from the official report of the proceedings of the Congress as well as from the papers published in Germany and England."

PARAGRAPH FLASHES FROM THE FOUR QUARTERS.

ANOTHER SCANDAL.—A London correspondent writes:—If all the whispers I hear be true, there is likely to be another case soon that will overshadow the Criterion barmaid scandal. The man who will figure in this case is not a Lieutenant in the Royal Navy, but a Canon in the Church of England, occupying a very prominent position, well-known in the theological world as a man of considerable ability, he having written a book as a defence against the inroads of modern scepticism. It appears that this divine, whilst travelling on one of the Kent lines, was rather struck with the appearance of a barmaid. Indeed, he was so fascinated with her that he elected to lose his train. Remaining at the bar for the rest of the evening, he succeeded in carrying on an important flirtation. The girl was extremely pretty, and, on the whole, very attractive. Her conversation is said to have been even charming. Be that as it may, in consequence of certain inducements, the clergyman managed to elope with the girl next day, taking her to Dover. After remaining there for a few days he took her to Calais. Unfortunately for him he was met there by a brother-in-law of his own. He concluded that it would be better to leave the place at once, covering up his relationship with his female friend. This he did without giving her any notice. He had, however, inadvertently left some documents in a bed-room, which led to his identification. Imagine his surprise when three days after, the barmaid appeared at the

Canon's own residence, prettily situated in an English county, and confronted him and his wife with the story. The Divorce Court is to wind up this nice little drama."

Editor's Note.—If this should turn out true—and many such scandals have—we wonder whether Mr. Joseph Cook of Boston who did not hesitate to denounce Mr. Bennett, of New York, (who only wrote a few letters but committed no other wrong,) and who refused to sit on the same platform with him, would turn his back likewise on the above described and too amorous Canon.

MR. HENRY S. OLCOTT, President of the Theosophical Society, has published at the Society's Press in Colombo, Ceylon, a "Buddhist Catechism," which is stated on the title page to have been "approved and recommended for use in Buddhist schools by Hikkaduwa Sumangala," the distinguished high priest of Adam's Peak, and Principal of the Widyodaya Parivena, the training college for Buddhist recluses in Ceylon. None would have ventured to predict a few years ago that the authoritative statement of Buddhist doctrine to be used as a text book in Buddhist schools would be written in English and by an American, and that it would be so largely a compilation, as this is acknowledged in the preface to be, from the works of Mr. Rhys Davids, Bishop Bigandet, and other European scholars. This little work, which can be purchased for a few pence, will give to those interested in such questions a trustworthy statement of what the Ceylon Buddhists of to-day hold to be the essential points of their religion. It is instructive to notice how completely and frankly the latest teachings of science are accepted and endorsed in this catechism for Buddhist children; and how they are taught to repeat, on the authority of the archbishop of their faith, that Buddhism, like every other religion that has existed many centuries, contains untruth mingled with truth. Even gold is found mixed with dross.—*London Academy.*

THE SILLY VIOLENCE of Mr. Joseph Cook is likely to do more for our cause than even our own efforts. A re-action in Anglo-Indian opinion is setting in, and some fine morning the public will wake to the discovery that the blood of their theosophic martyrs has become the seed of a great reform in Asiatic religions. A sign of the coming change is seen in the following remarks of the outspoken *Bombay Gazette* :—

"It is impossible to conceive how the cause of Christianity in India can be advanced, or what moral or religious benefit can result to any one, from certain recent actions of well-meaning, but perhaps over-zealous and certainly injudicious, persons engaged in missionary work. It is not long since very just complaints were made in Calcutta of placards being posted about the streets, abusing the Hindu religion. More recently we have had a good deal of declamation and a considerable amount of abuse of certain persons and their professions from Mr. Joseph Cook and his supporters, resulting in an unseemly controversy, and in such unedifying scenes as occurred at the Poona meeting the other day, when a reverend gentleman somewhat needlessly quoted the saying about casting pearls before swine, to the annoyance of more than the native members of his audience. And now it is reported from Allahabad that during the recent great religious gathering of natives there, some missionaries, in their misguided enthusiasm, set up a stall in the fair for the sale of books attacking native religions, and even 'palmed off the books on unwary purchasers who believed them orthodox Indian books.' A local paper bears 'on unimpeachable testimony' that 'in one case, when an indignant purchaser thus imposed upon, tore up the book before the crowd, indignantly protesting that publications of that sort were not wanted at the *Mela*, the offended missionary hauled him off to the police-station and wanted to have him punished.' The magistrate, of course, refused to listen to the complaint."

THE SUPPLY of Col. Olcott's *Buddhist Catechism* is again exhausted, but a fresh order has gone forward to Ceylon. Gregory's *Mesmerism*, Owen's *Footfalls*, Denton's *Soul of Things*, Wilson's *How to Magnetize*, Crookes' *Researches*, and Wallace's *Modern Spiritualism*, are out of print. Only second-hand copies can be procured for the present.

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SPECIAL NOTICES.

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

ADVERTISING RATES.

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TO SUBSCRIBERS.

The Subscription price at which the THEOSOPHIST is published barely covers cost—the design in establishing the journal having been rather to reach a very wide circle of readers, than to make a profit. We cannot afford, therefore, to send specimen copies free, nor to supply libraries, societies, or individuals gratuitously. For the same reason we are obliged to adopt the plan now universal in America, of requiring subscribers to pay in advance, and of stopping the paper at the end of the term paid for. Many years of practical experience have convinced Western publishers that this system of cash payment is the best and most satisfactory to both parties; and all respectable journals are now conducted on this plan.

The THEOSOPHIST will appear each month. The rates, for twelve numbers of not less than 48 columns Royal 4to each of reading matter, or 576 columns in all, are as follows:—To Subscribers in any part of India, Ceylon, Straits Settlements, China, Japan, and Australia, Rs. 8; in Africa, Europe, and the United States, £ 1. Half-year (India, &c.) Rs. 5; Single copies Rupee 1. Remittances in postal stamp must be at the rate of annas 17 to the Rupee to cover discount. The above rates include postage. No name will be entered in the books or paper sent until the money is remitted; and invariably the paper will be discontinued at the expiration of the term subscribed for. Remittances should be made in Money-orders, Hundis, Bill cheques, (or Treasury bills if in registered letters), and made payable only to the PROPRIETORS OF THE THEOSOPHIST, Breach Candy, Bombay, India. Subscriptions commence with the Volume.

Subscribers wishing a printed receipt for their remittances must send stamps for return postage. Otherwise acknowledgments will be made through the journal.

THE NOVEMBER NUMBER OF VOL. I BEING AGAIN ENTIRELY OUT OF print, only eleven numbers of that Volume can be had on payment of Rs. 5-12. Subscribers for the Second Volume (Oct. 1880 to September 1881) pay Rs. 6 only in India; Rs. 7 in Ceylon; Rs. 8 in the Straits Settlements, China, Japan, and Australia; and £1 in Africa, Europe and the United States.

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SUPPLEMENT
TO
THE THEOSOPHIST.

Vol. 3. No. 5.

BOMBAY, FEBRUARY, 1882.

No. 29.

THE PRAYAG THEOSOPHICAL SOCIETY.

President :—Baboo Beni Madhav Bhuttacharjya.

Vice-President :—MR. H. C. Niblett.

Secretary :—Dr. Avinas Chandra Banerji.

“ This Society has been formed to give local support in Allahabad to the PARENT THEOSOPHICAL SOCIETY, the present Head-Quarters of which are at Breach Candy, Bombay.

The objects of that Society are—

- 1st. To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, colour or creed.
- 2nd. To promote the study of Aryan Literature, Religions, and Sciences, and vindicate its importance.
- 3rd. To investigate the hidden mysteries of Nature and the Psychical powers latent in Man.

“ The THEOSOPHICAL SOCIETY is engaged in a movement which must, when properly understood, be recognised as inspired by the purest Indian patriotism. Its leaders believe that the truest and best philosophy in the world,—the most profound knowledge concerning the origin and destinies of Humanity in a future state of existence—are to be found in the ancient teachings underlying the religions of India. Theosophy, as regards the world at large, aims at bringing all mankind under the influence of this ennobling philosophy ; as regards India especially it aims at a great intellectual revival. Wherever Theosophy spreads,—and branches of the Society are established in many parts of Europe and America as well as in this country,—there the spiritual glory of India begins to shine and to be appreciated by our brethren of other races. No intelligent native of India can hear that this is the case without a thrill of patriotic satisfaction, but no native of India who is capable of true patriotism can feel so influenced without desiring to contribute as far as in him lies, to the good work which has been undertaken on his behalf.

“ The promoters of the Society that has been formed in Allahabad appeal, therefore, to all classes of their educated fellow-townsmen and invite their co-operation.

“ Applications to join the Society may be sent in to the Secretary, DR. AVINAS CHANDRA BANERJI, Johnstongunge, Allahabad, who will furnish applicants with a statement of the conditions under which Membership can be obtained.”

IN PREPARING FOR THE PRINTER THE LIST OF THE OFFICERS of the Theosophical Society for 1882, the name of His Highness Raja Nripendra Narayan Bhup of Kooch-Bihar was inadvertently included ; and the pamphlet was printed before the mistake could be corrected. His Highness is not on the General Council, but merely a Fellow of our Society.

THE ADHI-BHOUTIC BHRATRU THEOSOPHICAL SOCIETY.

I beg to send herewith the rules of our Branch for publication in the THEOSOPHIST.

Kindly insert the following in respect of the office-bearers for 1882 :—

President : Babu Nobin Krishna Banerjee. *Secretary* : Babu Dinanath Ganguly. *Treasurer* : Babu Shantcowri Mukerjee.

NOBIN K. BANERJEE,
President.

THE ADHI-BHOUTIC BHRATRU THEOSOPHICAL SOCIETY,

OR

THE PSYCHO-SCIENTIFIC BROTHERHOOD,
(Established at Berhampore, Bengal.)

1882.

RULES AND BYE-LAWS.

I. The Adhi-Bhoutic Bhratru Samáj is a branch of, and subject in every respect to, the Theosophical Society and Universal Brotherhood, which was founded at New York, America, on the 16th October, 1875.

II. The Adhi-Bhoutic Bhratru Branch is founded with the following three objects :—

(a). To cultivate and disseminate feelings of love and Universal Brotherhood among its members in particular and the world in general.

(b). To promote the natural regeneration of the people of India by all legitimate means.

(c). To give countenance and support to the Parent Theosophical Society by promoting its interests (*vide* published aims and objects of the Parent Society) and assisting the Founders in their work both by word and deed.

III. All Fellows must, before being permitted to join the Branch, pledge themselves to endeavour to the best of their ability to live a life of temperance, purity and brotherly love.

IV. The Society shall admit as Members, only persons already fellows of the Theosophical Society.

V. The Members of the Branch recognize the right of every sincere believer in any form of religion to be respected in its enjoyment, and admit persons of either sex or any religion to Fellowship.

VI. Neither the abandonment of caste nor the knowledge of English is requisite to join the Branch. For the convenience of such as do not understand English, lectures will from time to time be delivered in Bengali, if necessary.

VII. The Officers of the Society shall consist of a President, a Secretary, a Treasurer, and Councillors whose number may vary from three to seven. The Officers shall be ex-officio Members of the Council. The President shall also preside at the meetings of the Council.

VIII. The Council shall be empowered to transact all ordinary business connected with the Society. It may, if unanimous, also remove any Member of the Society whose conduct or life is manifestly inconsistent with the rules, objects, and dignity of the Society. If not unanimous, the question shall be referred to the Members and decided by a majority. Three Members of the Council shall constitute a quorum for the transaction of all ordinary business.

IX. Besides the Initiation Fee of rupees ten paid, once for all, to the Parent Society, the subscription of the Fellows to their own local Society—the Adhi-Bhoutic Bhratru Samáj Branch—shall be Rs. two per mensem. This subscription is payable monthly in advance, and it will be appropriated for the payment of rent, postage, stationery, books, printing, &c. It will, however, be optional for

any member to pay more subscription than the amount of Rs. two per mensem. Should any Member, however, be unable to pay the above amount, the Council will, at its discretion, either reduce it or entirely exempt such Fellow from the payment of subscription, as the circumstances of the case may require. It will, however, be optional and meritorious for any Fellow to pay for any other Member who may thus be unable to pay.

X. Those seeking to join the Society must be recommended by at least two Fellows. They must pledge themselves to obey the rules of the Society, to devote themselves unselfishly to its aims, and regard as secret all its legitimate transactions and psychological or scientific researches and experiments, except as permission to divulge may be given by the President or his temporary substitute.

XI. Any Member desiring to sever entirely his connection with the Society, may do so on signifying 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. At least a month's notice of resignation must, however, be given before a Member can cease his connection with the Society, unless the President and Council should decide otherwise.

XII. The officers of the Society are elected annually by ballot; the day of election being the first Sunday in January unless altered by the Council. Officers are eligible for re-election, subject in the case of the President to confirmation by the Parent Society.

XIII. Endeavours will be made to form a good Reading Room and Library at the Society's rooms. Donations for this purpose from Members and Friends will be gratefully accepted, and acknowledged through the Parent Society's Journal, the THEOSOPHIST.

XIV. The Ordinary Meetings of the Society shall be held on the first and third Saturday of every month at 6-30 p. m.; the Secretary being empowered to summon any extraordinary meeting, whenever, in the opinion of the President, the necessity for it arises.

XV. The meetings of the Society shall be held at the Society's Hall, Berhampore, Bengal.

XVI. Any one who for reasons that may appear satisfactory to the President and Council, may prefer to keep his connection with the Society a secret, shall be permitted to do so, and no one, except the executive of the Society, has the right to know the names of all the Members. And should, by accident or in any other way, other fellows come to know of the membership of such a person, they are bound to respect his secrecy.

XVII. The above rules are subject to revision by the Branch as time and occasion may require; but no Bye-Law shall ever be adopted that conflicts with Rule XVI. Should the Branch be not unanimous as regards the changes proposed, the decision of the majority will be adopted; but at such a meeting at least two-thirds of the members of the Branch then residing in town must be present.

THE POONA THEOSOPHICAL SOCIETY.

Col. Olcott, the President-Founder, and Madame Blavatsky, Corresponding Secretary of the Parent Theosophical Society, left for Poona on Saturday, the 21st January, the day after the lecture of the 20th referred to elsewhere in these pages. They were accompanied by Captain Banon, F.T.S., of the 39th N. I., stationed at Morar, and a few Theosophists of the Bombay Branch. The correspondence which passed there between Captain Banon, on behalf of the Founders, and Mr. Joseph Cook, and which is published in another place, will be read with interest. On Sunday, a private meeting of friends was held at the house of Khan Sahib N. D. Khandalewala, when the objects and rules of our Society were explained to the eminent native gentlemen present. Monday evening, Col. Olcott delivered an introductory public lecture at the Town Hall, Heerabaug, on *Theosophy*, which was received with universal approbation by the Natives and Christians present. It was certainly a very great compliment to the lecturer's ability and fairness that one of his auditors, a Ritualistic clergyman of the Church of England, paid. When Col. Olcott enquired if any one desired to put him any questions, the clergyman rose and said that the discourse they had just heard had given him a far higher opinion of the Theosophical Society than before. He would now say that he had been quite misinformed, and he believed this was also the case with the Anglo-Indian public. He then propounded a question about Spiritualism, the answering of which elicited much applause; and

when retiring, he came forward and shook hands with Col. Olcott in the sight of the whole audience. Coming, as this did, the very day after Mr. Joseph Cook's second attempt to injure our Society by malevolent public attacks, it was a most striking proof of the impotence of the missionary party to break us down. On Wednesday evening ten candidates who had applied for admission into the Society were initiated. And immediately a Branch, to be known as "The Poona Theosophical Society," was formed by the old and new members. The following were among the officers elected for the current year:—

President: Khan Sahib N. D. Khandalewala. *Vice-President*: Chintamanrao Wishwanath Natu, Esq. *Secretary and Treasurer*: Gangaram Bhau Muske, Esq.

After the due organization of the Branch, the Founders returned to Bombay by the train of Thursday noon, after admitting more candidates into the membership of the Society.

A

REPORT

Of the Proceedings of a Public Meeting held at the Framji Cowasji Institute, Bombay, on the 12th of January 1882, to celebrate the Sixth Anniversary of

THE

THEOSOPHICAL SOCIETY,

Including the Documents read, and the Addresses of COL. H. S. OLCOTT, President-Founder, and MESSRS. M. MOORAD ALEE BEG, F.T.S., of Wadhwan, D. M. BENNETT, of New York, and K. M. SHROFF, F.T.S., of Bombay.

The following Report was Published by Public Subscription, at Bombay, and 5,000 Copies *Circulated Gratuitously* :—

The Anniversary of the foundation of the Theosophical Society should properly be celebrated on the 17th of November, the President-Founder's Inaugural Address having been delivered on that day of the month, in the year 1875, in the City of New York. But the work of the Founders has now so widely expanded itself that they can seldom manage to be at the Head-Quarters on that exact day. The annual festival is, therefore, kept on the nearest convenient date.

The meeting this time was in more than one way the most successful ever held by us at Bombay: the house was almost as densely crowded as it was when Col. Olcott first addressed the Indian public after our landing in the country, and even more enthusiastic. The applause, in fact, was almost constant. It was also given in such a way as to show that we now have Native public sympathy decidedly on our side, and that the policy of calumnious attack upon our private character is no longer effective in keeping the Native heart closed against those who are sincerely trying to win its friendship and confidence.

The Chair being, upon motion, taken by Dr. Pandurang Gopal, F.T.S., the well-known Surgeon Oculist, that Gentleman made a few preliminary remarks expressive of his interest in the Society, of which he has long been a member, and his belief that it has been an agency for doing great good to the moral and spiritual interests of the Indian people of all castes. He then called upon Mr. Damodar K. Mavalankar, Joint Recording Secretary of the Society, to read the Treasurer's Report to 31st December 1881, which he did as follows:—

THE THEOSOPHICAL SOCIETY.

TREASURER'S ACCOUNT FROM 1ST MAY TO 31ST DECEMBER 1881-

RECEIPTS		EXPENDITURE.	
From the 1st May to the 31st December 1881 :—	Rs. a p.	From the 1st May to the 31st December 1881 :—	Rs. a p.
Initiation Fees ...	1,838 0 0	Headquarters maintenance	2,581 13 9
Donation from an Anglo-Indian member ...	100 0 0	Society's Printing, Stationery and Postage ...	166 12 0
Cash advanced by Madame Blavatsky and Col. H. S. Olcott ..	4,591 4 8	Travelling Expenses and Special Missions to Ceylon, Lucknow, Tinnevely, the Punjab, Dralli Cliffs, Pungliand Ghalaring Cho	3,777 10 6
Total Rupees .	6,529 4 8	Total Rupees..	6,529 4 8

E. & O. E.

H. P. BLAVATSKY,
Acting Treasurer.

Bombay, 31st December 1881.

Audited by order of the General Council and found correct.

M. MOORAD ALEE BEG.
N. D. BAHADHURJI.

Mr. Damodar then read the following letter from the Secretary of the Simla Eclectic Theosophical Society:—

MY DEAR COL. OLCOTT,—

I regret that my official duties prevent my accepting your kind invitation to attend the anniversary meeting on the 12th instant and take the chair. But, that you and your colleague may know that my absence indicates no lack of real interest in the work of the Society, I send you the assurance of my sincere devotion to the noble objects you are striving to realize. After three years of intimacy with Madame Blavatsky and yourself, and a constant watch over the development of your plans, I need only say that my regard for you and appreciation of your aims are stronger to-day than ever, and my sympathy with you in the great work you have undertaken continues unabated. It was, of course, inevitable that the public should have misunderstood your motives, for it has seldom seen a movement of a purely philanthropic character organised on such a scale as that of the Theosophical Society. Nor should we be surprised that the enemies of truth have eagerly caught hold of every pretext to abuse its exponents, who are conducting a searching enquiry into the origins of popular religions independently of all prejudices. You, Founders of our Society, have repeatedly been slandered and your sensibilities been wounded from sheer malice and dislike to the task you have set yourselves of exposing the fallacies and weaknesses of the various religious systems. The recent lecture of Archdeacon Baly on the religions in India, in which that gentleman expressed the opinion that Theosophy was a sort of school for clever conjuring, fairly represents the popular ignorance of the nature of the movement you direct, its aims and accomplished results. He seems unaware of the powerful effect you have already had on the minds of educated Hindus in awakening their interest in the ancient Aryan religions and promoting a higher moral tone amongst them, nor does he appear to realise the enormous results you have achieved among the Buddhists of Ceylon where you have formed the priests and laity alike into one organization for the purification and rehabilitation of their national religion. It is not too much for you to ask that, at least those who undertake the duty of criticizing the Society and its work should first try to find out the principles on which it is based and the objects it has in view. The attitude of Europeans and natives alike is not complimentary to either the fairness or intelligence of the mass of the people outside our ranks. But to courageous souls who have strong convictions to guide them and the conscientiousness of pure motives as their support, such obstacles are never insurmountable. Even now we see the opinions of Anglo-Indians showing signs of a change. Take heart then and keep on without faltering. The right will surely prevail if you only keep in mind the good old English advice "Never say Die".

Wishing the Society every success, I am, my dear Olcott, always yours,

Sincerely and devotedly,
ROSS SCOTT.

The reading was frequently interrupted by the applause of the large audience.

Telegrams of congratulation were then read from several of the Society's Branches in India and individual members.

The Chair then introduced Colonel Olcott, the President-Founder, who, on coming forward, was received with a storm of hand-clappings. When silence could be restored, he proceeded to make the following Address:—

THE THEOSOPHICAL MOVEMENT.

Mr. Chairman, Fellows of the Society, Ladies and Gentlemen,—We meet to-day to publicly celebrate the Sixth Anniversary of the Theosophical Society. On its behalf I bid you welcome. I have here brought with me the original postal-card circular notice which convened the Founders, in the City of New York, on the 16th of October 1875, to vote upon the Bye-Laws that had been drafted by the committee appointed at the preliminary meeting, on the 17th of September *ante*. Already, our Society has reached a development which gives historic value to this modest document. As the seed contains the germ of the full-grown tree, so that little card had in it the potentiality of the great movement that Theosophy has become.

This is the third time we have addressed the Bombay public, in this Hall, on our anniversaries. You now know us, and have had time to watch our movements and gauge our sincerity. We do not address you as strangers, therefore. We have got beyond the preliminary stage of polite phrases on both sides. You know just how we keep our promises, and we know what yours are worth. The scented garlands Bombay brought us in February 1879 withered long ago, its complimentary speeches of welcome long since died away on the air. It seems far away—our first meeting. The three years that have slipped by have been, for us, so crowded with incidents that, though my feet stand on the same spot upon which I then stood, my memory hardly can realise that it is only three years. Such changes, too, as have befallen us! Dreams of hope blasted—other dreams fulfilled; some who then pretended friendship, turned into foes; and hundreds more whose existence we did not then suspect, become our staunchest, most unselfish and self-sacrificing friends. Some who stood beside me then have gone into the dark valley of Death, and some—thanks to the innate nobleness of human nature—have been true as steel to our cause from first to last. But, amid all these vicissitudes, what has been the nett outcome as regards our Society; has it expanded or contracted; is it stronger or weaker; will it live and still grow, or die out, as visions fade? I come, obedient to the public voice, to answer these questions. I am here to give an account of my stewardship. To meet you I left my work in the heart of Ceylon, whither I shall shortly return, after a round journey of 3,000 miles. I shall tell you honestly what the Theosophical Society has accomplished within these years; withholding nothing that is not of a confidential nature. And then I shall ask you some questions in return. I want you to tell me how *you* have done *your* duty—not to us, but to your conscience, your race, and your religion. For, understand, I have made my last appearance to you as a suppliant for your kind alliance. The time for me to apologize for candour is past. I come to force the question home upon you whether you have as much right to your own self-respect, as you had at the beginning of 1879, when first I appealed to you to recollect the glories of your forefathers and be worthy of the name of Aryan or Persian. The promises I made in my first address from this place have been, or are being fulfilled. We can now point you to work done, schemes carried out, plans realised. Theosophy was then a new question, scarcely any one in India had heard of us; but now you may go where you like throughout India, and you will find that we are known, have friends and champions, and are exercising a positive and appreciable

influence upon the thought of the educated classes. I do not ask you to believe this upon my simple statement, but upon the joint testimony of the public press and our enemies of all shades and degrees. The very abuse that has been showered upon us, when we take note of its authors, is a certificate of our usefulness. Bishops and archdeacons, sectarian or venal writers, bigots and pretended saints or reformers, do not waste their strength in attacking the insignificant. And where will you find a society that has been better abused than ours! No; our credentials are the work we have done, and the attacks upon us by the enemies of Hindu, Buddhist and Zoroastrian philosophies and sciences, for doing it. Because they hate your religion and would have you despise your ancestors, they have tried to put us down and stop our mouths. But they have failed. If we could survive your neglect, whose loyal help we had the clear right to count upon, we were not to be put down by their violence. We have preached nothing but truth, and it is against that eternal rock that these slanderers have been dashing their fists. Let them go on, and stand you by idle, as most of you have done hitherto, if you will: the Theosophical Society is a living fact, and it is fast becoming a power. I read you last May an extract from the letter of a well-known Bengali patriot, in which he says that we are now universally known and respected, and have also performed a miracle. "Only the other day" he wrote "in a company of friends, the question was raised how it was that the educated Babus in general, now showed an inclination towards Hinduism. I said it was owing to the Theosophists, and it was admitted by all to be so." So much for Bengal; now for North India. Says the London organ of the Church Missionary Society (the *Church Missionary Intelligence and Record*) in its issue of last July:—"In a recently published article we gave some hint of the mischief which is being caused in North India by what is termed Theosophism. If we did not believe that this mischief was real, and a fresh hindrance to the progress of Christianity, it would not be worth while reverting to it... From what we learn, it is spreading, and if it extends much further, it is likely to be quite as noxious as the Brahmo Samaj, about which so much learned nonsense is talked." Well, it is something at least to be abused in good company; but it seems a little queer to yoke the Founders of the Theosophical Society, who do not pray, with the Brahmo Samajists, who do—very much. Now the Church Missionaries ought to know whether we are doing anything in North India to strengthen the love of the Natives for their own religion; and for my part I think their London organ has told the truth about it. But here comes the Very Reverend Archdeacon Baly, and says at the recent Church of England Missionary meeting that Theosophy is only a sort of new religion based on juggling tricks. "We have two religions growing up among us," he gravely remarks. "The first is Theosophy, of which you must have heard something. At present its principal developments seem to me to savor of a conjuring cleverness on one side, and an easy credulity on the other..... I fear it will never be able to convey any spiritual power to man, or endow him with any spiritual good, until it borrows and adopts, directly or indirectly, some of the beneficent principles of Christianity." For a layman this would be stupid, and show pretty clearly that he did not read the papers—at least not the THEOSOPHIST, and the Native papers; we might almost suspect him of being a subscriber to the *Civil and Military Gazette*, or the *Lucknow Witness*, or the *Calcutta Statesman*, or some other journalistic jewel-box of the sort. But for a learned and esteemed gentleman, an Archdeacon, and a Very Very Reverend to boot, to utter such nonsense is really lamentable. *Imprimis*, we preach no new religion, never did; always vehemently protested against being thought to do so. In fact, as I have reiterated in every speech I ever made in India, our Society as a body has no religion. What we do is to preach the majesty and glory of all the ancient religions, and to warn the Hindu, the

Sinhalese, and the Parsi, to beware how they depart from the teachings of the *Veda*, the *Tripitikas*, and the *Avesta*, for any newer faith, before learning well what the older religions contain, and what the newer ones do not contain. Theosophy has grown to what it is just because it teaches that this "spiritual power," and "spiritual good" can be obtained in only one way, and that the religious ascetics of the schools of Sakya Muni, of Zoroaster, of Patanjali, of Mahomed, as well as the mystics of Egypt, Greece and Rome, of China, Tibet and Japan, of the Aztecs and Toltecs, of Siam and Cambodia, all *all*, I say—had the key to the mysteries of Nature and access to the only source of "spiritual power"—the boundless, eternal cosmic ocean of the AKAS. There, in that infinitude of space, that cradle from which new-born worlds and new-born men equally come, that final cemetery of planets and their inhabitants—is the eternal LIGHT. And he who would derive power or good, must raise himself far up to the psychological state of the "divine" ecstacy, in which the gods, and narrow creeds, and bibles of blind men are looked down upon, as the soaring eagle looks down upon the tiny speck of something black in the plain below, that calls itself a man, and may even be an Archdeacon out for a walk. The strength of our movement is that it is built upon the strong foundation of Universal Brotherhood. This is no empty rhetorical phrase with us, but an accomplished fact. The missionaries, after a century of labour in India, and the expenditure of millions of money, have converted so few high-caste Brahmans that they can almost count them upon their fingers. But in three short years the Theosophical Society has taken into its Brotherhood not only lay Brahmans of the very highest caste, and the most renowned among the Pandits, but it has taught them to work in fraternal unity with Hindus of the lower castes, and even with Parsis, Buddhists and Mussalmans for the spreading throughout the world of the ancient philosophies, for the world's spiritual good. Let Archdeacon Baly be more sure of his facts before he lectures again upon Theosophy.

But we have other and even better credentials to show of our success in North India. Mr. Baly spends his hot-weather at Simla; what does he say to our new Anglo-Indian branch, the Simla Eclectic Theosophical Society? Are such noted men as compose it famed for their "easy credulity?" If so, no one ever discovered it before: and if men of that calibre among the Anglo-Indian community have joined us, and publicly announced the fact, you may be sure of two things, (a) that the original theory of the Government of India that we were Russian spies, and (b) the later one of the *Saturday Review* and the Palamcottah Missions, that we are "unprincipled adventurers," are equally stupid and malicious fabrications. Our good private characters have now been effectually vindicated, and whether they will or not, the missionaries, who are driven to their last ditch, must seriously go to work and *prove* that their religion is divine, and every other one diabolical.

In India, we have, since I last addressed you—in the month of May, 1881—organised no less than ten branches of our Society, *viz.*, at Simla, Lahore, Rawalpindi, Bareilly (Rohilkund), Lucknow, Muddelhpooah (Bengal), Berhampore (Bengal), Allahabad, Bhaunagar, Tinnevely. Other branches have been formed at Paris, the Hague, Jamaica (Danish W. I.), in Java, and Australia; and the Hindu Sabha of Southern India, of which M. R. Ry. A. Sankariah, B. A., is President, is officially allied with us. Does this not look as though Theosophy had something more and better than "conjuring cleverness" to rest upon? I ask all fair men among the Christians if they do not think they have, perhaps, been a little mistaken about us, our motives and plans.

And now, have any of you read or heard about the circumstances attending upon the formal organisation of our branch at Tinnevely, Madras Presidency, on the 25th of October last? Do you know that it was marked by one feature of which the like has not been seen in India

for two thousand years, an incident which proves more clearly and eloquently than words that our Society is, in fact, as in name, a Universal Brotherhood? I allude to the planting of a king-coconut in the inner compound of the ancient temple of the Hindu gods by a committee of our Buddhist members of our Buddhist Branch at Colombo, Ceylon, amid the deafening plaudits of 5,000 high-caste Hindu idolators. Let the Christians match that if they can. Our Hindu Timnevelly Brothers received their Buddhist Brothers with a procession and music, the temple elephant, gaily caparisoned, led the van, every native official came to pay his respects, and, as I said before, we planted the coconut—ancient emblem of peace and respect—within the temple enclosure where no profane foot had trod before.

I will say a few words about our work in Ceylon, and then give place to the other speakers who will address you. During our visit of 1880, the Sinhalese people *en masse* gave us a princely reception. We moved through the Island, from Galle to Kandy and back again, in almost a "royal progress." They exhausted their ingenuity to do us honour, as in the ancient days they had done to their kings. Triumphal arches; flags flying in every town, village and hamlet; roads lined with *olla* fringes for miles together; monster audiences gathered together to hear and see us—these evidences of exuberant joy and warm affection astounded us. In India, we had been so reviled by Christians, so frowned upon by the authorities with chilling disdain, and so given the cold shoulder by the Natives, to stay with whom and work for whose welfare we had come so far, that this greeting of the Sinhalese profoundly moved us to gratitude. We felt a sincere desire to do something, even if only a little, to show them that we were not insensible to such kindness. During our short stay of two months eight Branches—seven Buddhist and one scientific—were organised by us. But when the popular enthusiasm had had time to cool, and our members forced the practical difficulties of carrying on so tremendous a reform as the one we had in view in Ceylon, they found they had not the needed experience, and begged me to return and help them. So I went there in April last, and stopped until mid-December. During those 212 days I gave sixty public addresses at temples, school-houses, colleges, and in the open air; held two conventions, or councils, of Buddhist priests; travelled hundreds of miles within the Western Province; largely increased the membership of our Society; wrote, published, and distributed 12,000 copies of a Buddhist Catechism; had translated into the Sinhalese language several Freethought tracts; and raised by national subscription the sum of about Rs. 17,000, as the nucleus of a National Buddhist Fund for the promotion of the Buddhist religion and the establishment of schools. Here is the photograph of one of the schools we opened last year by private subscription, before there was any such thing as a National Fund thought of. You see here in this group about 250 boys, every one of whom was being educated under Christian influences before we took them in charge. The missionaries have, as appears from the latest Government Report, about 27,000 children of Buddhists in their schools. As a general rule, they do not convert them to Christianity, but make them lose all faith in, and respect for, their forefathers' religion. Of these, we have already recovered back about 1,000, and I can assure you that it is simply a question of time and money as to our getting the whole 27,000 children. Just here I wish to say one word in anticipation of the possible objection that it is a gross inconsistency that a society based upon the theory of absolute reciprocity in religious matters, should be thus helping to baffle missionary work in Asia. At a superficial glance this is a valid point, but that is all. Look twice at it, and you will see that we are working strictly within our stated boundaries. We demand reciprocity from the Christians for the Hindus, Parsis and Buddhists: it is refused; hence we take the side of the Asiatics, and treat

the foes of their religions as our foes. Do they give reciprocity? Will they allow their children to be taught by Heathen masters, out of Heathen school-books, to despise the creeds and philosophies of their forefathers? Will they let Asiatic missionaries invade *their* homes, coax away *their* wives and daughters, make *them* outcasts by breaking the long-established social order of European and American communities? You know, and they best of all know, they would not do one of these things. Then why, I ask in the name of justice and fair-play, should they expect the Indian, the Persian, the Sinhalese, or the Chinaman, to stand idly by while they are doing all they can to undermine the bulwarks of Asiatic social life? The cry of reciprocity is a very sweet sound to hear, when *both* parties utter it in unison. That is the attitude of the Theosophical Society; and *from the day when the Christians will act up to their so-called Golden Rule*—which they borrowed from India and China, where sages taught it before there was any Palestine, or any Jew in existence—*you will never hear a word spoken or see a line written by us against the missionaries or their religion.* For, if Christianity is no better, it is certainly no worse than some other popular faiths, and its morality is as sublime as that of other faiths, though not more sublime. We should and do respect the feelings of all who sincerely believe it, and *practise its precepts.* And this, by the way, reminds me of a proposal that appeared in the *Bombay Gazette* of the 10th inst. that my countryman, the Rev. Joseph Cook, now in this city, and I should get up a religious controversy. I disapprove of controversies as a rule; they are not apt to be convincing, and often excite angry feelings. It is the better way for each side to expound their views, supported by authorities, and leave an impartial public to decide. As regards Christianity, it, like all other religions, is now being melted in the crucibles of science and logic to separate its gold from its dross. That it is in mighty throes of pain; that scepticism is flowing across Christendom with the rush of the swollen Ganges; that free-thought books and newspapers are multiplying every day; that the Church has had to revise the Bible to suit a more enlightened and critical public; that the late census returns and special canvasses of the sects of Protestantism show a marked falling-off in the ratio of conversions, and attendance at churches—these all are so true that not even my gifted countryman, Mr. Cook, can deny it. That is the naked fact, and it cannot be covered up by all the flowers of rhetoric he can shower upon it. You have heard him discourse upon the support that science gives to Christianity, but if I may judge from what Natives have told me, their acute logical intellects—and nowhere will he find minds more acute than here—reject his inferences while admitting his scientific facts. He is new to Bombay, and does not even seem to suspect that if he should succeed in uprooting those germs of infidelity Western culture has planted in the Asiatic mind, the young men will *not run out into Christianity* but *run back into the religions of their fathers*; becoming orthodox and continuing so. For Christianity is totally repugnant to the Hindu mind. I heard his lecture in this Hall on Tuesday evening, and enjoyed it as an oratorical treat. But I could see—as I thought, though I speak under correction—that whatever fruit he might shake from the tree of Materialism would drop into the baskets of the Parsi Mobeds and the Hindu Shastris. I shall not even touch upon his arguments, for I have not time; but perhaps your friend—also a countryman of Mr. Cook and myself—Mr. D. M. Bennett, Editor and Proprietor of the *Truth-seeker*, one of the greatest organs of the Western Freethought movement, who fortunately is here present, and like Mr. Cook, is on a voyage around the world, may have a few words to say upon the subject.

But, to return from our digression: It was not enough to raise a fund in Ceylon; I had also to provide every possible guarantee that it would not be dishonestly appropriated, either while I myself was alive, or after

my death. Taking advice, therefore, from counsel learned in the law, and the specially devoted and energetic members of our Colombo Branch,* I drafted memoranda for two separate deeds, of which one created a Board of five Trustees, to receive, invest, and keep invested the proceeds of subscriptions, donations, legacies, and profits on sales of publications; and the other a Board of Managers to select the objects upon which money should be expended, and draw the cash as required, by drafts upon the Trustees to the order of the payees. As principal creator of the fund I was given a general supervisory power over the whole business, but without salary or remuneration of any kind. A commission was offered me, but at once declined; for, until now neither Madame Blavatsky nor I have been paid one penny for our services to the Society, nor do I expect that we ever will. If any friend of this our movement should henceforth hear us called unscrupulous adventurers, who are using Theosophy as a means to make money by, I ask you only to repeat what the Treasurer's Report, just read, shows, *viz.*, that Theosophy has cost us thousands instead of paying us a farthing. And you may add, if you choose, that to us two it is "a pearl without price," for which we would give not money alone, but even life.

Now why may we not do something for India of similar character to that which we are doing for Ceylon? I could not undertake to give my whole time to the raising of an Indian National Fund just at present; but still I could do *something*, and after all the first step is the hardest of all to take in every serious business. After short visits to Poona, Calcutta, and Madras, I will return to Ceylon, where I am under engagement with our Galle Branch to deliver more than seventy lectures within the Southern Province on behalf of the Fund. This will occupy a few months, after which I hope I may be free to work in India. My only difficulty is to know for what the Indian Fund should be raised. I am most anxious to have sound advice upon the subject from our best Natives throughout the country. I should stipulate that whatever the Fund might be called, a portion of its annual income must be spent in promoting Sanskrit literature and the study of Aryan philosophy, arts and sciences. I mean to help to strengthen the Indian national aspirations for a revival of Aryan glories, not to stifle or weaken them. I would make *any* sacrifice to cause the Hindus to have a proper respect for the old Rishis, or for the Parsis to understand and imitate the learning and virtue of the ancient Magusthi: but I would not sacrifice the value of a *chapatty* or a *hoppa* to see created a whole generation of such intellectual and moral hybrids as are many of those who have been baked dry in the scholastic ovens of Elphinstone College, and turned adrift, with the imprint "B. A.," that was stamped into them when they were but as soft dough in the hands of a Materialistic or Christian Professor. My dream for India is of a day when the Pandit will come up to the old standard of moral, intellectual, and spiritual excellence as described in the *Bharat*; when he will be the true guide and exemplar of the people, and not a mere walking dictionary of Sanskrit *Slokas*, whose private character is oftentimes no better than that of the unlearned masses. Of a day when furnished with all the helps that Western scholarship can give him to compare his ancestral ideas with the progress of science, he will, as in the olden time, be revered as a philosopher and a *guru*; and when the students of Europe will gather about his feet, as once gathered the students of Greece and Egypt about the feet of the Yogis and Shastris of North India. Of a day when it will not be thought clever for beardless lads from college to smirk and sneer at those who affirm that Patanjali taught nothing but exact truth about Yoga Vidya.

* I do not wish to seem invidious, but really I must here express the warm gratitude I feel to William D'Abrew, Esq., and W. F. Wijeysekara, Esq., of Colombo, for their unpaid, and enthusiastic services to the cause in Ceylon, in connection with my mission. The Sinhalese people have been laid under a deep obligation by these their countrymen and certain others—H. S. O.

Some wonder that I can so warmly and impartially labor with Hindu and Parsi, with esoteric Christian and esoteric Mussalman, to promote the best interests of their so contradictory faiths, when I am with all my heart and strength working with the Buddhists for the restoration and reform of their religion. That I, in short, though a philosophical Buddhist, am yet endeavoring to equal the votaries of all these other creeds in zeal for their welfare. But man never yet made a creed that could bind me, as with an iron chain, when my brother man needed my help. My religion is the Welfare of Humanity, my help is pledged to every one who, like myself, is trying to discover religious truth. I would spurn and stamp upon any creed or bible that bade me love only my fellow-religionists, and hate all others; or that would forbid my allowing to my fellow-truthseeker of any race, or color, or creed, the same right of private judgment that I claim for myself. I recognize the Vedas as the earliest of extant religious writings, the repository of the highest thought of archaic man, the spring-source of all subsequent philosophies; and I believe that if modern India could be brought to study and understand the true meaning of the Vedas, they would find in them so much that is noble, so much to satisfy the strongest spiritual yearnings of the national Indian heart, that not one young man, whether college-bred or not, would be tempted either to lapse into infidelity or fly off at a tangent into Christianity. Esoteric Buddhism satisfies my ideal of a philosophy, but though it is almost identical with esoteric Hinduism and esoteric Zoroastrianism, I no more expect my Hindu and Parsi brothers to agree with my views upon that subject than with my likings or dislikes for certain foods and dresses. The world is wide enough for us all, if we will only bear with each other's prejudices; but, without charity, even the universe is too cramped for two litigious pandits or padris.

I should also stipulate, before attempting to raise our Indian National Fund, that it should be made clear to everybody, rich and poor, that neither I, nor my Society, nor any one connected with it, should receive any profit or commission for raising the money. I must be able to face India as I am facing Ceylon, without a blush of shame for unworthiness of motive. Then I should require that in each Presidency a Board of Trustees, comprising the most honored patriot names among Natives, should be formed, and that their agent should go about with me, to take account of the subscriptions and receive all the money on their behalf. I should, as in Ceylon, require that there should be a Deed of Trust under which the money should be invested on specified security, and the annual interest only be used on given objects, in definite proportions. All this is secured already in the Ceylon deeds. When these points are covered, then I will be ready to begin. I will go from town to town, and village to village, and, telling the people what Aryavarta once was, and what it may be made again by united effort, will ask them to give whatever they can spare, whether a rupee or a lakh. In Ceylon we made one rupee the theoretical unit of subscription. Those who are too poor to give a rupee at a lump give it by instalments of four annas, and we issue to such tickets representing values of four annas, eight annas, and one rupee. The names of subscribers of two rupees and over are printed in the weekly vernacular paper owned and conducted by members of our Ceylon Branch. Practically, we find that the wish to see their names in print induces many to give at least two rupees who, otherwise, would have pleaded poverty. There is human nature as well as pearls in Ceylon!

The Ceylon Fund is to be invested at the uniform rate of 10 per cent. on primary mortgages, in sums of Rs. 3,000 or less; no more than three thousand to be loaned on any one piece of property. Of the nett income one-half is to be expended on Education, one-fourth on Publications of sundry kinds, and one-fourth on Miscellaneous Worthy Objects promotive of Buddhism. And finally—not to take up your time with details that can be read in the January

THEOSOPHIST—both Deeds provide that any Trustee or Manager who may be detected in taking a percentage or other pecuniary advantage out of the fund, shall be expelled from the Society in disgrace, and his offence made known to all Ceylon.

Various schemes have been suggested to me by patriotic Hindu gentlemen as proper objects for the raising of such a fund. A Madras pensioner, Mr. Naidoo, names the sending of clever but poor youths to Europe and America to learn trades and bring their technical skill to India. A Parsi gentleman thinks it would be well to grant a certain stipend to young men who would obligate themselves to attend one of the Government colleges of Agriculture and then to take up land and farm it. I have this note from him :—

MY DEAR. COL. OLCOTT,

With reference to our conversation the other evening in regard to raising a national fund in India on the model of one you have raised in Ceylon, under the auspices of the Theosophical Society, and meant to be devoted to the material advancement of the masses, in proof of the practical interest the Society takes in the welfare of the people of this country, I would suggest the advisability of devoting a portion of the fund, if raised, to the following two purposes :—

(1) Young educated boys of poor parentage should be allowed a monthly stipend from the fund, provided they would join any of the agricultural classes opened by the Government of India, and engage subsequently in the agricultural pursuit. One of the great wants of the country is a refined system of agriculture, and since the Government has thought it right to devote its attention to this important subject by establishing an Agricultural Department, our young men would do well to acquire the art and thereby become the means of spreading a knowledge of the principles of the much-needed refined system of agriculture throughout the land.

(2). Similar allowance may be made from the fund to young educated men who may be desirous of following the profession of any handicraftsman in preference to mere clerkships in offices. In connection with this subject, I would draw your attention to an article in *The Bombay Chronicle* of to-day, headed "Clerk vs. Handicraftsman," which I enclose. I trust you will take up these suggestions and mention them in your public Address. We shall talk more about the subject when we meet.

Yours fraternally, etc.

A Poona friend broached a scheme for the organisation of a model village, a sort of Aryan Arcadia, where every want of the intellectual, moral and physical man would be thought of, and to a degree, provided for. Your and my eminent friend, Mr. R. Ragoonath Rao, late Dewan of Indore, writes as follows :—

DEAR SIR,—I think yourself and your Society can render eminent and good service to India in various ways. You can rouse up people to establish schools, quite different from those now in use, which are absolutely necessary for the improvement of mind and HEARTS. You can induce people to open new industries, such as paper-manufacture, machine-making, &c., &c., &c. You can make people attend to religions, to cultivate self-reliance, to become loyal and good citizens, to induce the English and the Americans to take more brotherly interest in the welfare of the Indian Aryans. I have no doubt that the Society will use its influence in bringing about the well-being of us all.

I remain, Dear Sir,

Yours Obediently,

R. RAGOONATH RAO.

3rd December, 1881.

This is highly complimentary, and I shall be glad if we may be found to deserve his good opinion. I have myself thought, among other things, of the endowment of a professorship of Aryan Technology at Benares College; the chair to be filled by the most competent man who can be found. The lectures to include everything about the ancient Aryan arts, trade-rules, recipes, processes, &c., that can be extracted out of Sanskrit and Vernacular literature. In connection with this chair, a technological mu-

seum might be opened at Benares, the one city of all India to which people are constantly thronging at all seasons of the year. However, all this is premature. As I said before, I will not even ask for a single pice towards the proposed fund, until all the preliminaries before noted have been amply provided for. My object to-day is to merely throw out the idea, and ask all true Indian patriots to favour me with the names of the seven or seventeen best men in each of the Presidencies whom I ought to consult and co-operate with. The Theosophical Society is here not for the sake of notoriety or show, but to do good, in all practical ways, to the country of our adoption.

The past year of our Society was fruitful of sensations connected with phenomena of the kind which tradition always has taken to illustrate the intimate knowledge of natural law in the department of Force possessed by the Aryan sages, and transmitted from generation to generation of their followers. Though some sceptics will deny it, yet a large majority,—perhaps, we may say most—intelligent Hindus regard this reaffirmation and substantiation of the truth of Aryan Occult Science as the most important fact in the history of the theosophical movement in India. Thousands who were predisposed to believe the Yoga Shastras true, had still lost heart, for Western Science had declared such phenomena impossible and the Indian writings but the wildest fiction. Even the most learned Pandits of Benares, as I was told by a very high Anglo-Indian official of the N.-W. Provinces, had admitted that if ever such phenomena had occurred, their days had passed by, and no one now living knew the Yoga Vidya practically. But when we came and said that the old record was true; * that these wonder-working powers are inherent in man; that discipline, under proper conditions, would develop them to-day as they had in the days of Gautama and Sankaracharya; and that to believe in their existence did not oblige one to believe in the possibility of miracle, but, on the contrary, made one realise that miracle is *not* possible—these doubters were rid of their perplexity. The other evening, my countryman, Mr. Cook, held up a copy of the Bible and declared that he did not fear the power of the combined science of the world to overthrow it. In like manner I challenge the whole array of materialistic men of science, of decorated Hindu collegians, and of clergymen, padris, priests, bishops, cardinals, and *gnastikas*, to disprove the truth, taught by Patanjali and a score more of Indian sages, and confirmed by the phenomenal demonstrations given by thousands of initiates, in many lands and among many peoples—that the ancient progenitors of your race and my race knew the secret laws of Matter and of Force, which Western Science is groping after, but as yet without avail. And India, the unworthy but yet not quite effete successor of her Aryan Mother, is the dusky casket in which the splendid secret has been locked throughout all these unhappy ages. Search, search for the key, ye, men of Modern Science. Not in the ooze of ocean's flood, where your deep-sea dredges bring up quaint specimens of the busy life of the abyssal faunæ; not in the dust of powdered aërolites; not in the sporules of infection; not in coloured cells of the vaunted protoplasm; nor, though you turn from the glass that magnifies the things of the little-thing world, to the Greenwich refractor that brings the seas of Mars and the moons of Jupiter within the range of the eye's most wondrous sweep, will you find out the secret of your being. No, but if you drag the depths of the ocean of human nature, if you study the laws of your own self, if you turn the eye of intuition to those profounder depths of natural law, where the demiurgic Hindu Brahma manages the correlations of forces and the rhythmic measures of the atoms, and the eternal principle of motion, called by the Hindu Parabrahm, outbreathes and inhales universes,—*there* will the golden key of this

*The reader should bear in mind that no officer (even though the President-Founder) nor any member of any grade, has the right to affirm his personal belief upon any subject as an authoritative expression of the belief of the Theosophical Society. His opinions are his own; the Society has none.—H. S. O.

Ineffable Knowledge be found. (Loud and long-continued applause.)

The Chair then called upon Mirza Moorad Alea Beg, a learned Mussulman Gentleman, Secretary of the Saorashtra Theosophical Society, to make some remarks; at the same time observing that his presence upon the platform in company with Parsis and Hindus, was a striking proof of the kindly feelings of confraternity imparted by the Society to its members. Mr. Mirza spoke as follows:—

MR. CHAIRMAN, GENTLEMEN, AND LADIES,—

It may surprise many to behold me, a professed Mahomedan, now standing by the side of the President of the Theosophical Society. At first, nothing could seem more inconsistent to a superficial thinker or observer (ignorant alike of the deeper and truer significance of philosophy or history) than that an "Allah" worshipper,—one of the religion which has been always regarded as pre-eminently the Monotheistic creed—should appear fighting in the ranks of those who have been styled the "Atheistic" Theosophists. The fact has even, I believe, been turned (by some "charitable" Christian Padre living not a thousand miles from this lecture-room) into a matter of personal reproach against myself as a "renegade." But, in reality, there is nothing extraordinary in the circumstance, for there is one great bond of union which binds all us of the Oriental religions in a necessary alliance against the so (falsely) called Christianity and its representatives. We all believe in One Great, Omnipresent, All-Perfecting, All-Sufficient Something, with the exception of which and independently of which, nothing *can* exist. It does not matter whether we call it "Allah" and give it a *more* anthropomorphic character, with the orthodox Mahomedans—or give it a *less* anthropomorphic character, and call it "Brahm" with the Hindoos—or deny it a personal character altogether and call it "Nirvana" with the Buddhists; nor does it matter what view we take of its operations or procedure; whether we consider it self-split up and dividing itself into Hormuzd and Ahriman with the Parsees, or differentiating into thirty-three crores of demi-gods with the Hindoos, or silently and imperceptibly pervading all things with the Vedantist, or as the "Kooch-Illah" or "Ism-Azem" on which Heaven and Earth is based,—with the Mahomedans; it all comes to the same thing in the end. It is only the weakness and inadequacy of our finite faculties which makes us unable to comprehend or express the nature and operations of the Infinite we all acknowledge. But in *this* we are all alike and stand by each other. We decline to admit of the second God which the Christians would force on us. We decline to believe that permanent Duality is *possible* in the Universe. Mathematically, traditionally, historically, scientifically, philosophically, all is One, and an eternal Two is an absurdity. We refuse to accept the Demiurge Jehovah, the tribal deity of an obscure Shemite tribe, in preference to the Mahomedan "Allah," the primeval Deity of the whole Shemite race, which, again, is both the "Zervana Akerana" of the Zoroastrians, and the "Brahm" of the Aryans under another name. And though Jesus *may* have been a wonder-worker, though he may have enunciated (in the Gospels) pregnant eternal Truths which the so-called modern Christians refuse to understand or accept—though he may have exhibited the highest ideal personal life, all of which have been and may be disputed, but the admission of which does not affect my present argument,—we decline to admit him either as the *sole* representative, or as the co-eternal partner of the Infinite. We, of Asia, from whom the primeval truths first went out to illuminate the world, decline to have these same truths, degraded, distorted; and absurdified thrust back upon us, their originators, in a corrupted form. The source *must* be purer than the muddy outlet corrupted with the ordure of a thousand cities. *Be our god what it may* be, it shall be the God of the Universe—not the God of the children of Israel—it shall be the God of Infinity and Totality—not a half-God who is helpless from his passions and powerless to enforce his own decrees and who must give up his son to the slaughter in order to propitiate himself—the God whose laws are ordained in the limitless Kosmos—not in a papal council or in a presbyterian synod. We may dispute among ourselves—we may have our wordy wars, arising principally from the inadequacy of language to express the Unexpressible, but we will never submit to the yoke of a narrow and self-contradictory and irrational theology, which is founded on a misapprehension of the ideas of the

great sages of our Past—the Past which belongs to all of us alike, whether Hindoo or Mooslim, Shemite or Aryan. And it is as a representative of this Grand Union against the *only* really intolerant or really absurd religion, which yet strives to crush us all alike, because its very essence is persecution—and neither to deny, enforce, or discuss any similarity of my own belief to that of any other members of the Theosophical Society—that I stand here to-day. I am for "Allah" or "Brahm"—the God of Infinity against the demi-god Jehovah—the god of cruelty, persecution, and death—and I am consequently fighting at this moment for Hindoo, Mahomedan, and Parsee alike. All the rest of theology is but secondary to *this*—which after all is the real meaning of the Mahomedan creed "La-illaha-il-Ullah"! There *can be* no gods but God. We refuse to go downwards on the rungs of the theological ladder. We refuse to go backwards on the path and investigation of Knowledge. We refuse to accept semi-darkness instead of such light, perfect or imperfect, as we may severally have. If we are Mahomedans we prefer our own *One* anthropomorphic God to *three* more anthropomorphic than he. If we are Parsees we prefer our theory of the Dual principle to another name of Good and Evil still more complicated and irrational. If we are Hindoos, we prefer our own philosophy to one less spiritual and consistent. If we are Buddhists we prefer our own morality to one less rational and less perfect. If we are none of these, but simply Europeanised Infidels, we will take our stand on the latest results of science and refuse to barbarise our belief by going back to the cosmogony of Moses, or to base our ideas of future life and salvation on the political aspirations of the malcontent Jews.

And this, once for all, is the answer that we, Theosophists, in the name of all Asia, give to those who would "cook" us into Christianity. The philosophy is ours! You have stolen and dishonored it! We will not have it back torn, twisted, and defiled. Take it away!

REMARKS OF MR. D. M. BENNETT.

Mr. D. M. Bennett, of New York, was the next speaker.*

Col. Olcott spoke a few introductory words to the effect that Mr. Bennett was stopping in Bombay for a few days, while on a tour around the world, on which his numerous friends had sent him to write up an account of what he might see and learn of the ancient systems of religion and philosophy: the same to appear in his paper—*The Truthseeker*, which has a weekly reading of 50,000 persons. Mr. Bennett spoke as follows:—

FRIENDS OF ASIATIC BLOOD,—I wish to assure you that I am very glad to meet you on this occasion. I have for many years felt a desire to see this part of the world—to visit the countries whence the Occidental nations have received their systems of religion and philosophy. This is the cradle of the literature, the religion, the philosophy, the science and the civilization of the world; and I am glad to be here, to meet you, and to take you by the hand. I am also glad to be present at this anniversary meeting of the Theosophical Society. I am much pleased to find such an active and healthy organization in existence among you, and to learn of the great good it is effecting in uniting in a harmonious brotherhood the believers in the different ancient religions of this country. I am pleased to learn from many sources the good work done by this Society and of the beneficent work it has produced. I knew Col. Olcott and Madame Blavatsky in our own country and knew them to be excellent

* This famous infidel agitator against Christian Orthodoxy is a strong-built gentleman, of medium height, with a large intellectual forehead and a pleasant voice. He was reared as a "Shaker," a sect of celebrated Christian mystics in America, who are universally esteemed for their pure moral character and industrious habits. His religious views having changed, Mr. Bennett at the age of 27 left them and went out into the world to fight a life-long battle for freethought. Eight years ago he established the *Truthseeker*, a weekly journal, which now has 50,000 readers, and has written and published scores of tracts and leaflets besides ten or more books against Christianity. He became so dangerous an opponent that, at last, the orthodox party availed themselves of a convenient pretext, and had him sent to prison for selling a physiological work of which he was neither an author nor a publisher, and which the book-trade were then selling, and are still selling with impunity, thousands of copies! The fact appears in Mr. Bennett's Address.

people. I am glad to meet them here, and to see the good they are doing.

A strong proof that you are doing good work is the enmity you are stirring up in the ranks of bigotry and intolerance. While coming to this Hall this evening to attend this meeting with you, I found that a scurrilous, slanderous and false circular had been distributed about the doors by the enemies of this Society. The circular bears no name, and contains the charges that have been acknowledged to be false, the misrepresentations that have been apologized for and withdrawn, but now picked up again and repeated in this anonymous, unmanly manner. This mode of warfare is not honorable, and may well be called mean and contemptible; but it is about what you may expect from those who oppose the work in which you are engaged. You may expect bitter enmity, and that base means will be resorted to, to oppose the efforts you are making.

I know something of this sort of opposition. I know something of Christian love and charity. I have had an opportunity of tasting it. Two years ago this time I was in prison, sent there to perform hard labor for the term of thirteen months, and sent there by a Christian prosecutor, a Christian judge and a Christian jury. It was done under the pretext that I had circulated immoral and obscene literature. I was engaged as you have been told in publishing a paper called *The Truthseeker*, in which I aimed to speak the truth in the best way I knew how, believing there is no better employment than a search after truth. I was also engaged in publishing numerous books, pamphlets and tracts devoted to the same work, and these my Christian enemies wished to suppress. It was a question debated in the Young Men's Christian Association of New York City how my publications could be stopped. A man by the name of Comstock undertook the enterprise. He had produced the passage of a law in our national legislature, making it punishable by heavy fines and imprisonment to send any indecent or obscene publication through the mail, and under this law he believed he could secure my conviction. I was at first arrested for writing and publishing a small pamphlet entitled "An Open Letter to Jesus Christ," in which I asked a good many questions to which I would have been glad to receive replies, and would be glad of the same to-day. When this pamphlet was brought to the notice of our Government authorities at Washington it was pronounced insufficient upon which to prosecute, and the case was ordered to be dismissed, and it was deemed that a person had a right to ask questions. But my enemy was angry that he had failed in his effort and with the persistency of a bull-dog he pursued me. He next caused my arrest for mailing a copy of a pamphlet on the marriage question—radical in character, but containing such arguments, as an earnest, free man has a right to make. I am a bookseller and sold that as other works. My trial was a very unfair one. I was not allowed to show by competent witnesses, authors, publishers, and literary men that the work was not obscene. I was not allowed to compare it with the works of standard authors—works to be found in every library—to show that this little book was no more objectionable. This was also denied me. It was a foregone conclusion that I must be convicted. The judge instructed the jury, that if they "found any thing in the work that they deemed might have a *tendency* to injuriously affect any individual into whose hands it might fall" they must find me guilty. The same ruling would condemn any bookseller in the world. This charge was sufficient. One of the jurymen, however—a Unitarian—not deeming me guilty hung out for fifteen hours, insisting that I did not deserve imprisonment, but at length wishing to go home he gave way and joined the others. [Let me remark that I was convicted, as much upon the little pamphlet called the "Open Letter to Jesus Christ", as upon the other, for that was held up before the jury and they were told I was the author of it.]

After I was sent to prison, two hundred thousand of my countrymen, believing I was unjustly imprisoned, signed a petition to the President, asking him to release me. He examined the case; he read the work and said I had done nothing worthy of imprisonment, and deciding that the work was not obscene, he ordered a pardon to be made out for me. But my enemies of the Christian Churches made a great remonstrance to this and used their utmost efforts to keep me in prison. The clergymen and the laity of hundreds of churches appealed to the President not to release me; and he being not brave enough for the occasion, listened to their requests. Their influence was too much for me. I served out my time; thus having a good opportunity for feeling the effects of Christian charity and love. Being a man in years it was thought I might not survive the term of imprisonment, and that thus my publications might be destroyed. But this was not the case; my friends remained true to me, and my paper and other publications are more successful now than ever.

While in prison, another act of meanness was done me by my enemies. Some private letters, not as discreet as they should have been, written to a female acquaintance, which, though indiscreet, were not criminal—these were sought out and published by my enemies to do me all the injury possible, but this effort availed little more than the others. My friends retained confidence in me, and have now sent me on this long journey around the world to learn what I can of the people of the various countries, and of their past and present religions. I have visited many of the countries of Europe, including Greece and Constantinople; I have been through Syria, Palestine, Egypt, and am now in this Oriental land where I find much to interest me, much that is worthy of study. It is probable that but for the persecution I have received I would never have seen your country, nor have been able to meet you here on this occasion.

I listened a few nights ago to the address of Mr. Joseph Cook in this Hall. It is suggested that I should make some reply to his remarks. It hardly seems necessary, for there was not very much in them. His effort seemed to be to convince you that man lives beyond the grave and on the ground that the principle or force of animal life exists, that human cells and tissues are produced from the elements around us, and for this reason Christianity must be true. In the formation of cells and tissues he imagines a superintendent or manipulator behind the operations of Nature which operator he terms "the weaver," the one who "moves the shuttle." According to my view, the various processes of Nature move along in obedience to established laws, in cell-making, as in everything else, no invisible superintendent being necessary. Of course, the process of building up cells and tissues is wonderful as are all the processes of Nature. Vegetable growth is nearly as wonderful as animal growth, but Nature's laws accomplish one as easily as the other, and in the same natural way that all other operations are produced.

At one moment Mr. Cook credits Nature with what she does, and at the very next moment he claims it for his invisible weaver. In appealing to the chairman of the meeting (a Professor of anatomy and physiology) that nature's work is perfect, he said "Nature does not work by halves, she does not make half a joint or hinge only; when she makes half a joint she also makes the other half." This is very correct; but why in the next breath does he attempt to deprive Nature of this credit and give it to his imaginary weaver? Had he given Nature the credit for building up the cells, and doing all the rest she performs, the same as with making the joints, he would have been more honest.

And if his invisible weaver is superior to Nature, superior to all the operations that take place, and if Nature is indebted to this weaver for her own existence, this weaver must be more wonderful than Nature. Mr. Cook should have told you where this weaver came from and

how he became possessed of such power. If he claims that the weaver always existed, it is certainly just as easy and probably quite as truthful to say that Nature always existed, and requires no weaver to effect the operations which she performs. I believe this to be the case. Nature is an eternal principle or force and is dependent upon no extraneous power; and it is a species of dishonesty to deprive her of the credit which is justly due to her. If Nature requires a creator how much more does Mr. Cook's "weaver" require a creator.

If life beyond the grave is a reality, we owe it to Nature,—it must be in her economy to produce it, for whatever takes place is natural. Nature does nothing that is unnatural; and she does *all* that is performed. Without her and her ever present laws nothing can be produced that is produced. I hope for a continued life as really as Mr. Cook does; I desire to continue to exist. But if he succeeds in convincing you that life beyond the grave is a reality, or at any rate may be hoped for, that does not prove Christianity to be true. Christianity has no right to claim the originality of the doctrine of immortality and a future life. She was by no means the first to teach it, all the ancient religious systems of your country taught the same thousands of years before Christianity existed. It is false to claim that Christianity is the first to teach this doctrine, for nearly every one of the older religious systems taught it. So, I repeat, if Mr. Cook claims that the formation of cells and human tissues proves a future life it does not prove Christianity. It would be equally true for Mr. Cook to claim that because the sun rises in the east, because the winds of heaven blow, because water runs down hill, and because twice two are four, that life is continued beyond the grave, and that Christianity is true. They prove it as much as do the formation of cells and living tissues.

The fact is that Christianity has borrowed all she has from older systems. I know not of a tenet, dogma, rite, sacrament, ceremony or moral sentiment taught by Christianity which was not far earlier taught by systems of religion which your forefathers had in this country. If Jesus may be credited with enunciating good morals, it must be insisted upon that morals equally as good were enunciated by the writers of the Vedas, by Manu, by Zoroaster, by Krishna, by Buddha, by Confucius, and great numbers of the other moral teachers and philosophers whom these Oriental countries produced thousands of years ago.

Christianity has nothing new to offer you; nothing better than you already have, nothing more than your country possessed many hundreds of years before Christianity was known in the world. Probably better morals have never been taught than were in the past ages, uttered by the sages and philosophers of your country, and there seems to be little use in throwing them away and taking in their place about the same doctrines revamped over, or in adopting a later system.

But I will not continue my remarks further. I thank you for your attention.

Col. Olcott then stepped forward and said that, doubtless through modesty, Mr. Bennett had suppressed the important facts that after his conviction and sentence the unorthodox public of America, to express their indignation at this arbitrary proceeding, had sent in to the President a petition for his pardon, signed by over 200,000 (two lakhs) of respectable people. This unprecedented proof of their esteem was followed up, after Mr. Bennett's release, by a public reception at one of the most respectable public buildings—Chickening Hall—in the New York City; and upon his reaching London a public banquet was given him by the British Freethinkers, with Mr. Bradlaugh in the chair. These explanatory remarks of Col. Olcott were received with applause and cheers.

The last speech of this eventful occasion was by Kavasji M. Shroff, Esq., Fellow of the Theosophical Society, and Secretary of the Bombay Branch of the National Indian Association, and of the Bombay Society for the

Prevention of Cruelty to Animals. In substance and impressiveness of delivery, it was one of the best and most effective efforts of the day.

Mr. K. M. Shroff said:—

MR. CHAIRMAN, LADIES AND GENTLEMEN,—

John Stuart Mill in one of his admirable Essays says—"To suppress an expression of opinion is to rob the human race." Elsewhere it is said—"Errors in opinion may safely be tolerated when reason is left free to combat it." Encouraged by such sentiments emanating from noble minds, I venture to stand before you here to-day, regardless of what the educated men of my age and class may say, to give expression to my views as a staunch Theosophist, inasmuch as I have been intimately connected with the Society for more than three years. I say more than three years, because my connection does not date from the time of the Society's arrival in Bombay, but much prior to that period. I had an opportunity of corresponding with the Founders of the Society when they were in America, and long before the Bombay Society was formed; my friend Col. Olcott having heard of my travels in the United States, as I was subsequently informed, had gone down from Boston to New York only a day after I left the latter city for Bristol in 1874, in order to have a talk with me about India and its people. Most of you are aware that during the Society's stay of three years in Bombay; its indefatigable organizer and worker, our learned lecturer of this evening, gave many public addresses both here and in connection with the Arya Samaj. But I purposely refrained from giving utterance to my thoughts on any of those occasions, because I believed it would be then considered premature, and I wanted time to make myself sufficiently familiar with the Society. Now that a period of full three years has elapsed, during which time I had the best opportunity of watching the intentions, motives and work of the movers of this grand, national cause, I fearlessly but humbly face you to-day as a warm friend and ardent admirer of the Society. The conviction is carried home to my mind—and I wish you to share that conviction—that the Society has been founded on a purely philanthropic basis and is one of the needed organizations for the regeneration of India. To make use of the happy language of Mr. Grant Duff, adopted in his eloquent and very interesting address delivered recently at Madras at the opening of the Agricultural College, let me tell you that the Society has passed through two phases. The first was the "Russian spy" phase, when soon after their advent in India, Madame Blavatsky and Col. Olcott were greeted as Russian spies, and some designing fellow or fellows had so far succeeded in befooling the local authorities that these two personages were closely pursued and watched by Police detectives from day to day and from one town to the other, until the authorities were undeceived, and, in consequence of more sober second thoughts, were compelled to give up their wild-goose chase. Then followed the second phase of "money-making impostors." I regret to say that some of my young, educated but unprincipled and ungrateful countrymen, instead of being thankful to Col. Olcott and the talented lady for their work in behalf of our country, most shamefully turned round and maligned them, called them adventurers, and the columns of an Anglo-Vernacular newspaper were disgracefully soiled with any amount of rubbish, purposely meant to prejudice the people against our friends and lower them in their estimation. But as truth always prevails, our friends toiled on, notwithstanding all hostile and bitter opposition, until the enemies are all now disarmed, and the righteous cause is not only applauded throughout the land from Ceylon to Simla, but under the Banner of Theosophy are enlisted some of the best minds in the country and more are likely to join ere long. To attempt to give you anything like a clear idea as to what is Theosophy, or to convey to you a convincing proof of the science of it, or of the *Yoga Vidya* in the existence and power of which the founders of the Society firmly and not unreasonably believe, would be considered a presumptuous task on my part. To obtain information in regard to it, I would refer you to the first few numbers of the monthly publication, bearing the name of the THEOSOPHIST, the organ of the Society, which publication is in itself a sufficient proof of the earnestness of the disinterested efforts of the Founders of the Society. But nowhere you can find in a small compass a more lucid explanation and more cogent arguments in favour of the objects and work of this

body and of the *Yoga Vidya* in particular than in that most able production of Mr. Sinnett, "The Occult World," a book which does great credit to its author and which has elicited voluminous criticism of varied nature in Europe. The appearance of that book marks an epoch in the brief history of the Theosophical Society. Mr. Sinnett is the Editor of one of the most influential and widely-circulated Journals in India. He is, besides, a gentleman of sterling abilities and high moral character and is greatly respected alike by the official and non-official European classes in the North-Western Provinces where he is better known than on this side of India. When such a master mind as his has taken up the serious and most puzzling question and discussed it with uncommon merit, and when he has shown laudable courage in giving to the European world a book guaranteed with his name, it is but natural that all scoffers and those penny-a-liners who endeavoured to cavil at the good work of the Society should hold their tongue, bow in submission, and confess their inability to fathom a purely psychological subject of which they had never before heard or read anything, although it was studied and acquired thousands of years ago in their own country by their own countrymen.

Gentlemen, while, on the one hand, we are thankful to our Rulers for allowing us to taste the fruits of Western knowledge and creating a general enlightenment in the country, the result of which has been the introduction of new ideas, with the unceasing force of which the country has been making an onward, material progress, we have to deeply deplore, on the other hand, the patent fact that there is a total absence of any provision for the moral well-being and spiritual aspirations of the educated classes whose number is rapidly increasing. Whatever good English education may have done in India, you will readily admit that its tendency has been to make many of us infidels and atheists. While it has supplied us with enough of intellectual food, it has left uncultivated the moral and spiritual nature. We, educated men, are as so many hybrid productions of the British rule in India, if I may be allowed to use the expression. Parsees are neither entirely Parsees, nor are they Europeans in their tastes, virtues, modes of thought and habits of life. Hindoos even do not fare better in this respect. The old, pure Zoroastrianism exists in its mere skeleton form or is dying or dead. The ancient and sublime Hindooism and Buddhism are almost extinct. The hitherto praised systems of Eastern religion and philosophy which once made India and Persia great in the eyes of the then existing nations of the world have been partly obliterated or are fast fading from our view and knowledge; and we, children of the once powerful people, are dwindled down to insignificance among the modern nations of the world, since in the hurry of life, we are only taught to devote our attention and energy to the mere acquirement of a miserable monthly stipend for our livelihood, for the obtaining of which ends we are impressed from our very boyhood with the importance of looking upon the meagre education we receive at schools and colleges as the means, and through whose instrumentality only we are left to plod on in after life without any moral support. Under this state of affairs we know not what port we have been drifting to. With the exception of a few spasmodic attempts made in Bengal some years since, by men like Baboo Kes-hab Chender Sen and others, no systematic efforts have been made on a grand national basis for the moral and much-needed spiritual elevation of the rising millions of the educated young men. One of the great necessities of the country is to demolish those caste distinctions and false, injurious practices, and ignorant, superstitious beliefs of the people, which only tend to keep them separate and consequently weak. Since it is no policy of the Government to do it, as it keeps itself generally occupied with works intended for the material welfare of the people, any movement for the regeneration of India should be spontaneous on the part of the people and should originate with and be conducted by them alone. When the disinterested, zealous Founders of the Society felt for the moral degradation of the people, and at an enormous personal sacrifice left their happy homes in distant lands and more congenial climate to come and live and labour in our midst; what has been their reward, gentlemen, but to be treated in harsh terms by Anglo-Indian and native newspaper writers who are incapable of appreciating genuine disinterestedness which is incompatible with their own practice of working for the good of the people with the sordid object of making money for themselves? The questions are often asked what do the Theosophists want to do? Why have they come to our country?

What do they live here for? What do they want us to believe in? Let me answer you briefly that the Theosophists—I mean the Founders of the Society—do not want from you anything for themselves; they feel for our country, for our morally neglected condition; they are persons of rare attainments, uncommon energy, untiring industry; they, like wise beings, can look below the surface of things as they have existed for generations, and their far-reaching sight enables them to picture to themselves the not very bright future that is in store for us, if we career on for a number of years in the same manner as we have done in the past; the Founders of the Theosophical Society do not preach any fresh doctrines, nor propound any new theories, nor do they want to make converts of us to their beliefs; they do not ask any communities to forsake their religion and to follow theirs; they receive with open arms persons of all castes, creeds, beliefs and shades of opinion; they attempt to revive the study of the ancient religions of India and from their vast erudition and extensive knowledge of the ancient Eastern religions and philosophies, they only month after month lay open before us, in the pages of their monthly publication, stores of their learning, scientific facts and literary productions for which India had been famous time out of mind; they only want us to open our eyes to what existed in our country ages ago, and they try to point us out the stupidity of our hankering after the hollow modern civilization, protest against the importation into India of European vices and evils and particularly that of drunkenness which saps the national foundation; the Theosophists, in short, offer us to accept without reservation the Fatherhood of God and Brotherhood of Man and teach us to unite together as one nation and forming one harmonious whole stand on one common platform of reciprocity and work in combination for the good of India, under the benign influence of the British rule. This is what the Theosophical Society is endeavouring to do. These are its aims, and these its objects.

But, gentlemen, ours is a practical and utilitarian age. Oftentimes it is discussed in our Council that the Society should not only confine itself to the measures I have just described, but should undertake something for the material advancement of the country. The Founder of the Society, himself a most practical man, coming from one of the most practical countries in the world, the United States of America, had this fact in view from the very beginning. If you refer to the files of the THEOSOPHIST you will find what practical suggestions have been made therein and steps taken to bring about the desired object. If the efforts have not been successful in that direction, the people on this side of India have to thank themselves for the lukewarm interest they have hitherto evinced in this cause. We have heard with delight and attention the interesting address just delivered, and from our friend's work in Ceylon for seven months, we are in a position to ascertain how much good could be effected when there is earnestness and perseverance on the part of the worker, *plus* the cheerful co-operation of the surrounding people. It is for us to take up the ideas and develop them and assist in raising a national fund to give effect to the proposals for the amelioration of the condition of the masses. Accustomed as the inhabitants of this country have been to raising subscriptions for any common good in large sums from the limited upper classes only, I am afraid they do not believe in the admirable system of collecting small sums from the people at large as a national subscription, which system obtains in some of the countries of Europe and America. I have no doubt, however, that if strenuous exertions are made, the plan would be feasible. Here I would particularly draw your attention to one thing out of which those uncharitable writers not favourably disposed towards the Society are likely to draw inferences to the detriment of the good cause and to the prejudice of the body. I apprehend they will now say "Look here; the Theosophists are trying to touch the pockets of the people and hoard a fortune for their own gain" &c., &c. Nothing of the sort. The lecturer has distinctly enunciated the scheme upon which he proposes to work. The fund, if raised, will be lodged in the names of a few respectable men in the country and will be utilized at their direction. The Society has never attempted to gain money. It never will. How praiseworthy is its object and how philanthropic its work, that though these two personages have lived in this country for three years they have maintained themselves at their own cost. This is what we should call true benevolence and philanthropy. We are often told that the efforts of the Christian clergymen and missionaries in this country are philanthropic, that their self-sacrifice is great, their devotion ex-

emplary, their perseverance inimitable. Now, let us examine how far this assertion is true. While talking on this subject, I wish it to be clearly understood that I am by no means unfriendly to the missionaries. I am not so narrow-minded or fanatic as to pass any sweeping remarks on their good work or condemn it *in toto*. I admit that since the advent of the British to this country, the missionaries have exercised a wholesome influence throughout the land. I admit that the missionaries have been the pioneers of English education in Hindustan. I admit they have been instrumental in bringing together the rulers and the ruled by their having first studied the native languages and native character and brought the beauties of the same to the notice of the Europeans. But when the epithets "disinterested" and "philanthropic" are applied to their work, they seem anomalous. And why? Simply because the clergy class and the missionaries are paid for their work and amply paid too from the coffers of the State and from the various foreign missions respectively. Such of you as are in the habit of glancing at the items in the Annual Indian Budget must have unfailingly observed that there is an item of more than sixteen lakhs of rupees on the debit side of the Budget, marked as ecclesiastical expenditure. Now, this large sum of sixteen lakhs of rupees drawn annually from the taxpaying poor of the country goes to enrich the British clergy class; and Sir Richard Temple in his very valuable book "India in 1880" says this is by no means a large sum spent after the spiritual welfare of the ruling race in India. I agree with Sir Richard and do not grudge the ruling race this large sum. But what I want to maintain is that if efforts purchased at the expenditure of sixteen lakhs of money belonging to the ryots are called "disinterested and benevolent" it is simply ridiculous and anomalous. Furthermore, do not for a moment believe that these sixteen lakhs, though in itself a large sum, suffice for all the wants of the ecclesiastical servants of the country. In addition to this large sum from the Indian Treasury, several Christian denominations here have been in the regular receipt of large grants annually from the various foreign missions in Europe and America. All this money goes to keep the British clergy and the missionaries in a dignified and happy condition of life. Every missionary here has a spacious bungalow, carriages, horses and servants at his command, a happy household consisting of a beautiful wife and chubby-looking children, a comfortable salary, with occasional opportunities of sojourning to the hills and periodically going home on furlough. With all these sublunary blessings, his efforts and devotion are styled disinterested and benevolent, as if by his work he has left the people of India under an eternal obligation, without receiving from them a pie or receiving from Europe and America any money.

With all their past glory, I am afraid, the days of Christian missionaries are numbered in India, say what Mr. Joseph Cook and others may. We welcome Mr. Cook to our country as a distinguished visitor. We appreciate and admire his high scholarship, his great oratorical power, his matchless eloquence. But we cannot accept his Christian teachings. He must know that the intelligent Indian mind awakened by the secular education given by the Government is abroad in search of Truth and is not likely to fall an easy prey to the teachings of the missionaries. He must remember that the progress of science has already given a death-blow to Christianity in Europe. Only a few days ago certain facts were given in the local English papers, and it was shown from statistics taken in some large cities in England and on the Continent that an infinitesimal portion of those large populations were church-going people and fewer still were true Christians at heart. Christianity is not the religion for India. Give sons of India education; let education reach those utterly neglected classes in the interior of the country; let the Government adopt measures to dispel that wretched and abject poverty that characterises the land, and I maintain without fear of contradiction that the people instead of accepting any religion of later growth will revert to the study of the ancient religions of their forefathers. As long as they strictly confine their operations to spreading education among the people without interfering with their religions,—which it is doubtful they would ever do—the Christian missionaries are welcome; but in other respects they have no sphere for their work in India. All money spent upon them is wasted.

Having taken up so much of your time, gentlemen, I do not feel justified in detaining you a minute longer with my these desultory remarks. However, before we part this evening, let me assure you that our friends of the Theosophical Society are

not impostors, nor have they come here to make money. They ask you merely to join them, feel their influence, assist them in *your own work* without parting with any sums of your money that shall go to their pocket or be spent after their comforts. In evidence of what I say, the statement of Income and Expenditure of the Society laid before you to-day speaks for itself. Let me also assure you that if any of you join the Society with the avowed object of witnessing those occult phenomena, to gratify any vulgar curiosity, you will be sadly disappointed. It is to be regretted that the Indian public should have identified the Founders of this Society with jugglers or conjurors. To view an exhibition of that kind, one had better go to those caterers of public amusements, who every now and then come to Bombay. But let me declare here that Madame Blavatsky, the authoress of "Isis Unveiled," a book justly styled a "monument of human industry and learning," and Col. Olcott of versatile literary talents, are persons, far far superior to any jugglers or conjurors, who have ever treaded the Indian soil. They have come to India not to seek for gold or to enrich themselves with any profitable pursuit, which is the end of most of the people who come from Europe, but they have come here to live till the natural period of their existence, and labour for the cause of Science and Truth in India, and die in harness in this very country of their adoption.

At the conclusion of Mr. Shroff's remarks, the meeting broke into a grand burst of applause. Many respectable Parsi and Hindu Gentlemen crowded up on the platform to express their compliments and thanks to Col. Olcott, Mr. Bennett, and the other speakers.

RESOLUTIONS

Passed at a Special Meeting of the Bombay Branch of the Theosophical Society held on the 15th January, 1882.

At a special meeting of the Bombay Branch of the Theosophical Society, held at the Society's Hall in Breach Candy, on the evening of January 15, 1882, the following resolutions were, upon motion of Dr. Pandurang Gopal, seconded by Mr. Tookaram Tatya, unanimously adopted by acclamation.

Resolved: That the scandalously unfair and misleading report of the Anniversary Meeting of the Parent Theosophical Society, held on the 12th instant at the Framjee Cowasjee Institute, which appeared in the *Times of India* of January 14, deserves public condemnation. We recognise in this, as well as in the previous scurrilous attacks of a like character upon them and ourselves in the *Calcutta Statesman* and other Anglo-Indian and inspired native journals, covered assaults upon the religious ideas of the different castes of India through their proved and unselfish friends, the Founders of the Theosophical Society.

We also declare that, so far from our confidence in Colonel Olcott and Madame Blavatsky being abated by these Christian defamations of their private character, we, the members of the Bombay Branch, feel drawn all the closer to them, and now publicly declare that the labours of the aforesaid Founders—all of which have come under our personal observation—have been unselfish and philanthropic. We recognise in them the true allies of every native of India, whether a Hindoo, a Parsee, a Mussulman, or of any other caste, who would improve the intellectual, moral, or spiritual condition of his countrymen.

REPLIES TO MR. JOSEPH COOK.

The attention of all lovers of fair play is called to the following letters:—

(From PANDIT DAYANAND SARASWATI

SWAMI to Mr. JOSEPH COOK.)

WALKESHWAR, BOMBAY.

January 18, 1882.

Sir,—In your public lectures you have affirmed—

- (1) That Christianity is of divine origin.
- (2) That it is destined to overspread the earth.
- (3) That no other religion is of divine origin.

In reply, I maintain that neither of these propositions is true. If you are prepared to make them good, and not ask the people of Aryavarta to accept your statements without proof, I will be happy to meet you for discussion. I name next Sunday even-

ing 5-30, at which time I am to lecture at the Framji Cowasji Institute. Or, if that should not be convenient to you, then you may name your own time and place in Bombay. As neither of us speaks the other's language, I stipulate that our respective arguments shall be translated to the other, and that a short-hand report of the same shall be signed by us both. The discussion must also be held in the presence of respectable witnesses brought by each party, of whom at least three or four shall sign the report with us; and the whole to be placed in pamphlet form, so that the public may judge for themselves which religion is most divine.

एच. ए. सरस्वती,

i. e. DAYANAND SARASWATI.

(From Col. H. S. OLCOTT to Mr. JOSEPH COOK.)

THEOSOPHICAL SOCIETY—PRESIDENT'S OFFICE,

18th January, 1882.

Sir,—Those who resort to misleading statements about an opponent are commonly believed to give thus the best proof that they are advocating a weak cause. It pleased you to make before a large audience yesterday certain allegations about my probable motives in coming to India, my standing in America, and the character and objects of the Theosophical Society, which are far from true and clearly belied by the facts. I have too strong a regard for the good opinion of the Asiatic people to permit them to be deceived by such easily refuted calumnies. I have, therefore, set aside other engagements, and on Friday evening, at the Framji Institute, Dhobi Talao, will state my side of the case. I challenge you to meet me at that time, and say what you can against my Society, its cause, or myself.

Your obedient Servant,

H. S. OLCOTT,

President, Theosophical Society.

(From Mr. D. M. BENNETT to Mr. JOSEPH COOK.)

CROW'S NEST BUNGALOW,

MAHALAKSHMI, January 18, 1882.

Sir,—You have defamed my character, impugned my motives, and cast a slur upon the whole free-thought party who take the liberty of thinking for themselves. That the Indian public may know whether your several statements are true or false, I shall make, on Friday evening, at 5-30, at the Framji Cowasji Institute, a public statement. On that occasion I invite you to meet me face to face and answer the statements I shall make. Your failure to do so would be construed into an inability to substantiate reckless allegations flung out under the protection of a crowd of sympathizers.

Should you plead other engagements, I may say that to meet your calumnies I have myself put off my engagement. Like yourself I am on a voyage around the world, and have no time to waste.

For the whole truth,

Yours, &c.,

D. M. BENNETT.

The meeting above referred to was accordingly held at the Framji Cowasji Institute on Friday, the 20th January, at 5-30 p. m., and was the most over-whelming triumph the Society has ever had in the Bombay Presidency. The building was crowded to suffocation and the enthusiasm of the native audience knew no bounds. A full report of the proceedings will shortly be published and distributed *gratis*.

Further Development.

As a Christian antidote to the meeting and lecture of the 12th, a lecture delivered by Mr. Joseph Cook on January the 17th, at the Town Hall, was devoted by the Boston orator to the vilification and general misrepresentation of the Theosophical Society and its movement before a native audience and about a dozen or two of Europeans. To allow the reader an opportunity to judge of the *truthfulness* of the Christian lecturer, a few of his many fallacious assumptions and foolish remarks may be quoted from the *Times of India* as reported. Thus—he said that he had never heard the adherents of

"theosophy imported from New York" (!?) spoken of with intellectual respect... "He had heard them spoken of as moon-struck adherents of the creed of the Spiritualists"..... "That wretched movement (Spiritualism) had, he 'confessed,' many supporters among the half-educated populations in the great American towns. It was altogether a wild assertion that there were ten millions of American spiritualists. He had passed to and fro in the American Union on a lecturing tour for the last ten years. But personally he had not the honour of a distant acquaintance with *ten of the spiritualists who deserved to be called men of any intellectual breadth and culture*. He knew a number of old women among men who had been caught by that creed. He spoke strongly, because he felt strongly, and he thought that spiritualism had its influence with those who were not deranged, but were never well arranged. (Laughter.) Spiritualism had been doing immense mischief in the United States..... He supposed that American spiritualism was composed of seven-tenths of fraud, two-tenths of nervous delusion, and as to the remaining one-tenth it might be said that nothing was in it, or *Satan was in it*." "There was *no scientific evidence given that they were open to the access of evil spirits*,"* but there were..... high theological men in America who said that they should not ignore what the Bible affirmed concerning the evil spirits and communication from familiar spirits... He was himself a vehement anti-spiritualist. He did not believe that there was ever a scientific instance brought forward in investigating these topics... Let them have scientific experts called to examine these matters; let them have some books published worthy of their attention. American spiritualists had done nothing of the kind." †

After that, the tornado-like orator, pouncing upon the theosophists, proclaimed "as a shrewd American," he said, his suspicion "that something other than philosophical purpose, underlay their (the theosophists') movement." What was it? According to the "shrewd" and far-seeing Bostonian "these two persons had come to India to study the ancient Indian system of magic and sorcery to return to the *United States to teach tricks to mediums already exposed*." (!!!) He ridiculed the theosophists and "*proved* how miserable was that movement since by rough calculation and on the authority of their own reports their income did not exceed Rs. 520 a year, which was not enough even for the lighting of some of the civic churches for that period. (Laughter.) Their income was all that had been contributed annually by the 250 millions of the people of this country for the support of that overpowering, audacious and revolutionary Society."

The theosophists ought to feel highly obliged to Mr. J. Cook. They had been generally accused by their enemies before his advent to India of robbing the country, of having come here with the deliberate intention of swindling the natives out of their money; and now they are taken to task for not following the eminently paying policy of the Church of forcing its adherents to disgorge their monies to support some half a dozen or so of truly honest and sincere men, added to thousands of lazy, ignorant, good-for-nothing missionaries as the evangelizing societies do. Up to date, since February 1878, he said "their initiation fees amounted but to Rs. 1,560, while they had actually disbursed since they sailed from New York and until the 31st of December last the sum of Rs. 24,951 for public objects and the Society's affairs." The theosophists are proud to take upon themselves this re-

* We should think not. SCIENCE does not busy itself with "evil spirits" and scorns the very idea of the Christian devil, whose reality is accepted by such *sciatists* as Mr. Joseph Cook—dabblers in Science which they would pervert and dishonour if they could.—ED.

† Mr. J. Cook conveniently forgets the scientific investigations of such men as Professors Hare and Mages, of America; of Messrs. Crookes, A. R. Wallace and Varley of England; of Professors Wagner and Butler of Russia; and finally of Professor Zöllner of Germany—who investigated the phenomena with Dr. Slado. Are we to think that Mr. Cook is an ignoramus who never read anything but his Bible and Psalm-Book, or a false witness, who, knowing he is uttering big falsehoods, prefers to pervert and misrepresent truth, in the hope of his own unscientific ideas triumphing with some innocent fools who may regard him as an authority?—ED.

proach, and to have the world know from such an obstreperous enemy as this that instead of making money out of Theosophy, the cause has cost them large sums out of their own pockets. If the propaganda of Christianity depended, hitherto, as that of Theosophy has upon the labors of missionaries who not only worked without pay but also personally defrayed ninety-four *per cent.* of the entire expenses—we are afraid that that religion would never have troubled the dreams of a single heathen mother. Colonel Olcott in his lecture most pungently retorted upon Mr. Cook that it was true, as he had said, that our modest receipts from all sources would hardly pay for the lighting of a Bombay church, but, all the same, the theosophists had in three years taken into their membership more high-caste Brahmins and Pandits, priests and scholars of other religions than the Hindu, than the whole missionary body had secured in the past century with all the hundreds of millions of pounds they had expended.

Further on, the "shrewd" preacher fell foul of Mr. D. M. Bennett, the "associate of the Theosophical Society," whom, he hoped, "the Society was not going to make a hero;"* and uttered one calumny after another.

"The career of that orator (Mr. Bennett) could not be described to ears polite," said Mr. Cook, using a phraseology usually applied to the devil. We answer that the said career is far easier described than that of more than one American clergyman and preacher—friend of Mr. Cook—we know of. Mr. Bennett was all his life an honorable and an honest man (see foot-note at the beginning of his speech on Jan. 12). If his morality in relation to a female friend—owing to the paid treachery of the latter during his trial—was questioned, and his enemies tried to prove him personally an immoral man; and even, supposing that instance of immorality had been proved, which is not the case—yet let him, *who feels himself free from any like sin*, cast at Mr. Bennett "the first stone." Thousands and tens of thousands among the most *highly respected* members of the Christian community become guilty of *such* a sin, and still the Pharisees of Society do not cast them off, but ever try to screen the guilt, be the adulterers but *church-going* hypocrites. Mr. Cook would have people believe him a sincere Christian? But the vehemence with which he has ever defended clerical culprits in America, and the bitterness with which he denounces an *infidel* here, guilty of a far lesser crime than that the Rev. Henry Ward Beecher has been found guilty of—give us now the right of denouncing him to the Anglo-Indian public as a champion Pharisee. What *honourable* Christian would not prefer associating with an honest infidel rather than with a dishonest and perjured Christian?

"American laws," he said, "were stern against the abuse of the Post Office."—While living in New York, we have received the most obscene and filthy anonymous postal cards, full of personal abuse against us, and that we knew to be written by Christians; yet we never heard that any post office had refused to mail it to us. The trial of Mr. Bennett was a *disgrace* to American Law. He had been guilty of no greater a crime than selling a medical work which was neither written nor published by him. He had sold it and sent it through the mail as dozens of booksellers did *before* and *after* his trial, who were left unmolested—as *they were Christians*—while Mr. Bennett was tried and sentenced because he was an *Infidel*. The American preacher says that while "a majority of the infamous organizations called Liberal Leagues, stood by that man and made him a hero; that man was a convicted poisoner of youth and a violator of the righteous postal enactments. That he no more represented America than Bradlaugh or Mrs. Besant represented England" and he "denounced him as a man who had been convicted under righteous American laws for

propagating a profitable and abominable vice."..... *Truth* and *Fact* might answer him, that in such a case the Rev. J. Cook has either to denounce all the Christian booksellers who sold and yet do sell that book in America and Europe, or he has to be denounced himself as—a slanderer. We are afraid that the "righteous postal enactments" are on a par with that "righteous" jurymen, *the only one* of the twelve who stood for Rev. H. Ward Beecher's acquittal, while the other eleven jurymen unanimously found him "guilty" in the Tilden-Beecher case.* Yet, Mr. Cook feels very proud of *that* clergyman's acquaintance.

Having blackened Mr. Bennett's character to his heart's content, Mr. J. Cook wound up his lecture by pointing him out as "the man whom the Theosophical Society of Bombay had put in a prominent position as an orator at its last anniversary. The Theosophical Society must disown that orator, or else Bombay and India would have a right to say, that the Theosophical Society was to be measured by the man whom it had pushed to the front." They would have no more "the right to say," such a thing, than the theosophists would have to say that the Christian Church has "to be measured" by the criminal clergymen and even bishops whom its Cooks have always tried to screen from human law, or that the Christianity of Christ is to be judged by a Christian of Mr. Cook's calibre. The Theosophical Society *will not* "disown that orator" so long as it has no better proofs of his guilt than the sentence of the "righteous" American law, or the wicked denunciations of the as "righteous" Mr. Cook. And to his concluding remark that the "man who had been repudiated by the best classes of American infidels, but who had not been repudiated thus far by the Theosophical Society of Bombay," the latter will reply that to our best knowledge this aspersion against "the best classes of American infidels" is an utterly gratuitous one, and can easily be disproved by facts; and lastly, were Mr. Bennett even proved guilty *de facto* and not merely *de jure*, still our Society of "atheists and infidels" would prove itself, by not casting that "sinner" off, a hundred-fold more "*Christlike*" than the Christians of Mr. Cook's class.

That his vile aspersions upon our Society and Mr. Bennett fell upon rather a sterile soil is proved by the fact that at his next lecture in the Town Hall, he was more hissed than applauded; and that a deputation of natives was sent to the Theosophical Head-Quarters to ask the Founders to reply to these aspersions. In accordance with this wish, Col. Olcott and Madame Blavatsky in company with Captain Banou, who was visiting them at that time, proceeded on the following day to hear Mr. Cook's last lecture. Their appearance at the Town Hall was greeted with such a thundering and prolonged applause that it must have stirred up the lecturer's guilty conscience. Otherwise, why should he have opened his discourse with the cowardly remark to the address of the native audience—reminding them "of the presence of four policemen" at the door of the Hall.? It was not only in bad taste, but positively vile, since the natives only availed themselves of their legal right to applaud or hiss at their will and pleasure.† Before coming to Mr. Cook's lecture, four letters were sent to him from the insulted parties, challenging him to prove what he had said of the Theosophical Society, its two Founders, the Vedic religion,

* We have no intention of casting upon the Rev. H. W. Beecher an uncalculated slur, or to revive old scandals. Nor do we take upon ourselves the right to decide whether he was guilty or not. He may have been as innocent as Mr. Bennett; yet the burden of proof against him, was far heavier than in Mr. Bennett's case, and, with the exception of his staunchest friends, his guilt was unanimously proclaimed and believed by all in America. We mention him simply as an hitherto historical character, and to show once more the great unfairness of bigoted Christians.—Ed.

† This bad taste and utter lack of gentlemanly tact and discretion were shown by the Boston lecturer a day later at Poona with a still greater prominence. Refused by the non-Christian natives to listen to the Lord's Prayer which he insisted forcing upon them, Mr. Cook wrathfully advised them to pray to their "false gods." Then he quarrelled with two of the Christian missionaries present and insulted the chairman, a respectable European gentleman of Poona, the remarkable lecture coming to a close, to the great delight of the "heathen" audience, amidst a "general Christian row" as the *heathen* editor of a local paper expressed it.—Ed.

* The "Society" had no such intention, but Mr. J. Cook, notwithstanding his "shrewdness," made "quite a hero" of Mr. Bennett, owing to his malicious slanders upon him.—Ed.

and Mr. Bennett. Three of the letters are found in the *Report of the Proceedings* farther back, and the fourth from Madame Blavatsky read as follows :

(From Madame H. P. Blavatsky to Mr. Joseph Cook.)

Editor's Office of the THEOSOPHIST, Bombay,

20th January, 1882.

"Madame Blavatsky, while sending her compliments to Mr. J. Cook, offers him many thanks for the free advertisement of the Theosophical Society—of which she is one of the Founders—and of her work *Isis*, in his highly dramatical and sensational performances called lectures. Mr. Cook had the means of ascertaining last evening what effect his denunciation of, and false statements about the Theosophical Society, on January 17, had upon the native public. The long and unexpected applause of greeting upon the appearance of the two Founders in the Hall shows better than any words the esteem in which Mr. Cook's denunciations are held. Madame Blavatsky especially thanks Mr. Cook for the good taste and tact he exhibited in the opening sentence of his speech, so menacingly referring to four policemen—the mention of whom, as he thought, was capable of checking the expression of the good feelings of the natives towards those whom they know to love them unselfishly, and to have devoted their lives and means to defend them and their children from the demoralizing influence of those who would pervert them from their respective faiths into *missionary* Christianity. These influences are too well known to the rulers and the ruled to need detailed notice. The term "native Christian" in India is almost synonymous with a "drunken and lying rascal" in the mouth of the English themselves. Mr. Cook is welcome to try to tear down the Theosophical Society everywhere he goes—as he will always find Theosophists and Arya Samajists to answer him. At the same time Mr. Cook is warned—unless he would risk to have his triumphant progress through India checked by a disagreeable law-suit—to beware what he says of Madame Blavatsky or Col. Olcott *personally*, as other and more influential persons than an American preacher,—namely, Englishmen,—have found that there are laws in this country to protect even American citizens from malicious calumny. As neither Col. Olcott nor Madame Blavatsky will ever return to America, Mr. Cook's remark that they are trying to learn sorcery here to teach it to mediums in America is absurdly false and truculent—though little else could have been expected from *such* an exemplar of Christian meekness and charity. To show Mr. Cook who is Madame Blavatsky, a printed circular is enclosed. Mr. Cook's aspersions will be fully answered and proved false to-night. If, instead of accepting the challenge, he runs away, all India will be notified of the cowardly act."

He *did* run away. As reports of the proceedings will be published in a separate pamphlet, and a copy sent *gratis* to each of our subscribers in the next number we need only notice, at this time, Mr. Cook's cowardly rejoinder to the four challenges above noted, and append as the sequel a correspondence between Captain Banon and himself at Poona, in which, his unfairness and moral obliquity are most clearly shown.

As men of his kind love to slander people behind their backs, but keep ever aloof and avoid to face those whom they denounce, Mr. Cook took care that his answer to the four challenges should reach the writers when he was already near Poona, and at a secure distance from the Theosophical audience. That answer was handed by a Mussalman to the President at the Framji Hall in the evening, and when he was already on the platform ready to open the meeting. It read thus :

Bombay, January 20, 1882.

COL. OLCOTT,

of the Theosophical Society.

Sir,—I am not open to challenges of which the evident object is to advertise infidelity.

You invite me to sit on your platform with a man whose career has been described in an unanswerable article in *Scribner's Monthly* as "The Apotheosis of Dirt." No honourable man can keep company of this kind.

For using this man as a weapon with which to attack Christianity, the enlightened public sentiment of India will hold the Theosophical Society to a stern account. Men are measured by their heroes. Several days before I received your communication, I was definitely engaged to be in Poona on the night proposed for your meeting in Bombay.

Yours, &c,

JOSEPH COOK.

So was Col. Olcott "engaged to be in Poona on that night:" but he postponed all to vindicate his cause.

In the above letter, the writer objects to sit on the platform with Mr. Bennett—not with the theosophists who might rather object to sitting with Mr. Cook, the friend and brother in faith of several reverend scoundrels. And his last sentence implies that he might have overlooked even that objection had he not been *obliged* to keep his engagement.

Therefore, on the following day, the Founders of the Theosophical Society, accompanied by Captain Banon started for Poona by the 2 o'clock mail train and arrived there at 8½ the same evening. At 10 o'clock Mr. Cook had already received the following message from Captain Banon.

[CAPTAIN BANON TO MR. COOK.]

NAPIER HOTEL,

Poona 21, 1882.

SIR,

At Bombay you publicly asserted that my friends Colonel Olcott and Madame Blavatsky, Founders of the Theosophical Society, were persons of no repute in the United States; and that they had come here to learn certain tricks, and arts of Magic that they might teach them to mediums in America already exposed.

You were challenged by Colonel Olcott to face him before the public of Bombay last evening, but instead sent a note to the effect that you could not help "to advertise Infidelity" nor stand upon the same platform with Mr. Bennett.

Madame Blavatsky and Colonel Olcott have, therefore, followed you here, and on their behalf, I, who am not an Infidel, but a Christian officer of the Army, demand that you shall meet Colonel Olcott before the Poona public, and make good your charges.

If you decline, I shall post you as a coward and a slanderer: Mr. Bennett is not here, so you cannot make that excuse.

As I must rejoin my Regiment forthwith I cannot stay over to-morrow and must request an answer early to-morrow morning. On behalf of Colonel Olcott, I stipulate that not a word will be said about religion.

Your obedient servant,

A. BANON, CAPTAIN,

39th N. I.

To the

Revd. JOSEPH COOK.

To this a reply was immediately sent to the Captain and, as anticipated, there was another excuse ready.

[MR. J. COOK'S REPLY.]

Poona, 21st January, 1882.

CAPTAIN A. BANON,

39th Bengal N. I.

SIR,

Colonel Olcott and Madame Blavatsky have kept such public company at Bombay that I can have no connection with them.

I am very much surprised at the ludicrously dictatorial tone of your note demanding that I shall accede to their desire to use me as a means of advertising Infidelity.

I hope I shall not be obliged to give your name to the public, as an apologist for those who have publicly fraternized with a man, but just out of Jail, for violating righteous American laws, intended to secure the purity of the mails. My remarks on the enterprises of the Theosophical Society were all justified by its official documents which I cited.

Yours, &c.,

(Signed) JOSEPH COOK.

True Copy

A. BANON, CAPTAIN,
39th N. I.

Poona, 22-1-1882.

Thereupon, Captain Banon sent the above two letters to the Editor of the Poona *Dnyan Prakash*,* with an explanatory letter accompanying them. The whole was published in a *Supplement* "Extraordinary" of that paper and distributed all over Poona, and read as above, headed by a short editorial, and followed by the explanatory document. We give both.

DR. COOK EXPOSED.

"We gladly make room for the following communication from Captain Banon of the Bengal Army regarding Dr. Cook's attack on Madame Blavatsky and Colonel Olcott, the Founders of Theosophy. We have no doubt that the whole correspondence will be read with deep interest by our readers and the general public. The bold challenge offered to Dr. Cook by Captain Banon to make good his charges against Madame Blavatsky and Colonel Olcott, and the refusal of Dr. Cook to accept the challenge so manfully given, will show to the reader that Dr. Cook is really nothing better than "a coward and a slanderer" of honest respectable people. With this necessarily brief preface we give below the whole correspondence sent to us for publication."

TO THE EDITOR OF THE DNYAN PRAKASH.

SIR,—I trust you will kindly publish in your columns my letter to the Revd. J. Cook and his reply thereto, at the same time allowing me to add these few lines in explanation.

During Mr. Cook's course of Lectures in Bombay, when at a loss for argument he descended to personalities, and libelled Col. Olcott and Mr. D. M. Bennett, these gentlemen challenged Mr. Cook to prove his statements in their presence, before a Bombay audience. To ensure fair play, and to allow an injured man to be heard in his defence, I consented to take the Chair. I am proud to reckon Col. Olcott among my friends. Of Mr. Bennett I know little and care less; still the greatest criminal is entitled to be heard in his defence,—even Guiteau in the United States being allowed a fair trial. In addressing the meeting as Chairman, I said that, when, at Mr. Cook's farewell Lecture the evening before, the Native audience signified their disapproval of him, he tried to stifle the adverse expression of opinion by threatening to have any one taken up by the police who might show disapprobation; and that such a despotic bearing was unworthy of a man hailing from a free country like the United States and would not be tolerated there for an instant. I then remarked that I believed that the first duty of a missionary was to the poor and heathen of his own country, and that the immense sums subscribed in Europe and America for foreign missions should of right be spent on the "Heathen" of those countries; that while the poverty, ignorance, and vice of the great towns in Europe and America remained undiminished, any missionary coming out to convert the Hindus was a deserter and a skulker from his own proper work at home; for the Bible tells us to remove the beam from our own eye before attempting to remove the mote from the eye of our neighbour. After Col. Olcott's address on Friday evening (which was enthusiastically received by a crowded audience in the Franjee Cowasjee Institute) I further said that Mr. Cook refused to meet the Colonel and prove his charges on the pretext that he had associated at the late anniversary meeting of the Theosophical

* The same was sent all over India to every paper of any importance and by this time must already have appeared. We hope the American liberal papers will reprint the correspondence.—Ed.

Society, with an objectionable person (meaning Mr. Bennett). This was the very excuse of the Pharisees of Jerusalem who objected to receive Christ's teaching because he associated with publicans and sinners; the Pharisees and Mr. Cook, therefore, stood on the same platform of religious intolerance. I have not the least doubt that better Christians than myself might object to sit on the same platform with Mr. Cook because he is an associate of Mr. Ward Beecher in the American Ministry.

Jan. 22, 1882.

A BANON, CAPTAIN,
39th N. I.

Notwithstanding this exposure, we do not entertain the slightest doubt but that Mr. Joseph Cook will proceed on his trumpeting march through India, scattering on his way, everywhere he goes, his most oratorical slanders about our Society, his unmeasured abuse of the "false gods" of the Indians, and his sycophantic praises of the British—to their faces. After his row with his Christian brethren at his first lecture at Poona,* feeling the theosophists at his heels and not caring perhaps to encounter Captain Banon, Mr. Cook shortened his visit at Poona and on the following day vanished without preaching again. He has made himself odious to the orthodox Hindus, ridiculous in the eyes of the young and educated generation, and a "nuisance to the missionary" as one of the Poona *padris* expressed himself, because every lecture of his destroys the fruit of their efforts for years to conciliate, to their religion and themselves, the native community. Who, we ask, but a bumptious fool would even think of advising the English before an audience of 500 Hindus—the rulers in the face of the ruled—that all Government schools should enforce Christian morality upon their native pupils! Mr. Cook accuses us of "going against Christianity," of impeding its progress in India. Were that our object, what better ally could we ever find than the eloquent and irrepressible preacher who "hails from Boston!"

A MARRIAGE OF THEOSOPHISTS.

At Rothnay Castle, Simla, on the 28th December, before the Marriage Registrar, Ross Scott, Esq., Bengal Civil Service, to Maria Jane Burnby Hume, only daughter of Allan Hume, C. B., late Secretary to the Government of India.

His Highness Daji Raja Chandrasinghjee, Thakore Saheb of Wadhwan, Councillor of the Theosophical Society, and President of our *Saorashtir* Branch, will arrive in Bombay on the 5th instant. He will be accompanied by Rawal Shree Hurree Singhjee Roop Singhjee of Sihore, a Fellow of our Society.

* "At the close of the meeting," says the *Dnyan Prakash* "a ludicrous scene ensued which was any thing but creditable to the persons concerned. Dr. Cook wanted to offer a prayer...whereupon a brother missionary of his said that it was not desirable to say a prayer before...non-Christians. Mr. Cook, however, persisted and said that as he had followed his own way in Bombay he would do so here too; whereupon the previous speaker (Rev. G. Rivington) said that to offer the (Lord's) prayer in the presence of so many non-Christians was like 'throwing pearls before swine.' This reckless remark naturally gave rise to great indignation among the native audience and would have certainly given rise to angry discussion and unpleasant retorts but for the fact that a third well-known missionary volunteered to defend the natives against the cowardly aspersions of his brother missionary. The chairman advising Mr. Cook to abstain from offering a prayer, Mr. Cook, instead of obeying, proceeded to denounce the Chairman and 'to set his authority at naught.' The Chairman is an English gentleman of position at Poona. "The whole spectacle was disgraceful to a degree, and the meeting dispersed at once without Mr. Cook being allowed to pray."