

Reviews.

QUELQUES ESSAIS DE MEDIUMNITE HYPNOTIQUE.*

This curious book is a record of spiritual communications received at séances, at which the medium was brought into the receptive condition by means of mesmeric manipulations. To call this *hypnotic* mediumship is a misuse of terms, for the very soul of hypnotism, its distinguishing characteristic, is "suggestion," and every trace of suggestion is precisely what the experimenters endeavoured in this instance to avoid, by resolutely keeping all ideas concerning the probable character of the communication out of their heads during the séances, for fear that what the medium would give them should be a reflexion of their own thoughts, instead of *bonâ fide* revelations from the spirit spheres.

In general character these communications resemble hundreds of those reported in American and English spiritualistic publications, in which the real or supposed "spirits" of the departed come and give a hazy account of their life and occupations, and indulge in the gushing common-places of family and individual affection; all of which are, no doubt, new to Indians.

At the end of the volume we find an interesting letter from Victorien Sardou; the celebrated French author, who writes:—

"Not many days ago a young savant revealed to me some new discoveries which I had known about before he was born. I see nothing changed but the name: it is no longer *magnetism*,—you can well understand that the name rang unpleasantly in the ears of those who had ridiculed it so much,—it is *hypnotism*, *suggestion*: names which have a better sound. In adopting them, we are given to understand that *magnetism* was really a deception, which has had its due, and that official science doubly merits our gratitude; it has given us in exchange scientific truth—*hypnotism*—which, however, is exactly the same thing."

* Par MM. F. ROSSI-PAGNONI et le Dr. MORONI: traduit par Mme. FRANCESCA VIGNE. Paris, 1889. 8vo. pp. 124.

H. P. B.'S WORKS.

In the course of an article entitled "Le Bouddhisme à Paris," in the July number of her magazine, *L'Aurore*, Lady Caithness (Duchesse de Pomar) says:

"But beyond all, we have, in nearly all the great cities of Europe and the United States of America, important branches of the celebrated Theosophical Society, whose members gladly receive the teachings of the ESOTERIC VERITIES which are freely imparted to them. These truths are the mysteries of all the ages which, thanks to the labors and indefatigable zeal of that great adept Helena Petrovna Blavatsky, known to all her enthusiastic disciples under the simple initials of H. P. B., are now brought within the reach of all inquiring minds in her two fine volumes of "Isis Unveiled," but especially in her magnificent work "The Secret Doctrine," as well as in the immensely valuable volume "The Key to Theosophy."

Lady Caithness is of opinion that the basic unity of all religious systems is becoming more apparent daily; and that the inevitable result must be to draw all mankind together in closer relations of amity, tolerance and brotherhood.

SUPPLEMENT TO THE THEOSOPHIST.

OCTOBER 1889.

THE PRESIDENT.

Letters from Colonel Olcott were received by members of the staff from Aden and Suez, which however contained no news of public interest, further than the fact of his safety, good health and good spirits. A telegram relating to private matters was received on the 14th, dated from London. No other news has been received up to the time of going to press.

A CONVENTION AT BOMBAY.

As there will be no Annual Convention this year at Adyar, it has been proposed to hold a meeting of Fellows at Bombay at Christmas, at which time the Session of Congress there will have assembled many Fellows of the Society from all parts of the country. We understand that the General Secretaries of the Indian Sections are in correspondence as to the date of meeting and the issuing of the call to the Fellows. The meeting not being a Convention of the General Council, will have no Legislative powers, but it will truly do a very fine work if it can sketch out and organize a plan of action in the Sections and Branches.

CEYLON.

MR. POWELL'S TOUR.

(From the "Buddhist".)

Mr. Powell writes to us from Trincomalee as follows:—

The trip from Colombo to Matale was cool and pleasant, and on arrival there we were fortunate enough, through the assistance of one of the members of our Branch, to secure an empty cart going to Trincomalee for salt. Our baggage was soon loaded, and at five o'clock we started.

The weather throughout the trip was good, the road passing through an unbroken forest. In vain I looked for the elephant or listened for the scream of the cheetah, for we met nothing more dangerous than a few goats.

Our drive was a perpetual joy. To Dhammapala's inquiry as to whether he was married or not, he first said with an air of incomparable coolness that he was too young—only fifteen; on protest he confessed to eighteen, and nothing would induce him to alter the figures, although thirty would have been much nearer the mark. Finally he said he did not want to be troubled, so would not bother with a wife. The distances between stations were mathematical questions of too portentous a nature to trifle with, and as for hours of departure, why worry? Dhammapala's innumerable questions were met by a philosophic calm that apparently could not be ruffled, and his invariable answer was that there was no use worrying.

On Friday morning we arrived here about six o'clock, and were met near the town by a deputation of the Buddhist and Tamil citizens with carriages, and were rapidly driven to most comfortable quarters facing the beautiful harbour, which fully merits the pride the residents take in it.

In the evening a number of Tamil young men met at our room and were addressed on matters Theosophical.

On Saturday the Buddhists met and were addressed first on religious matters and then on the object and aims of the Society, and the "Maha-

deva" Branch of twenty-five members was organized with the following officers :—

President—A. D. Waranasooriya.
Vice President—W. D. Elias Silva.
Secretary—N. P. Daniel Silva.
Asst. Secy.—K. D. H. Bastian Silva.
Treasurer—L. B. Daniel de Silva.

On Sunday morning the labourers engaged on the Public Works were addressed, and in the afternoon we had an informal talk on religious and Theosophical matters, whilst Dhammapala made a successful business tour.

On Monday the Sat-Chit-Ananda Branch of sixteen members was organized with the following officers :—

President—C. Chelliah.
Vice President—A. Sivaguru Nathar.
Secretary—T. Seevaratna.
Treasurer—C. Vallipurum Pillai.

In response to requests from Batticaloa we leave for that place on Wednesday.

Mr. Powell writes from Batticaloa to the *Buddhist* as follows :—

"Nine miles from Batticaloa we found a runner awaiting us with a note requesting us to remain at the rest-house until the arrival of a deputation to receive us. These gentlemen—representatives of the Tamil and Buddhist communities—came out that evening, and on the next morning accompanied us into town.

That evening the citizens were addressed on Theosophy. On Tuesday the Buddhists were addressed on religious matters. On Wednesday morning the Sugatapala Branch of the Theosophical Society was organized with twenty-five members. The following are its officers :—

President—G. V. Bastian de Silva.
Vice-President—Juan de Silva.
Secretary—D. J. W. Edirisinha.
Treasurer—G. H. Juan de Silva.

The same day in the evening was organized the Paragnana Margn Branch of the Theosophical Society with thirty members. The following are the officers :—

President—Mr. Sathasivam Pillai.
Vice-President—C. Suppramaniam.
Secretary—R. N. Arol. Ambalam.
Treasurer—S. Appakkukki Mudaliyar.

On Thursday evening the two Branches met for instruction in Theosophical matters and business generally. On Friday evening an address was delivered to the general public on religious matters. On Saturday evening a public address to the Tamil community on "Hinduism" attracted a large audience. On Monday the same address was repeated in the town.

It gives me the most profound satisfaction to speak of the noble work being done in Ceylon generally by Mr. H. W. Green, the Director of Public Instruction, and by Mr. E. Elliot, Government Agent in the Eastern Province. Fame is but an empty name, and monuments will decay, but the work these gentlemen are doing will ever remain. The personal attention given by them to self-imposed duties in trying to improve the agricultural interests of the people stands out in such brilliant colours, that one would think that other Government officials in very shame would try to do something to help those under their charge. This is practical good of the noblest kind. May the highest success reward their every effort!"

RESOLUTIONS OF CONFIDENCE.

The Editor of the *Theosophist* has received from several Western Branches Resolutions of confidence in the stability and continued progress of the Theosophical Society, and in the noble motives that have all along actuated, and still inspire, the two Founders. The *Theosophist* is always sorry to disoblige, but in this case it thinks it well to follow precedent, and it does not find any record of the planets having passed a vote of confidence in the sun when Joshua commanded it to stand still. Seriously speaking, the resolutions in question, though inspired by an excellent sentiment, do not concern the public,—at least so it appears to us. The public knows very well that the Theosophical Society is not at all likely to "stop" at the bidding of any enemy or enemies; nor that its loyalty to Madame Blavatsky and Colonel

Olcott, and, still more, to the CAUSE, can possibly be shaken by anything those enemies may do or say; and the little rows and offences of to-day, together with those who make them, will in a year or two be as though they never had existed.

BOMBAY SECTION.

Report of the General Secretary.

Some of the branches have not replied to my letters. The Surat branch keeps up regular correspondence and its communications are very interesting and highly gratifying. Members meet and work daily, and I have the pleasure to state that by work they do not mean hasty reading and desultory discussion, but real work in the direction of living the higher life. This branch has begun its work with a fixed determination to make Theosophy a living power in its life, and the course of procedure it has adopted is that laid down by Manu in his excellent rules of Santana Dharma (Eternal Wisdom Religion), the very first of which is Sangam or the practice of brotherhood in ordinary daily life. The daily meeting of members is a daily reminder of their firm allegiance to Theosophy through Santana Dharma, and in that connection the name of the branch is a fortunate selection, viz., Santana Dharma Sabha Theosophical Society. "Well begun is half done." By this time, some of the members have made a significant progress towards the cultivation of latent psychic faculties, and I have to record with heartfelt pleasure that they do not crave for phenomena, but take them for what they are worth. The expenses of the Surat branch that began its work quietly and noiselessly with genuine Theosophy in the shape of virtue, truth and charity for its guiding stars, has special interest for such ex-members as may happen to think that they fully deserved what they demanded and yet failed to get it. As a matter of fact those who work simply for the reward deserve no spiritual grace, however hard they may work, since they do not work unselfishly. The mother branch of the section needs no introduction. Its local nucleus, Bro. Tookaram Tatia, has been giving a regular course of instruction on Sankaracharya's Aproxanbhuti, and the regular and casual meetings are well attended. Some of the members have, of their own accord, taken a pledge to themselves to observe faithfully amongst others, the following rules of life and conduct :—

1. Speak always the truth and nothing but the truth.
2. Avoid personal slander.
3. Strictly abstain from spirits and other narcotics and also from animal food if possible.
4. Observe strict chastity, and besides that the greatest possible self-control in that direction.
5. Take particular care to keep the thoughts elevated during and after meals.
6. Perform acts of practical charity.
7. Neglect not daily ablution.

Right effort uninterruptedly sustained with firm determination is of vital importance to our Society, and we earnestly hope and have strong reasons to anticipate that in this cheerfully self-imposed task of some of our Bombay brothers, the efforts of our worthy founders will bear permanent good fruits. Of the other branches, Baroda and Bhavnagar are in working order. Upon the transfer of Bro. Khandalawala to Ahmedabad, the Poona branch has lost its heart and soul, and it is a pity that some members who wish to meet regularly, cannot see their way to find a suitable place for them to meet. I am rather inclined to believe that want of earnestness is, as a rule, the true culprit, where want of means is held out to be so. The Poona branch has lost the local nucleus that kept radiating the light of love and the spirit of earnestness; but the demand thus created is a stepping stone to some one else. Anyone can take the vacant place if he chooses to do so, and bless himself by striving to bless others. Love blesseth both him that gives and him that takes. The same story needs to be told of some other branches. There is the place, but not the man to step into it and taste the delight of such *right effort*. There is the field, but none to sow and reap. We think the most effective way of awakening sleeping branches to activity is to

furnish them regularly with a series of short circulars to be read and discussed at branch meetings, purported to give practical instruction, and well calculated to impress with due force the importance of judicious *self-effort* and *self-reliance*. To do this with good effect is no easy task. Such an attempt deserves our best attention. The first result of our earnest attempt in that direction is herewith enclosed. We hope some abler hands will take up the idea and work it out with full success.

J. K. DAJI.

'AS A MAN SOWETH SO HE REAPETH.'

(Secretaries of Branches are requested to read and discuss this paper at the meetings of their Branches.)

The law of nature or the law of which nature is an unfolding or a revelation is eternal, universal and unchangeable in all its manifestations. None can change it and give it a new turn, but it is open to every intelligent being to go the right way or to go astray. In the former case he moves in, and with the irresistible current of the law towards the supreme blessedness to which it is bent, while in the latter case he takes some other course and struggles in vain to find happiness elsewhere. No wise man can ever think of violating The Law, since to him it became the law of his own nature as he grew wise. No more will he think it possible for any one to be really happy while he fails to abide by The Law, even if he were to receive all the sympathy and support that all the powers on earth combined can give. All that he can and will do is to advise him to go the right way and impress upon him the importance of doing so, as clearly, forcibly, unmistakably as he can.

Whosoever fails to abide by The Law must bear the consequences of that great sin, or say, neglect of righteousness; none can prevent that, since The Law is immutable on the plane of causation just as it is elsewhere. The pain called punishment, which is the natural consequent of the antecedent called sin, is sure to follow it. Now see how absurd it is to expect that the T. S. can make a member learn the highest science and deepest philosophy without careful and assiduous study on his part; or that it can make him clean while he persists in keeping himself dirty; or that it can make him pure while he endures, admits, nay enjoys impure thoughts; or that it can transform him into a man-God while he strives not, and dares not, and cares not to be more than a man-brute in his thoughts, words and deeds.

'As a man soweth so he reapeth.' Such is The Law on the spiritual plane. Sow and you are sure to reap. If you do not sow you cannot reap; and what can others do in that! They can teach you to sow and reap thereby; but if you fail to sow, none can make you reap. None can change The Law, nor will it change of itself to suit your eccentricity. Do you grumble you have not received any practical instruction from the Society? Then let me tell you candidly that you are telling a lie, a downright falsehood. You have received practical instruction of the most vital importance when you were instructed as to the objects of the T. S., understanding which, you have, according to your own declaration, joined the Society. Has that not been practical instruction to you? Now tell me what instruction can possibly be practical to you unless you make it so by putting it into practice. If you can't make this fundamental instruction practical to you, then rest assured you can't make any good instruction practical to you. But as a matter of fact, anybody and everybody, even the worst sort of man, can make it practical if he is determined to do so. So if it has not become practical to you, it is because you have not had the goodness to make it practical. And why so? Is it because you did not care to do the favour? But dear friend, can't you see that it is not a question of favour but a matter of obligation. You have joined us to form a nucleus of the universal brotherhood of humanity. Now what's a nucleus? Of course not a fossil, not a mere name, not an imposture, not a nonentity, but a centre of life and activity. Now come, resolve to fulfil this obligation to the best of your ability, and take care to keep up this resolution against all temptations to the contrary; resolve to live the life worthy of a unit in a nucleus of brotherhood, and by firm resolution, live that life; resolve to be brotherly to all men in thoughts, words and deeds, and by such fixed resolution, be so. Thus sowing good seeds, you will find such delightful engagement in the good work itself that you will learn to do

it with heart and soul without thinking of the reward it may bring; whereupon The Law will make you reap the fruits of your unselfish work, by uplifting you in the scale of evolution by utilising your good work as an exercise to your psychic faculty or higher intelligence or higher nature, thus making you by nature wise and happy. May you be so.

INCORPORATION.

Mr. William Q. Judge, Genl. Secy. of the American Section, wrote lately that he and some of the other leading Fellows had determined to incorporate the Theosophical Society in America, and that this step had been already taken in some of the States,—it being necessary to incorporate separately in each of the States of the Union. The Society, or a society called "The Theosophical Society and Universal Brotherhood," had then actually been thus incorporated in the States of New York and Missouri; no further information however has been received at Head-quarters, and we cannot inform our readers whether the step has been taken officially with the consent of the American Section of the General Council, or as an independent action of some of the Fellows; nor whether the Founders have been placed on the list of incorporators, Mr. Judge holding, we believe, the power of attorney of both of them. When fuller information about this very important step in America is received it will be published. Any remark about it on our part would obviously be premature.

MR. JUDGE'S TOUR.

[The following report has been received by the Editor. It is not signed, nor accompanied by the name of the sender.]

In July and August Bro. Wm. Q. Judge visited nearly all the Branches as far as Grand Island, Nebraska, nearly 2,000 miles from New York.

Cleveland, O.—A large gathering was held here for Theosophical discussion.

Chicago, Ill.—Both the Branches met the General Secretary several times.

Omaha, Neb.—Two public meetings were held and many enquirers were present. This Branch lends Theosophical books to all enquirers.

Grand Island, Neb.—A public meeting at Masonic Hall on August 7th was addressed by Bro. Judge. Some 200 were present. Several Branch meetings were also held.

Kansas City, Mo.—The visit of the Secretary resulted in a proposition to form a Branch to be named "Kansas City Theosophical Society."

St. Louis, Mo.—The two Branches here, Pranava and Arjuna, met the Secretary and many private conferences were held.

Cincinnati, O.—Private meeting was held at the house of Dr. Buck.

Milwaukee, Wis.—A short visit was made here. All Branches except *Esh Maoun*, are in good condition.

THE BOMBAY "PUBLICATION FUND."

Mr. Tookaram Tatyā, our indefatigable Bombay brother, and ex-Genl. Secy., writes:—

"I am glad to inform you that I have started a printing press in connection with the Theosophical Publication Fund. It will be one of the big establishments now existing in Bombay. I wish all Theosophists would send their printing work to this press."

It would be interesting to many of the Fellows, we think, to know what is the nature of the "connection" between this big printing establishment and the "Theosophical Publication Fund." Is it a business, or a theosophical connection?

A RESTING PLACE FOR HOLY MEN.

Srimati Bhubon Mohini Sen, wife of the late Babu Govind Chunder Sen, had a house, named Kalibari, as her stridhun in Tripura Bhojrabi Lane, at Benares. She has sold it to Ram Ram Roy, Shungjomi, who resides in the Asram of Maharsi Mohima Chunder Nukulabdhut of Cossipore, near Calcutta. The house is situated near the Maumandir of Joy Singh in Benares. Shadhus, Sunnayahis, and men of good character will be allowed to remain there, with the consent of the said Shungjomi.—*Indian Mirror*,

A SAD LOSS.

Just as we are going to press the news reaches us of the death of Mrs. Cecilia Dias Ilangakoon, F.R.S., after a long and severe illness. She will long be remembered as a generous and high-minded Buddhist, and most especially for two actions, the result of which will be seen not only in the present but in the future. We refer to her donation of the money to publish the first English and Sinhalese editions of Colonel Olcott's *Buddhist Catechism*, and to her magnificent present of a complete set of the sacred books of the Southern Church to the Adyar Oriental Library—this last a work which she has lived only just long enough to finish. May her rest be sweet, and her next birth a happy one!—*The Buddhist*.

The *Theosophist* adds its sincere regrets to those expressed by the *Buddhist* at the untimely death of this excellent lady and sister.

MRS. BESANT AND THEOSOPHY.

"Bengali Journalist," in the *Indian Spectator*, thus refers to Mrs. Annie Besant's connection with Theosophy:—

"The most remarkable result of the Theosophical Society's work in England is in my estimation the conversion of Mrs. Annie Besant to its tenets. The Theosophical Society has no tenets—says the Theosophist. But practically speaking, it has some tenets and they are quite opposed to those hitherto held by Mrs. Besant. None but a believer in the existence of the human soul and its potential powers can be a Theosophist. No Theosophist can deny it. But Mrs. Besant, according to her writings, has been a materialist pure and simple, and now that she has joined the Theosophical Society, she has departed so markedly from her original position as to declare that it is a desire to try to solve the mystery of some psychological phenomena that has led her to take the step. In order to be animated with a desire like this, the lady collaborateur of the leader of English atheists and materialists must have her firm and rigid faith in the non-existence of the soul shaken to a certain degree. At any rate Mrs. Besant is no longer a strict materialist. She may not have become a spiritualist, but she now occupies the middle position between materialism and spiritualism. Her present exact position is that of a sceptic, with a decided inclination towards spiritualism. It would not be a small work, if the London Theosophical Society succeeded in converting Mrs. Besant into a believer in the human soul, its progressive character and its infinite potentialities. We all know what a great influence that lady possesses over a vast multitude of the English working classes, and her conversion from materialistic atheism to Spiritualistic Theosophy will be a source of great good to English Society.

QUITE THEOSOPHICAL!

We extract the following from the report of Lord Reay's speech at the prize distribution of the New English School, Poona:—"I am well aware of the influence the Brahmin exercises and will exercise in the Hindoo world. My earnest wish is that such influence should be for the good of the great Hindoo community. It will be of no use to acquire a mere smattering of knowledge. The education you receive here must tend to elevate your character. Let me endeavour to persuade you to be really members of a higher caste, and not in name only. There are low caste minds among higher caste members in all countries. The usefulness of an aristocracy of caste lies in the obligation which it imposes on the adoption of a higher moral as well as of a higher intellectual standard than that which prevails in contemporary society. If this institution is to attain its object, it must train you to adopt a simple and an absolutely truthful mode of life. You will at some period of your lives find yourselves at the parting of the ways. It will be the test of the education you have received here. If you deviate from truth, if you choose tortuous and circuitous means to attain your end, then all the trouble taken on your behalf has been taken in vain. Ruskin uses the quaint metaphor of a falling star getting into Purgatory. That would be your position if you did not strenuously resist the evil influence with which you will come into contact. The improvement of your own people will depend in a large measure on your determination to lead pure and virtuous lives. Take the

straight road. Follow the noble examples which have been set to you. Take as your motto what was engraved on the shield of a knight of olden times:—

'I dedicate my soul to God,
My heart to chivalry or good deeds,
And myself to honour.'—*The Tribune*.

MR. SAMUEL LAING'S BELIEF.

Mr. Samuel Laing, the author of 'A Moderate Zoroastrian' and other popular works, sends an interesting letter to the *Indian Spectator*, in reference to its review of his novel, in which he thus states his own belief with regard to the great problem of good and evil:—

"Because the principle of polarity pervades alike the natural and spiritual worlds, I am far from assuming that the laws under which it acts are identical, and that 'virtue and vice, pleasure and pain, ugliness and beauty, are products of the same mathematical laws, as regulate the attractions and repulsions of molecules and atoms.' It is quite possible that I may not always have kept this distinction in view with sufficient clearness, as otherwise such an intelligent thinker as your reviewer would hardly have attributed to me such views as that good and evil, virtue and vice, are like action and reaction, exactly equal and opposite; so that it is immaterial whether we do right or wrong, as in either case, the one inevitably generates precisely the same amount of the other. On the contrary, my view is almost identical with that which the reviewer quotes as Zoroaster's answer, that there are clearly two powers working in the world, the spirits of good and evil. They are twins, and were present everywhere, in the Supreme Deity as well as in man. The material world and the spiritual were their handiwork. But the Unknown First Cause comprehended within himself both principles as a necessary law of existence, and in Him believers may hope that evil and good will ultimately be reconciled."

BACKWARDS OR FORWARDS?

Mr. K. S. Macdonald, writing to the *Statesman*, says:—

"Robert Needham Cust, L.L.D., C.S., in one of his vivid pictures of Indian Life, tells us how Dil Sukh Rai addressed him in these words:—"Ján Lárens and you have already done many things which will give trouble hereafter. I was present at Hoshiarpur when you called out to the land-holders that there were three things which they must never do in future, and if they did that you would punish them: that they must not burn their widows; that they must not kill their infant daughters; that they must not bury alive their lepers. I remember an old Sikh remarking to me: "Why do the Sahibs fret about such matters? If we pay them their revenue and abstain from rebellion and plundering, why do they meddle with our women and sick people?" Then, next year came the order to allow cows to be killed, and compelling children to be vaccinated. The hearts even of well-wishers of the English Government fell within them when they heard such bad things. This year we hear that the people are to be counted and their names taken down, and schools are to be opened for which the people are to pay an extra cess. Then you are cutting roads all over the district, which never had one before, and did very well without them. Some day the Sahibs will repent of this. What is to become of our homes, full of childless widows, virgin widows, useless widows, none of whom by our laws can marry again? What will become of our country if the lepers instead of being buried alive, as they are quite accustomed to be, are allowed to roam about, and live at the public expense on the threat of touching our children. Then think of the cows and the bulls, why should you kill them?"

"Mr. Cust tells how the old man warmed up to the subject and quoted the well-known *mantra* that the greatest virtue was not to injure any one or take any life, apparently forgetting that such texts had any applicability to women and lepers. Wondering what the future effects of these movements might be, Mr. Cust was satisfied that "the famous trilogy—to spare the lives of widows, female children and lepers, was a just one." Yet the old Sikh's prophecy has so far become true, that there is undoubted trouble as to what to do with the trilogy—*young widows, female children, and lepers, and trouble also with the cows*. What is to be done? Are we to retrace our steps? Are we to allow *suttee*, female infanticide, and the burying alive of lepers? Or, are we to go on, on our chosen path, remove every Hindoo barrier to the re-marriage of widows, abolish infant marriage, and try and ameliorate the leper's life as far as human means can do, and at the same time try

and stamp out the disease? We cannot go back. A very large proportion of even orthodox Hindoos would disapprove of a retrogressive movement, and the great and overwhelming majority of what I may call the heterodox Hindoo community would utterly condemn."

The Hindus cannot "go back" and would not if they could; they cannot remain where they are, for the world is moving, and for them to remain stationary while the world went on would be exactly equivalent to going backwards. Will they look their destiny square in the face and accept the inevitable? Mr. Cust's semi-humorous, semi-sad presentation of the situation contains, for those who can read between the lines, a very clear warning of the terrible times in store for Hindustan if its population continues to incontinently increase as it has done during the last hundred years. If it does so, five hundred millions of semi-starving natives of India will, a hundred years from now, be obliged to work from morning till night, and from birth till death, in the factories and mills of the capitalists; and they will be begging on their knees to be allowed the privilege, for that will be the only condition upon which they will be permitted by the monster competition to exist. Sir William Hunter says the same thing as Mr. Cust in words not less sad but more serious.

THE WORD "NATIVE."

The *Indian Mirror* has discovered that the term "native" is applied to the inhabitants of India as a term of reproach, or contempt, and proposes to taboo it. Why the people born in India of "Indian" races should be ashamed to be called "natives" of their own country is at first sight hard to understand. An American thinks it an honor to be called "a native," and looks with contempt on the foreign born population. An Australian gets quite angry if you apply the term to the "black fellows," who are called "Aborigines," for he glories in being called a "native" himself. Still the word is undoubtedly used sometimes as a term of contempt, and the fact seems to be that it contains two distinct meanings, almost sufficiently different to warrant one in speaking of "native" as a kind of "pun word." The French separate the honorable and dishonorable meanings and give each a word, "natif" and "naturel;" to call a person a "natif" is all right, but call him a "naturel" and he will flare up like the *Indian Mirror*.

Would it not be wiser to accept the word in its good sense? Why seek for offences? "Indian" in Western parlance generally means a Red Indian, that is, an American savage, unless qualified by the word "East," and "East Indian," here is used in another and limited sense. There are numerous instances in which a veritable term of reproach, a nick-name, has been accepted by those to whom it was applied, and in time has become a term of honor. It seems to depend somewhat on a clear conscience and a strong mind. If one is proud of his country he ought to enjoy being called a "native," and never think of any possible slight in the term.

FATAL JEWELS.

Accounts of how women and children are murdered for the sake of their jewelry are sadly common in India. People ignorant of the customs of the country are apt to cry out, "wretched vanity." It is not vanity that is the cause of the mischievous custom, although that sentiment has much to do with it as a determining or accelerating agent. The *Hindu* thus explains the matter:—

"The one thing for which the Hindu woman will sacrifice every comfort of hers and will even show disrespect to her husband, is jewels. The confused state of the country in former times discouraged no doubt the investment of savings in remunerative industries. But this circumstance must have discouraged rather than otherwise, the conversion of the savings into jewels. It no doubt encouraged the practice of hoarding, because personal ornaments betrayed the affluent condition of the family, and were sure to attract the cupidity of the ruler or the marauder. Under some of the Mahomedan kings every person tried to appear as poor as he could pretend to be; and neither good houses nor gaudy apparel were thought of. On the other hand, from the earliest times the Hindu women, like the women of most other countries, seem to have had great fondness for jewellery. In the Vedic

times too we learn of kings who made presents to *Rishis* (who, by-the-by, were family men in those days) of gold coins, which were worn round the neck as an ornament. The nobles imitated the king and the middle class men the nobles, thereby stimulating this natural liking for personal decoration. The joint family system too has encouraged this deplorable habit. It is notorious in Hindu families that the earning member has to feed a number of other members who, when the property is divided, come in for a share of his savings also. The jewels of women are exempted from this liability, and the wife, therefore, who is naturally jealous of her husband's earnings being given away for the benefit of strangers, induces him to convert into jewels as much money as can be saved. The husband and wife often collude and adopt this plan to deprive other members of the family of their undeserved share in what properly belongs to them alone."

The peculiar form of communism above mentioned, has many other social effects, which are much more far-reaching than superficial observers imagine.

THE HINDU THEOLOGICAL HIGH SCHOOL.

The Lecture Hall of the Hindu Theological High School presented quite a gala appearance on the evening of Thursday, the 29th August. A large number of the old students of Brahmarsi R. Sirasankara Pandiyaji, B. A., F. T. S., the President-Founder of the Theological Institution, assembled there to do honor to their old master by congratulating him on his successful efforts for the moral and spiritual regeneration of Hindu youths and by expressing their grateful acknowledgments to him for his useful lessons to them. Many new students of Mr. Pandiyaji and some of his colleagues and friends were also present. An address was read by Mr. Sampathu Chetty and a well-carved sandalwood office-box was presented to Mr. Pandiyaji on behalf of the students, as a token of their attachment to their former teacher. Mr. Pandiyaji then rose amidst vociferous cheers and thanked the old students for their grateful remembrance of him and exhorted them to follow steadfastly the path of rectitude and honesty. He then dwelt upon the mutual duties of masters and students and illustrated his remarks by suitable quotations from ancient Aryan writings. He called upon the students to have the courage of their convictions and to possess decision of character, as those two qualities alone would make them respected by the world at large and by the Anglo-Indians in particular. He said that he considered the past action of the Hindu students of the Christian College as a miracle of the nineteenth century, which resulted first in raising the standard of Pachaiyappa's College to the B. A. degree, secondly, in establishing the Hindu Theological High School and the Hindu Theological Girls' School, and lastly in showing to the Christian world that the Hindus loved their ancient religion more than their lives and that they, as a body, would not yield to the proselytising efforts of foreign missionaries. He alluded to the recent high-handed decision of the local Syndicate. He expressed his deep sympathy with the two Hindu students who had unfortunately suffered for their manly attitude in upholding their religious convictions. Mr. Pandiyaji regretted that he was not a rich man, for, if he had been he would have very joyfully placed such wherewithal into the hands of those two persecuted young men as would make them lead an independent life. But, still, he promised to do what he could on their behalf.—*Hindu*.

Mr. Pandiyaji has written to the papers lately to correct the impression that he has received 35,000 rupees in donations. That amount was promised, he says, but less than Rs. 5,000 actually paid, notwithstanding reminders. The Theosophical Society can sympathise with him. A certain Maharaja having donated Rs. 25,000 to it, and got credit all over the world for his liberality, is quite content now to keep the money in his own pocket.

THE DRAVIDIANS AND CASTE.

The Dravidian race can scarcely be said to have a natural status in the Indian caste system. Though the Brahmin immigrants into Southern India have been assigned the place of honor as the propagators of Aryan faith, there is a distinct religious system or organisation among the Dravidian community, especially among the Saivas of Southern India. Even apart from such organisation, it is certain that the fundamental ideas of the Hindu faith and of the Hindu social and moral code form in the Dravidian mind, among both

the Saivites and Vaishnavites, a living source of inspiration, so that among the Dravidian section of the Hindu community as much as among the small Brahmin community of Southern India the hold of Hinduism and its claims to support are as strong as ever and not easily to be shaken. There is a complete delusion in the minds of the Christian Missionaries of India and in the minds of the foreigners generally as regards the intellectual and spiritual condition of the various Indian castes. Because certain classes are recognised as superior, therefore they rush to the conclusion that those designated the lower must all of them be in a very low stage of intellectual and moral development. The real truth is that in each caste all forms and grades of development are represented; in each caste there are both great thinkers and philosophers as well as fetish-worshippers; besides there are representatives of all intermediate grades of thought; in each caste higher ideas and impulses slowly tend to filter down, and there is also the utmost diversity as regards impressibility to foreign ideals and faiths. So that it is a vain hope on the part of the Missionaries that they will be able gradually, by concentrating the attention on the so-called lower castes, to convert them all in course of time and leave the Brahmin alone and thereby reduce him to a surrender. He must have found already—and, if he has not, he will do well to turn his attention to it—that the greatest amount of spirituality as well as intellectual conviction and faith in the sufficiency of our ancient and noble religion are to be found *equally* in the higher minds of all Indian castes. Some of the greatest opponents of the Christian religion are to be found among the Dravidian castes of this Presidency. In truth, the Brahmin, true to his instincts, has been slow, very slow, indeed to take his share of the opposition to Christianity. It is our Dravidian countrymen that were early in the field and that are most jealous to-day in conducting the struggle.—*Hindu*.

VEDIC LEARNING.

A correspondent writes:—"Paribrajak Sreekrishna Prosonno, the Bengali preacher on Hindoo religion, is making an effort to revive Vedic learning at Benares. Sometime ago he founded a Vedic school there, in which pundits well-versed in the Vedas were appointed professors. The students will be taught strictly in accordance with the customs and usages of former times. They are to observe the rules of Brahmacharya, which is absolutely necessary for the Vedic students. Nothing can be more lamentable than the fact that ancient learning is passing away from the land; even in this sacred city, the seat of Oriental learning, the light of the Vedas is getting dimmer and dimmer day by day. Though there are many Maharashtras and some Hindustanee pundits well able to recite some portions of the scriptures, the number of pundits who can understand them is infinitesimal. Paribrajak Sreekrishna Prosonno, whose efforts to check the rapid decay of Hinduism have met with immense success, and whose thrilling lectures have produced wonderful effects on the educated and the uneducated people, is going to infuse more life into Hindu religion by the diffusion of the Vedic knowledge. He has hit upon the original method of raising subscriptions. Those that have any respect for the Shasters are to put in their cooking-room an earthen vessel dedicated to the goddess Annapurna, in which every day a handful of rice will be put. A trustworthy man will be appointed who will collect the rice and sell it in the bazaar, and send the price to the founder of the Veda Vidyalaya. Money collected by this process up to this time has sufficed to make small beginning. It is to be hoped that the Hindoo public will not be slow in according support to the institution."—*Madras Mail*.

Whether students "taught strictly in accordance with the customs and usages of former times" will or will not find themselves at a disadvantage in the struggle for existence when they have completed their studies, remains to be seen. But why sell the rice in the bazaar? Rice dedicated to such a pious purpose is no ordinary rice; and if the Roman Catholics had to manage the business, they would certainly not let it go at market rates. They would sprinkle it with holy water, and sell it at five times the price of unblessed rice. Everybody can understand that rice *plus* a blessing is worth more than rice

without a blessing, the difference being the value of the blessing. Again rice blessed by a Romish priest should not only be more nutritious and digestible than ordinary rice, (otherwise what is the use of the blessing?) but it should *cure disease*, which ought, certainly, to make it still more precious, and raise the price still higher.—*Verbum sap!*

THE DRINK DEMON.

The Rev. Thomas Evans of Mussoorie has been writing some home truths about the liquor trade in India to the English papers in his usual powerful style. He says amongst other things:—

"And what does the increase of excise revenue mean? Simply this—the increasing number of gallons of grog made and sold. For the revenue is derived from the Government distilleries thus: so much per gallon as till head duty and so much per gallon—according to sales—as license from the vendors. This amounts to about two rupees per gallon, so that every extra two rupees to the revenue means an extra gallon of grog to the people. Then, as to the outstills. The more rent the outstiller pays per month to Government for permission to make and sell all he can and what he likes, every extra rupee he gives in rent means so many extra gallons of liquor he is bound to distill and sell in order to recoup himself for the rent paid, and get his own profits as well. It is a total mistake to suppose (as Lord Cross seems to have supposed) that the rise in the revenue means a rise in the price of the drink, for it means nothing of the sort, but simply more drink made and sold.

"Ten years ago it was calculated that not above ten per cent. of the people of India drank spirits; now they are said to be over twenty per cent., and remember that the people of India drink to get drunk. This is the pleasure (?), and the only one, they seem to have in indulging in intoxicants, so that each one who drinks becomes a drunkard.

"This is poor prospect for a nation which, as a nation, was at one time a sober people. If the drunkard population will go on doubling in every ten years, India will soon be the most drunken nation on earth, and unless the people of England, through the House of Commons, will get the Indian Government to sever the vile and vicious connection of the excise and the State revenue, there is no hope of any radical check to the growing evil.

"Once administer the excise from moral and not from fiscal considerations, and the work of reform is both easy and sure. But as long as the revenue is the ruling power in the drink traffic, the evil is bound to progress more and more. This is the point which should be insisted upon as a *sine qua non* in our Indian excise administration.

"The sooner this is done the easier it will be to do it, for, once the excise revenue will have become a necessity to the income of the State, it will be found a serious difficulty and a financial danger to give it up. This fiscal difficulty is increasing year by year. The Indian Government is sinking deeper and deeper into debt, and the revenue from excise is going on increasing by about ten lakhs—£100,000—year by year, so that if things thus go on the Government will be absolutely unable to dispense with any of its excise revenue, just as it said that it could not afford to give up the opium revenue in spite of the fact that Indian opium killed thousands of Chinese annually.

"But behold what people call 'the irony of fate.' India has taught the Chinese to indulge in opium. The Chinamen now have learnt to cultivate the drug in their own country, and India is fast losing her rich opium revenue, so that she must do without her lucre from that poison, and she cannot help it. Is she now going to push the alcohol on her own subjects in India to make up in some measure for the loss in opium? It looks very like it. But this also is a crime that will some day rebound with fearful force against those who have been warned and have not heeded, because like the case of slavery in America, the question involves the loss of money."

"The irony of fate" looks uncommonly like what Theosophists would call the "working of Karma." The world has never listened to those who warned it of the inevitable consequences of its iniquity or its folly. We hope that brave Mr. Thomas Evans may find himself an exception to that rule.

TOTAL ABSTINENCE.

The following appeared in the *Hindu* of September 6th:—

AN APPEAL TO MY BRETHREN.

DEAR SIRS AND BRETHREN,—It is intended to form at Madras a "Total Abstinence Association," composed by members of all nationalities. I shall be obliged by your allowing me to put your name down as a member of the Association. A meeting of such as are willing to become members will soon be held when the Rules, &c., of the Association will be framed.

Kindly intimate to me your name and address.

R. RAGOONATH ROW.

AN ACTIVE SOCIETY.

Mr. T. A. Swaminatha Aiyar, F. T. S., Secretary of the Bellary Samarga Samaj, writes to the Editor that the Samaj is rapidly growing. He says:—

"Our Free Sanscrit School is thriving well. Examinations are held monthly, and the result of the last examination held on the 3rd August 1899, is very satisfactory. It well noted here that this school is the only one of its kind in the whole Bellary District, and it is a known fact that such an institution was a long-felt want here.

The Bhagavad Branch and the Sunday Moral School are also doing well.

The Executive Committee of the Samaj has lately resolved to arrange for a course of 24 lectures to be delivered in our Hall during the year."

COSTLY BRIDEGROOMS.

Old-fashioned Hindus sometimes express regret that the modern youth does not study for the love of learning, but because he wants to obtain a place under Government. There is another reason for desiring to take a degree which is expressed in the following letter to the *Statesman*:—

"Sir,—A new description of Kulinism has been prevalent in native society, with the spread of English education. It has its foundation in University degrees. Thus, at the time of marriage, the father of a bridegroom, whose son has passed the First Examination in Arts, demands more money from the bride's father than one whose son has only passed the Entrance Examination. In the like manner the Bachelor of Arts fetches a higher premium in the matrimonial market. The climax is reached when the bridegroom happens to be a Master of Arts. In that case the lucky father of the bridegroom demands a veritable pound of flesh from that of the bride. There are wailings and lamentations in a family when a daughter is born. Verily the times are out of joint. Is there no Moonshree Peary Lall amongst the Hindus of Lower Bengal to protest against these ruinous marriage expenses? Associations should be formed throughout the length and breadth of the land to arrest the progress of this growing evil. With a view to prevent early marriage, some time past an association was formed amongst the students, the members of which pledged themselves not to marry before they arrived at a certain age. Will such associations be formed amongst the graduates to raise their voice against this selfish greed for money? Here is a new field for action before a Reformer!"

A FAMOUS HINDU SHRINE AT MADRAS.

The little town of Tripati, in the District of North Arcot, promises to be the venue of a sensational criminal case. The shrine is one of the most famous in all Southern India. Pilgrims flock to it from all parts, coming hither after visiting the shrines of Vithoba at Pandharpore and Jagannath at Orissa. Some may be seen prone on the ground, measuring every inch of the way with their bodies, and only rising up for rest or food. Families come swarming in carts down the picturesque road that runs through Kalastri, south of the Nellore Hills, and as the bandies toil slowly along the men and women shout "Govinda! Ho Govinda!" in honor of the god whom they are about to worship. But now-a-days the majority of the pilgrims travel by rail. The Madras Railway sets them down six miles from the village itself, to which a good road runs through waste land, which during the famine was the scene of more than one mail robbery.

The situation of Tripati itself, at the foot of the Cuddapah Hills, where the red Saudars wood grows, is sufficiently picturesque. There is some very good brass work, inlaid with copper and silver, to be got at a village hard by, near where the relief camp stood. Tripati itself, it must be noted, is not the Holy of holies: it is merely the outer door of the sanctuary. There is filth and sinning enough in the little town, especially in the mantapams and rest resort frequented by the pilgrims. The shrine is situated on the top of an adjacent hill, and is three miles by the ghat road from Tripati town. At the foot of the hill is a sacred pool in which the pilgrims wash, and after washing their heads are shorn, male and female heads alike. Formerly the road was a mass of tolls all the way up, each with some different pretext for looting the mild Hindu: they were farmed out by the temple, but have now been abolished. Half-way up is a small mantapam, in which are generally to be seen one or two *yogis* naked and ash-besmeared, loud voiced shameless mendicants. There is another road which starts from the Chandragiri side; and near the top is one of those large hollow stones which serve the purpose of gigantic gongs. There is another on the level ground below, nearer the old palace where the treaty making over Madras to the English was signed.

On the top of Tripati Hill, there is ground comparatively level. The temple stands girt about with a high wall, four-square, running round a large compound. Adjoining the temple is a large sacred pool. A road flagged with huge stones, runs round the temple and pool and fringing the road on the outside are mantapams with overhanging cornices, large, dark, shadowy stone rest houses supported on hundreds of carved pillars, and other smaller buildings. At the great festivals, the God himself is brought out and placed in the huge wooden car, a structure resembling a small temple on wheels. Two priests stand behind him to fan his divinity. The car is dragged round the quadrangular road. Formerly the pilgrims themselves used to pull, tugging at small cables and working a gigantic lever from behind. When the car once started pullers in front could keep it going until it stuck, and then the big levers were placed underneath the wheels, and the whole structure titled bodily forward. It is a very weary business getting the god round the four sides of that quadrangle, and the pilgrims will have none of it, so that in these latter days, the job is let out to a contractor. It is not unattended with danger. For a long time the sacred hill was not profaned by a European foot. There were occasional dark tales and rumours of crime; but it was not until recent years, when a religious ascetic had run amuck, and committed several murders that it was brought under European control. Even now the only officers who ascend the hill are, as a rule, the District Magistrate and the Superintendent of Police; and they have been in the habit of communicating first of all with the temple Mohunt, and of avoiding all sacred days. When a festival occurs the Native Magistrate from Tripati is present, but no European. There is no doubt that, like the shrines at Puri and at Pandharpore, that at Tripati is not of Brahminic origin. It has, of course, been annexed by the Brahmins; but its origin is lost in antiquity. But whether the shrine is of Dravidian or of aboriginal original, it is now reckoned to be one of the holiest in India.—*Pioneer*.

PRIZE RING PIETY.

John L. Sullivan's victory over Jake Kilrain has been attributed to the influence of holy water. One of his backers, it is said, before leaving home for the scene of the prize-fight, took the precaution to supply himself with a small vial of Knock holy water to throw on Sullivan as he stepped to the scratch. This he did without attracting the attention of Jake's backers, but at the imminent peril of his life from Sullivan's seconds, who feared that he was dosing their man. He explained to one of them, Murphy by name, the character of the water, and from that time on confidence reigned supreme in the Sullivan corner. After the fight, Sullivan said to his friend: "Tom, the holy water and my old mother's blessing were too much for Jake and his crowd."—*Morning Post*.

A great deal of nonsense is talked and written about the "brutality" of prize-fighting, by people who have nothing to say against the brutality of

war, compared with whose horrors the spectacle of two men pounding each other with their fists for half an hour is innocent child's play. Still the practice of prize-fighting is hardly conducive to spiritual development, if the above somewhat comical use of "holy water" may be taken as reflecting the religious sentiments of the prize ring. What would be the effect of importing a million pairs of boxing gloves and teaching the young Hindu the "manly act" of boxing? We wonder!

A SENSIBLE "COMMUNICATION."

The following is one of those communications that appear to come from the borderland between Spiritualism and Theosophy. It appeared first in the *Banner of Light* of January 5th, and was given to Mr. Allen Thorndyke Rice, coming ostensibly from his father "through the vocal organs of his wife."

"Let me advise you, my son, when you want wisdom on any important matter, to apply to the great Fount of Wisdom and leave him to send it by whomsoever he will. You have been accustomed to call upon me, and by so doing you establish a mental rapport with me which shuts out others. Now, there are hosts in this sphere who are vastly wiser than I am, in comparison with whom I am but a child in attainments. It is better not to call upon persons, but to open your mind in pure aspiration to the infinite, and the answer will be sent through the channel best adapted to minister to you."

NEW "THOUGHT READER."

A Russian thought-reader, Gaspodin Onofroff, is astonishing the Londoners who witness his performances; they are much more remarkable than anything of the kind yet seen by them. He also demonstrates an extraordinary will-power, by means of which he causes the individuals he operates upon to do most remarkable and quite unconventional things. The scientific ones pause bewildered before his incomprehensible powers, which open up new fields for their speculation.—*Amrita Bazar Patrika*.

"Speculation" is a good word!

A BOMBAY WITCH STORY.

"A curious case was lately tried by Mr. Hamilton, and the *Bombay Gazette* gives the facts. A respectable lady of the Dasa Oswal caste fell sick and gradually declined. In a short time it began to be rumoured that she was seized by an evil spirit, and her affectionate and dutiful husband cast about for the means of exorcising the unwelcome guest. He appears to have found what he wanted in an old Brahman. After the usual delay, the scene was arranged, and the caste invited to witness the expulsion of the troubled spirit. In a low dark room, and in the stillness of night, the company assembled to the number of two hundred men and women of the first families of the Dasa Oswal caste. On a low stool covered with cloth were laid flowers, wheat, and rice. A cracked coconut was there in its shell, and near by were burning coals from which the smoke of incense curled, while the dim light of a small oil lamp made the darkness visible. The sick woman lay in the doorway of her room, and an old hag, introduced as a part of the stage properties, sat shivering under the clothes heaped on her. In due time, and in response to the invocations of the Brahman, the clang of the cymbals, and in the thickening smoke, her shivering became intense as she cried with a loud voice "I am the Devil." And in answer to questions, gave the thrilling information that Ratanbai, the sick woman, was bewitched. Ratanbai was brought in and the Brahman, waving his sacred and dirty cloth over the head of the foul fiend, bade her be silent and begone, and the old hag shuffled herself under her coverings and was heard of no more. The attention of the company was now directed to the sick Ratanbai. The Brahman, passing before her, suddenly stopped, and threw her a flower. Ratanbai gradually drew herself up, and with her long, loose hair hanging about her and shivering violently, explained that she was Bhamalbai, a lady of the same caste, and not supposed to be particularly friendly to her. After many questions the restless spirit confess-

ed that she troubled Ratanbai because she had promised to give her mangoes to eat and had not done so. The mother of Ratanbai then earnestly entreated the spirit to come and eat her mangoes, and kindly explained to the company that she knew the lady and where to find her. Ratanbai growing exhausted, now fell back in a faint, but the company demanded another manifestation of the spirit, and instigated the Brahman to rouse her and to go on with his work. The fainting woman was made to sit up, the gods were invoked. 'Bubble-Bubble, toil and trouble.' The flower was thrown. Again the fit and again the shakes, and Ratanbai now explained that she was Sundarbai, another respectable and popular woman of the same caste. This time she would answer to none but her husband, and to him she explained that when he was manager of a marriage feast, he had put food before everybody except the jealous Sundarbai. She had not fed on the boiled milk and the wedding cake, and she had seized Ratanbai to avenge the slight. The sorrowful husband begged forgiveness; it was an oversight for which he had already apologised, and anxiously asked what amends he could make, and what would induce the spirit to cease from troubling and to leave his wife at rest. But the spirit was not to be appeased; she demanded a dress, and when that was promised, refused it, and wanted nothing, the natural state of spirits. Then with a moan she said 'I am going.' And she went. The Magistrate, who was curious to know something about this belief, inquired of a witness, and, his answers were 'A witch is a ghost—and a ghost is the spirit of a dead person. Sundarbai is alive, and therefore she can't be a witch. Women, however, believe that a witch might be a living person, but we don't; many women were present at the ceremony.' These beliefs, it is evident, are shared by men who are shrewd and otherwise sensible."—*Statesman*.

"These beliefs" are simply popular explanations of certain facts in nature which are now being investigated by educated and even scientific men in Europe and America, and have been known and understood by Occultists in all ages, but whose very existence is blindly denied "by men who are shrewd (in their own estimation) and otherwise sensible."

EDISON'S QUEER POWER.

Mr. Edison, the great inventor, was interviewed lately in Paris. He is reported to have said that he is possessed of a faculty which is a close approach to a "psychic power." Listen:—

"You know," said he, "I have a big bump of locality. Yesterday evening, soon after my arrival, a friend took me out for a drive, and offered to bet that he would get me all turned around before we got home. He said Paris was worse than Boston. I told him to go ahead. After riding for an hour he told me to guess what part of the city we were in. I shut my eyes a minute to look at the map, and then said we must be within a hundred yards of the Place Vendome. I was right. Then I took a sheet of paper and drew a plan of our drive, which my friend admitted to be exact. It was easy enough to do, for I had the whole thing here," and he tapped his white forehead, with its overhanging masses of grey hair.

"You spoke of shutting your eyes and looking at the map; what map do you mean?"

"Why, the map of Paris. I can carry the plan of any city in my head by taking a good look at it. It is the same way with machinery. If I have seen some new machine and want to remember it, I have only to shut my eyes, and there the whole thing is working away as large as life. Great sohome, isn't it? I don't remember faces, though, as easily, or perhaps I don't take as much pains with them."

Edison's opinion of "savants" is not very high:—

"I don't pose as a savant. Men of that sort are a great success at explaining in learned language what other men have done, but it is the simple fact that all their formulated knowledge put together, has never given the world more than two or three inventions of any value. Then about inventions in general. I'll give you my idea. It is easy enough to invent wonderful things and set newspapers talking, but the trouble comes when you try to perfect inventions, so as to give them a commercial value. That's the only sort of invention I go in for."

It is curious that Mr. Keely, of Keely Motor fame, like Edison, is constantly occupied in trying to reduce his inventions to practical commercial form. Both of these men of true genius are said to be indifferent to money personally. Edison however is very rich, and Keely very poor.

ANOTHER REINCARNATION OF JESUS.

Our readers will be interested to hear of an American Christ. He has begun work in the modern Canaan—the United States. His advent has produced a wonderful commotion in the southern parts of Liberty Country, Mo. He is a white man between 30 and 35 years of age, a little above average height and of spare build. Christopher Orr is the name of his fleshy body, and Jesus Christ, he says, of his spiritual body. The colored people there have abandoned their patches, have turned their cattle in on their crops, are deserting the sawmills and plantations and are flocking round the pseudo-Christ who is preaching to them daily. In obedience to the commands of this Yankee saviour, wives have separated from their husbands, children have left their parents and, in many instances, whole families have deserted their homes to follow him. He tells them that he will lead them soon northwards to the Promised Land, and they must in the meantime prepare themselves by prayer and fasting for the march. He, like every great man, is being persecuted by unbelievers. He was arrested as a vagrant, but produced money and was released. His believers who followed him to the trial place for 12 miles on foot in a scorching sun would have torn the arresting officers to pieces, but Orr pacified them. He was charged soon afterwards with being a lunatic. On the day set for examination our Christ appeared with a following of 800 men and women. Searching questions were put to him and he displayed wonderful knowledge of the Bible. He was asked to show the nailprints in his hands and convince the Jury that he was the Christ who was crucified. 'This is the natural body,' said Orr, 'corruptible, perishable. It is not the body which was fastened to the cross on Calvary. The spirit which is in me is the same spirit that was in the body that was hung beside Barabas.' The authorities don't know what to do with him. The regular Padres are at their wit's end. Meanwhile he goes on preaching, and fanaticism is spreading with greater rapidity than at any previous time. The success of this modern prophet in the most wide-awake and go-ahead country in the world is significant. There is no limit to the humbug-swallowing capacity of man. In this Guru-ridden country such instances are quite common.—*Lahore Tribune.*

PLEASE REMARK.

All Fellows of the Society, American, British and European, as well as Indian, are very urgently requested to send their names and addresses, distinctly written, to the Recording Secretary; and ladies are requested to intimate whether they should be addressed as Miss or Mrs. It is very little trouble to do this, and the expense is only that of a postal card. The reason of this request is that the Recording Secretary wishes to revise the official list of the Fellows, as he finds that in many instances the old addresses are incorrect, since pamphlets, &c., sent to Fellows are frequently returned by the Post Office. Fellows are requested to attend to this matter personally, and not to leave it to the overworked officers in the branches to supply the information.

A CORRECTION.

In a paragraph on Marriage Reform in our September issue, it was stated by mistake that the lady whose marriage was noticed was the daughter of Mr. Chandosing, the well known blind pleader of Hissor. Mr. Chandosing writes to say that it was not his daughter but himself who was married on the happy occasion, to the daughter of Bhai Uttansing, a clerk in the Financial Commissioner's department at Lahore. We regret the mistake, and congratulate Mr. Chandosing, wishing him a long and happy wedded life.

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THE PRESIDENT IN GREAT BRITAIN.

It is really surprising to see how vivid an interest there is in Theosophy throughout the United Kingdom. The Hodgson Report, so far from crushing the movement, seems to have only stimulated public curiosity. On the evening of 17th September Col. Olcott lectured on "The Theosophical Society and its Work" in South Place Institute, Finsbury, Moncure F. Conway's old preaching place. The house was crowded and the quality of the audience may be inferred from the *Pall Mall Gazette's* report, as follows:—

"It is no unusual thing to see an array of thoughtful faces at South-place Chapel, yet it may be questioned whether the walls of that simple, unpretending building have hitherto looked down upon an assemblage bespeaking more respect, by reason of its high mental capacity and ability, than that which occupied the chapel's sitting and standing room last night. The occasion was Colonel Olcott's theosophical lecture, Mrs. Besant presiding. There were present bronzed Anglo-Indians, Easterns in fez and goggles, medical, theological and science students and teachers, representative South-place people, agnostics, freethinkers and spiritualists—how many different "ists" were really in evidence it is scarcely possible to set down. To this heterogeneous gathering Mrs. Besant introduced the lecturer. Colonel Olcott is—as already mentioned in your columns—a man of striking and commanding personality. His hair is silvery, his flowing beard white and soft, his forehead massive, and his whole aspect venerable. He neither makes any pretension to eloquence nor strives after effect. He says what he has to say in the plainest possible way. His manner is certainly sincere and his method convincing. Beginning last night with the formation of the Theosophical Society at New York in 1875, he brought its history step by step up to date. Theosophy aimed at uniting in the bonds of closest brotherhood men of every shade of opinion and belief. Buddhists, Brahmins, spiritualists, clergymen of the Established Church, all sects and all creeds—except the narrow-minded, orthodox people whom Theosophy always repelled—might become Associates. It had for its purpose the elimination of such truths from the intricate paths of science, past and present, as might be best fitted to advance the highest interests of the whole human race. Its attitude to the religions of the world was neutral but sympathetic. Its members, who numbered several thousands, and might now be found in nearly all parts of the habitable globe, were the friends of all scientific research, and brothers of humanity. The society was supported wholly by voluntary contributions, had no salaried officials, and was not in the remotest sense a theological association. Theosophists believed that the essence of religion and the essence of science were one and the same thing, and that the spirit of every religion was identical—there being but one absolute Truth. Colonel Olcott concluded his lecture by stating that he hoped at an early date to issue in cheap book form some excerpts from the works of the best Oriental masters, which would have a decidedly practical bearing on the family and commercial life of today."

There are in London, among a host of ways of making a living, offices called "Newspaper Cutting Agencies," which supply subscribers with cuttings upon any desired subject from the newspapers of Great Britain and the Colonies. From such an agency we have received already nearly one hundred excerpts from British journals which speak about Col. Olcott's opening lecture and theosophy in general. The prevailing tone is one of chaff or bitterness, though there are instances of sober interest in and respect for the themes we preach. What is conspicuously shown is the existence of

popular interest in us and our doings and sayings. Another striking proof is, that at one and the same time Madame Blavatsky was writing an article on Theosophy bespoken by the *North American Review*, the leading review of the United States, and Colonel Olcott, one on the "Genesis of Theosophy," for the (Conservative) *National Review*, of London. The latter article in reply to one on the same subject by Mr. Legge in the same periodical. On the 29th September Col. Olcott was to lecture before the Hatcham Liberal Club (London), and on the 30th start for Wales, in which country he is booked for lectures at Tenby and Merthyr Tydfil. He is to address the public at Liverpool, Birmingham and other English firms, and on the 12th to cross over to Ireland, where he is engaged for Dublin, Belfast, Cork and Limerick. What a contrast. Buddhist and Shinto Japan in the first, Buddhist Ceylon in the second, and Roman Catholic and Protestant Ireland, Wales and England in the last, quarter of one and the same year! Soon after his arrival in London the Editor of the *Pall Mall Gazette* "interviewed" him, and now we have a surprisingly unbiassed report of an editorial interview in a Church of England paper, the *Kensington Churchman*. Such fair-mindedness is as pleasing as unexpected from that quarter. The article is as follows:—

KENSINGTON CHURCHMAN THEOSOPHY.

(An Interview).

Everybody who reads has heard of Theosophy, but very few know anything about it, or what it means. For the purpose of being enlightened we recently paid a visit to Colonel Olcott, who, with Madame Blavatsky, is staying in Kensington. We were shown into a room which possessed nothing of a mystic character, but which was, in fact, altogether ordinary. Several small tables, and a couple of writing desks, with chairs and book shelves, formed the chief items of furniture. Papers were strewn pretty profusely everywhere. On one table was a file, on another a pile of books, while on another, covered up, was what appeared, from the shape of the cover, to be a phonograph. We were offered a chair, which was evidently made for comfort, and on the wall over our head was hung a painting in several divisions, something like a triptych, in which the central object was the adoration of the infant Christ. Col. Olcott, a man above middle age, with a rather intellectual countenance and long white beard, was correcting some manuscripts as we entered and made known the reason of our visit. He was very ready to give us any information, and we noticed that he was not above the use of the "fragrant weed," while listening to the queries we addressed to him.

Our first desire was to have some definition of Theosophy, which we were told is the science of Divine things, but not in connection with a personal or a particular God. It deals with all knowledge which pertains to the spiritual side of nature, including the higher self in man. The individual is the *ego*; personality is the clothing which the individual uses in his earth life.

"Is not that individual what we imply by the word soul?" we asked.

"No. There is much confusion on this point. St. Paul speaks of man as a trinity. He speaks in one place of the rendering of the soul and the body. The body is that which the individual wears in this world. The soul is a more sublimated form of the bodily entity. As the spirit is infinite, eternal, it has no finite form, the soul is the vehicle which it wears in the spiritual world. Wherever man exists he must occupy a body of some kind."

"Then you must have a creed if you hold this."

"No. The society, as such, has no creed, the members may hold creeds, but the society, as a whole, has none. To give you a parallel, there is the Asiatic Society. The members of it hold different views of the origin of our race. Some claim a Scandinavian origin and some an Asiatic one, but no one holds the Society responsible for the views of the President, or of individual members. Now, I am a Buddhist, because I am better satisfied in Buddhism than any other religion, but it does not satisfy other members. We are perfectly free to hold what views we please as individuals."

"Then the members may not agree in their views respecting the next world?"

"No; we have Christians, Hindoos, and Buddhists among our members. We have those who believe in a next world in the Biblical sense, and we have those who believe in a new birth into this world."

"But all the members do believe in a next world?"

"Oh, no! There are materialists among us, who are attracted by our desire to bring about an universal brotherhood of man, and our attempt to find a basis on which men of every religion can meet."

We then asked about the "tea-cup trick," which has been mentioned in connection with Madame Blavatsky. Colonel Olcott said—

"That is nothing which need be brought up now; that is years old."

"Yes," we said, "but that had something to do with the Society."

"Madame Blavatsky when in Asia performed some feats of Oriental magic with which she was acquainted, and the phenomena were said to be only tricks—did they not attack Jesus in the same way?—but that was a matter personal to herself, and has no connection with the Society."

"How are these phenomena brought about?"

"By a knowledge of the laws of nature, and the utilisation of them, which is done by the trained physical powers which are latent in all of us. The *Yogi*, by his power of using the laws of nature, can disintegrate a leaf in a distant place and put it in front of you. Your chemist can conduct his destructive analysis, and give you the component parts of that leaf in so many saucers and bottles, but the *Yogi* can do more. He cannot take those parts and recombine them, but he can cause a leaf to disintegrate, and recombine at any place he may choose. And that is only a step farther than your scientists can go in the matter of water. They apply heat and turn it into steam, then into an invisible vapour, and finally, into its component parts. They withdraw heat, the parts recombine, cool down to dew point and even eventually, to a frozen mass. In this instance they employed the mechanical power of heat. Now let us imagine a power more potent than brute heat; the *Yogi* knows of this power, and uses it, so that the phenomenon of cohesion is overcome in one place and reasserted in another. We suppose that throughout the cosmos there is this divine power, which may be employed either in a centrifugal or a centripetal manner by those who have acquired the necessary knowledge."

"Then you do not acknowledge miracles?"

"No. This does not involve miracle, it is merely a knowledge of natural laws."

"Do all the members of the society believe in these phenomena?"

"No. Because they have not, many of them, the opportunity of verifying them. They may see the scientific reasonableness of them, but yet not have the means to verify them for themselves."

"Madame Blavatsky can do other things besides the one I have mentioned, I suppose?"

"I have seen her do many things. But the society does not stand or fall by anything which Madame Blavatsky may do, or anyone else. Its philosophy is the result of philosophical researches in other times, which has been handed down to us from them. This philosophy is found in all times, and all religions are but variations of it."

"But concerning the next world; what becomes of us when this body is cast off?"

"The Society simply tries to find out what it can, without interfering with the opinions of any of its members, whose views depend upon their religious training. If you ask me what are my views, they are those of the Esoteric Buddhist. I am not orthodox; I am too much of an eclectic for that. In Christianity you have the doctrine of a new birth. With us the doctrine of *Karma*, the literal translation of which word is 'doing, action,' tells us of the responsibility of each individual for his own condition of weal or woe. It teaches that a man's re-birth into the world is the result of his own clinging to earth, and earthly pleasures and passions, and his blindness to the superiority of the spiritual state, the *summum bonum* of which is the separation of the entity from the entanglement of matter, and the resumption of its primitive state of purity, wisdom and power. This is a highly moral creed, as it makes a man believe that he will himself have to suffer in a subsequent earth life for every evil thing he does, or *vice versa*."

"What is the cause of the attraction which the Society has for so many men and women of keen intellect?"

"People who have cultivated a high moral condition turn with aversion from a doctrine of annihilation, so that the great popularity of the society marks a rebound against the iconoclasm of the Freethinker. The instinct of a higher development is towards spirituality. Its ideal is a spiritual one, and not a physical one. It marks a very low stage in humanity when it regards brute strength as the measure of kingship. The secularists, or those who believe only in this world's existence, have had a tendency to undermine the faith of this generation, and to destroy the hierarchical power of the Church. Now Theosophy comes in, and says this life is a reality, but the future one is one also. We take our stand on scientific grounds, and by scientific means show the untenableness of the secularist position. We do not compete with any real discoveries in science, as they all tend to show the intimate relations between science and religion, and the kinship of all the various cults. People have been drawn to us, and the Society has thus grown rapidly. During the

present year seventeen new branches have been formed in various parts of the world—in America, Ceylon, India, Japan, and a couple in England.”

“How is this done?”

“Without any propaganda on our part. Simply by people reading our works.”

“How was Mrs. Besant converted, and whom by?”

“By no one. She read Madame Blavatsky’s ‘Secret Doctrine,’ in which her objections to a futuro life were proved to be groundless. She then came here and joined our Society.”

“Have you any publications of the Society?”

“Madame Blavatsky and Mrs. Besant edit ‘Lucifer.’ The Society’s organ is ‘The Theosophist,’ which I edit, and we have ‘The Path,’ edited by Mr. W. Q. Judge, and other papers in Paris, New Zealand, Germany, &c. Every year, too, we issue from thirty to forty new works.”

“Do you publish any works of merit by your members?”

“Only so far as the funds of the Society allow, but it is miserably poor. We give our support to volumes published sometimes at the members’ own expense. But the individual is responsible for his own work, we simply say the book is a good one to read.”

“Why did the Government dog you so much in India?”

“Simply because Madame Blavatsky was a Russian, and the police were told off to watch us, as they do all Russians, from fear of a Russian attempt to stir up trouble.”

“Would ‘Humanitarian’ do as the name of your Society’s object?”

“No. Because that would include Socialism, &c. We do not want to drag in all sorts of side issues. Mrs. Besant has her match girls and other good works, but that is her individual work, and is not done by her as a Theosophist.”

After a few other questions of more or less importance to ourselves, but not particularly interesting to our readers, we rose and took our leave, thinking that after all we had not wasted any time as a result of our interview with a Theosophist.”

After all, the Church of England clergy are far more liberal-minded than the dissenters. Our scurrilous calumniators have ever been of the latter sects. This makes all the more surprising the fact that among the notices of Col. Olcott’s first London lecture, was one of a column in length in the *Baptist*, which contained not one word of abuse.

ORDER BY THE PRESIDENT.

I. The desire to amend certain portions of the Rules of the Theosophical Society, adopted in the Convention which met at Adyar in December, 1888, having been notified to me officially by the representatives of three Sections, I hereby, and in accordance with Paragraph II of Section E, summon a Special Session of the General Council to meet at Adyar on the 27th of May, 1890, at noon, to consider and vote upon such amendments as may be offered.

II. The Councils of organized Sections shall select one or more Delegates or Proxies to represent them in the Special Session aforesaid.

III. For this reason and because of my necessary absence in Europe upon official business, the Convention will not meet this year as usual. But permission is hereby given to the President’s Commissioners to invite all Fellows and Officers of the Society to meet socially at the Head-quarters on the 27th of December, for mutual conference, and to listen to lectures upon theosophical topics, if, upon inquiry, they find that such a social gathering would be desired by a reasonable number of Fellows and Branches.* Sections and Branches will be expected to make the usual annual returns not later than December 1st, so that they may be included in the President’s Annual Address and Report.

IV. The Councils of Sections and Fellows generally are earnestly requested to draw up and notify to the President at Adyar, not later than the 1st of February, whatever changes they recommend to be made in the latest revised code of Rules, so that he may intimate the same to all other Sections in ample time for them to instruct their representatives in the Special Session herein provided for.

* The meeting of Fellows at Christmas at Bombay, at the call of the four Indian General Secretaries, would seem to make any gathering at the same time at Head-quarters impossible.—Ed.

V. The British Sections having misapprehended the intended effect of the new Rules upon the autonomous powers conceded to it in the Constitution granted by me in the month of November last, I hereby declare that the said Section is authorized, pending the final decision of the General Council in the Special Session above summoned, to collect the moneys and apply the other provisions of its Constitution as adopted and by me officially ratified.

VI. Should it hereafter appear that another date than the one I have designated would be more convenient for the Indian and Ceylon Sections, the President’s Commissioners are hereby instructed to announce the change in the *Theosophist* and specially notify the General Secretaries of Sections at least three months in advance.

VII. The President’s Commissioners will furnish copies of the present Order to all whom it may officially concern. Copies have already been sent to the General Secretaries of the British and American Sections.

H. S. OLCOTT,
President, Theosophical Society.

LONDON, 27th September, 1889.

THE BOMBAY CONFERENCE.

It is an excellent sign of reawakened energy that the four Indian General Secretaries have so unanimously and warmly taken up the idea of a Convention of Theosophists at Bombay next Christmas, when so many of our Fellows will be in that city for other reasons.

There seems to be very little chance of Colonel Olcott’s return in time to be present at the meeting, as he has engagements to lecture in the United Kingdom which will fully occupy him till the end of the year. Although there will be very few if any Fellows present who will not regret the President’s absence, it is certain that on the other hand the fact of his not being there to advise and suggest will tend to bring out the qualities of self-reliance and self-guidance on the part of those present, which it is the President’s earnest desire to see more awakened and which the Fellows themselves are anxious to develop.

The programme of the Convention or Conference has not yet been finally arranged, but will be ready for publication in the next *Theosophist*. In the meantime the General Secretaries will be glad to receive any suggestion from Fellows as to the meeting generally.

The credit of starting the idea of this meeting belongs to the Bombay Branch, which laid the matter before the Sections, very wisely opining that the best way to bring it about was by the concerted action of the Sections through their respective General Secretaries.

THE PERMANENT FUND.

(Communicated).

The President of the Theosophical Society has pleasure in acknowledging on behalf of the Treasurer the donation of the sum of Rs. 10,000 in Government Promissory Notes, to the Permanent Fund, by an old friend of Col. Olcott’s, who desires to be known in this connection only as “Adumbara.” The gift is made with the reservation that Col. Olcott shall be free to withdraw it and appropriate the money to any other Society he chooses if, by any extraordinary chance now unforeseen, he should feel himself obliged to leave the Theosophical Society. The gentleman’s faith is, in a word, implicit in Col. Olcott’s management. He need not worry himself about his (Col. Olcott’s) leaving the Society; he will never desert his post. The sum above named has been actually handed in by the donor; which is more than can be said about the Maharajah of Durbungha’s promise of Rs. 25,000.

REPORT OF THE RECORDING SECRETARY.

For October 1889.

Received to the extent of £15-4-6 in way of donation, diploma and charter fees from America, United Kingdom, and the Continent.

Issued a Charter for a Branch Theosophical Society in Ranchi, and also many diplomas to new candidates.

From letters, &c., received, a growing interest in the Theosophical Society is evinced. Orders for books and magazines are the encouraging signs which show a progressing tendency towards the study of the Theosophical Literature.

Papers and applications relating to the formation of nine new Branches in the Island of Ceylon have been received, though some details are still wanting. Requested the General Secretary of the Ceylon Section to issue necessary Diplomas and Charters for them, and report the date of their issue for registry in the books kept at the Head-quarters for that purpose.

Several interesting letters were received, of which one is from Manila, Philippine Islands, showing how the Theosophical movement is spreading like leaven even in the remotest corners of the globe. Theosophical books are earnestly sought for, and the formation of several new branches is under proposal.

A special tour has been undertaken by Mr. Charles F. Powell, F. T. S., in the Island of Ceylon, and letters received from him show clearly that the Tamulians and Sinhalese of that country take interest in our movement and new branches are now being formed by Mr. Powell as he goes along. If there were more men like Mr. C. F. Powell to visit branches and give plain instructions, the world would become wiser and better in a generation or two.

T. VIJIA RAGHAVA CHARLU,

Rec. Secretary.

MR. CHAS. F. POWELL.

Mr. Powell continues to do good work in Ceylon. He has started in a two months' tour to the south of the Island; after which he will probably come back to Adyar, as he will then have completed the work which the President put into his hands before he left for Europe. Travelling from place to place, and being all the time under heavy fire of questions and interviews, and himself engaged in banging away with his own guns, he does not send very full information to his friends of his doings. From private letters he does not seem to think that true Theosophy has made or is making at present much progress among the Buddhists of Ceylon,—the whole or nearly the whole efforts of the Fellows there being directed to the revival and propagation of ceremonial Buddhism of a very exoteric character. This is exactly what has been reported more than once before. An explanation from Mr. Leadbeater, the General Secretary of the Ceylon Section, would be in order, and the *Theosophist* will gladly insert it.

The following is from the Buddhist.

Mr. Powell writes to us as follows:—

On Monday an address was delivered at Panaduré, after which, with the invaluable assistance of some earnest friends of our cause, the Branch was once more placed on a working basis.

On Tuesday we went to Kalutara. The only hope for this place is in the Young Men's Buddhist Association, which is composed of good materials and is anxious to do some useful work. The other association, *Gnanodaya Samagama*, is name alone—"vox et preterea nihil." With men of ample means in it, the school started by them has been permitted to go to ruin, whilst their money has been expended on a temple, the place already having more than would be sufficient for Colombo. Four addresses were delivered here.

On Saturday evening we went to Beruwala. Here we found a little girls' school started and taught by Mrs. Joselina Sophia Fernando, who deserves more credit than the high-titled Kalutara Association will ever gain unless they greatly change their course. On Sunday afternoon an address was delivered to a large gathering, and some kind friend called for a contribution to help to defray our travelling expenses. The appeal was liberally responded to. We then drove to Bentota, and in the evening addressed the Branch on Society work.

On Monday morning a public address was delivered, and in the afternoon a short tour laid out by the Bentota Branch is before us.

A letter from Trincomalee informs me that the missionary in charge of the Wesleyan school at the place has been caning Hindu boys for refusing to learn the Christian Catechism. Most of the parents of pupils attending this school have taken their children away. Quite right, let all do so at once, so that this school shall lose its grant. I here beg of the Tamil community to express their disapprobation of this brutal act by laying the matter before the Director of Public Instruction and by helping their brothers in Trincomalee to get a good teacher and establish a school of their own. To the Trincomalee people I would say let each one give a handful of rice daily for this cause and they will succeed in having a school of their own. To the Buddhists of that place I say, help our brothers to withstand the common enemy.

MRS. ILANGAKOON'S DEATH.

I have had to bear from time to time the loss of some dear and devoted colleagues in our Society since 1879, but never one I have regretted more than Mrs. Cecilia Dias-Ilangakoon, F. T. S., of Matara, Ceylon. A loving heart, a nature full of tenderest compassion for the ignorant and the suffering, a Buddhist, whose whole life had reflected the Buddhistic virtues, a member of our Society, who has ever felt the deepest interest in its welfare, a friend who loved me like a sister—why should I not grieve for her departure at this early period of our activity, when we most need friends and helpers! Only a few weeks ago, I was a guest in her house, and received from her hands the collection of Pali Scriptures, which she had been having prepared as a gift to the Adyar Library during the previous two or three years. I am glad I obeyed the premonitory impulse to postpone my sailings from Colombo until I could go to Matara and see her once more. I felt it would be for the last time, and so it has proved. The little I can now do for her is to place in the Library a brass plate to her memory, so that her name may be remembered while the Library itself lasts. This I shall do.

H. S. OLCOTT.

NEW BRANCH IN AMERICA.

Secretary, Theosophical Society.

DEAR SIR AND BROTHER,—On August 21st, 1889, a Charter was issued to the new "Gautama Lodge Theosophical Society," San Diego, California.

Yours fraternally,

WILLIAM Q. JUDGE.

NEW YORK, 28th August.

ANOTHER NEW BRANCH.

KANSAS CITY, MO.—A New Branch of the Theosophical Society has been formed in this City under Charter just issued with the name of THE KANSAS CITY THEOSOPHICAL SOCIETY.

Kansas City is a very busy and growing town and the prospects are good for the Branch.

WILLIAM Q. JUDGE,

General Secretary.

September 30, 1889.

NEW ZEALAND.

Mr. E. T. Sturdy, of New Zealand, who has up to now been the foster father of Theosophy in that colony, writes to say that he is leaving for England, where he expects to remain for a year or more. During his absence Mr. J. Sinclair, Solicitor, Wellington, N. Z., may be addressed by those who are desirous of information about Theosophy or the Theosophical Society.

ACKNOWLEDGMENT.

The Recording Secretary of the Theosophical Society has received a letter from Mr. Bertram Keightly, informing him that he has paid £5 from "A Friend" to Col. Olcott's account at his London Bank, which donation he (Colonel Olcott) desires carried to the General Head-quarters Fund. An acknowledgment in the *Theosophist* was requested.

OBITUARY.

Babu Upendra Nath Basu, Secretary of Kasi Tatwa Sabha Theosophical Society, reports as follows:—

"I request very much to announce the lamented death of one of our staunchest brethren, Babu Kanailal Das, B. A., of Kasi Tatwa Sabha, Benares. He was a young man in the very prime of his youth, just 26 years old, in whom our good Col. Olcott has found a 'Champion,' we use his own expression, and all of us had great hopes. I therefore request that you will be good enough to notice the sad event in the column of the November number of the *Theosophist*. He died from cholera after a struggle of barely ten hours, and met with his doom most peacefully and courageously. No one present on the occasion could help being deeply affected in soul by the solemn and ennobling sight which he then presented."

INCORPORATION IN AMERICA.

In the pamphlet "Why I became a Theosophist," Mrs. Besant says:—

"While this pamphlet is passing through the press a curious judicial decision on the status of the Society reaches me from America. A branch Society at St. Louis applied for a decree of incorporation, and in ordinary course the report based upon a sworn testimony was delivered to the court by its own officer, and on this a decree was issued. The report found that the Society was not a religious but an educational body; 'it has no religious creed and practices no worship.' The report then proceeded to deal with the Third Object of the Society, and found that among the phenomena investigated were 'Spiritualism, Mesmerism, Clairvoyance, mind healing, mind reading, and the like. I took testimony on this question, and found that while a belief in any one of these sorts of manifestations and phenomena is not required, while each member of the Society is at liberty to hold his own opinions, yet such questions form topics of discussion and enquiry, and the members as a mass are probably believers individually in phenomena that are abnormal and in powers that are superhuman as far as science now knows.'

"The report proceeds: 'The objects of this Society, whether attainable or not, are undeniably laudable. Assuming that there are physical or psychical phenomena unexplained, Theosophy seeks to explain them. Assuming that there are human powers yet latent, it seeks to discover them. It may be that absurdities and impostures are in fact incident to the nascent stage of its development. As to an undertaking like Occultism, which asserts powers commonly thought superhuman, and phenomena commonly thought supernatural, it seemed to me that the Court, though not assuming to determine judicially the question of their verity, would, before granting to occultism a franchise inquiry at least whether it had gained the position of being reputable, or whether its adherents were merely men of narrow intelligence, mean intellect and omnivorous credulity. I accordingly took testimony on that point, and find that a number of gentlemen in different countries of Europe, and also in this country, eminent in science, are believers in Occultism.....The late President Wayland of Brown University, writing of abnormal mental operations as shown in Clairvoyance, says: 'The subject seems to me well worthy of the most searching and candid examination. It is by no means deserving of ridicule, but demands the attention of the most philosophical enquiry.' Sir William Hamilton, probably the most acute, and undeniably the most learned of English metaphysicians that ever lived, said at least 30 years ago, 'However astonishing, it is now proved beyond all rational doubt, that in certain abnormal states of the nervous organism perceptions are possible through

other than the ordinary channels of the senses.' By such testimony Theosophy is at least placed upon the footing of respectability. Whether by further labour it can make partial truth, complete truth, whether it can eliminate extravagances and purge itself of impurities, if there are any, are probably questions upon which the Court will not feel called upon to pass."

"On this official report the Charter of incorporation was granted, and it may be that some reading this gravely recorded opinion will pause ere they join in the ignorant out cry of 'superstition' raised against me for joining the Theosophical Society. Every new truth is born into the world amid yells of hatred, but it is not Freethinkers who should swell the outburst or ally themselves with the forces of obscurantism to revile investigation into Nature."

FELLOWS AND BRANCHES.

[An energetic and prominent member of the American Section writes as follows. It was not intended for publication, but its substance is so applicable to India that the writer will probably pardon us for taking the liberty of printing it.—*Ed.*]

"The T. S. is precisely what the individuals make it who compose the general body. I know some members at large who, to all appearance, are doing more single-handed than ten branches. Much energy is expended in work for a branch that is without any return. Only one who has long and devotedly worked with a large body of men and women knows what an enormous expenditure of power there is in the endeavour to balance inharmonious natures and make a society *in fact*, just as good as it *pretends* to be. The few sincere and sensitive ones suffer the constant pain of adjustment, and part with their own very 'life principle' in the effort at establishing cohesion among discordant elements. Much too of branch work is mere egoism, and the petty bickerings that I have heard over trifles are enough to make one sick at heart. If each one who entered a branch could leave mean ambitions and vanity behind him, these meetings might prove profitable, but there is always a Judas or a Jackass somewhere. This period of branch life, however, is probably necessary to round out individual natures and prepare them for concentrated and telling action under the direction of their own consciousness. It is a school. The most enduring power is vested in the Fellows themselves, and they alone properly constitute our Fraternity. The branch is only the garment they wear,—they are the *substance* of the T. S."

STUDY THE VEDAS!

It is curious how very, very slowly ideas soak into the public mind. It is a good many years since Prof. Max Müller published his "Chips from a German Workshop," yet it is only now that the *meaning* of what that book says is beginning to be understood. For instance, the passage:—

"As the language of the Vêda, the Sanscrit is the most ancient type of the English of the present day (Sanskrit and English are but the varieties of one and the same language), so its thoughts and feelings contain in reality the first roots and germs of that intellectual growth, which by an unbroken chain connects our own generation with the ancestors of the Aryan race,—with those very people who at the rising and setting of the sun, listen with trembling hearts to the songs of the Vêda, that told them of bright powers above, and of a life to come after the sun of their own lives had set in the clouds of the evening. Those men were true ancestors of our race; and the Vêda is the oldest book we have in which to study the first beginnings of our language and of all that is embodied in language. We are by nature Aryan, India European, not Semetic: our spiritual kith and kin are to be found in India, Persia, Greece, Italy, Germany; not in Mesopotamia, Egypt, or Palestine. This is a fact that ought to be clearly perceived and constantly kept in view, in order to understand the importance which the Vêda has for us, after the lapse of more than three thousand years, and after over so many changes in our language, thought and religion."

LET IN THE LIGHT.

I maintain, then, that the Freethinker is bound over ever to keep open a window towards new light, and to refuse to pull down his mental blinds. Freethought, in fact, is an intellectual state, not a creed; a mental attitude, not a series of dogmas. No one turns his back on Freethought who subjects every new doctrine to the light of reason, who weighs its claims without prejudice, and accepts or rejects it out of loyalty to the truth alone.—*Mrs. Besant.*

OUR "TEACHERS."

I have spoken of its (the Theosophical Society's) "teachers," and it will be well to explain the phrase at the outset. These teachers belong to a Brotherhood, composed of men of various nationalities, who have devoted their lives to the study of occultism and have developed certain faculties which are still latent in ordinary human beings. On such subjects as the constitution of man, they claim to speak with knowledge; as Huxley would speak of man's anatomy, and for the same reason, that they have analysed it. So again as to the existence of various types of living things, unknown to us: they allege that they see and know them, as we see and know the types by which we are surrounded. They say further that they can train other men and women, and show them how to acquire similar powers: they cannot give the powers, but can only help others in developing them, for they are a part of human nature, and must be evolved from within and not bestowed from without.

Now it is obvious that, while the teachings of Theosophy might simply stand before the world on their own feet, to meet with acceptance or rejection on their inherent merits or demerits, as they deal largely with questions of fact, they must depend on the evidence whereby they are supported, and, at the outset, very largely on the competence of the persons who give them to the world. The existence of these teachers, and their possession of powers beyond those exercised by ordinary persons, became then of crucial importance. Were the powers to be taken as miraculous, and were they apart from the subject-matter of their teachings, I cannot see that they would be of any value as evidence in support of those teachings; but if they depend on the accuracy of the views enunciated, and demonstrate those views, then they become relevant and evidential, as the experiments of a skilled electrician elucidate his views and demonstrate his theory.—*Mrs. Besant.*

THE OLD-NEW SCIENCE.

It is somewhat comical and rather humiliating when one reads the accounts of the "discoveries" in hypnotism which medical men are now making, to remember that in 1822,—67 years ago,—Shelley, who had satisfied himself of the reality of mesmerism, wrote a poem entitled "The Magnetic Lady to her Patient," which begins:

"Sleep on! sleep on! forget thy pain:
My hand is on thy brow,
My spirit on thy brain;
My pity on thy heart, poor friend; and from my fingers flow
The powers of life, and like a sign,
Seal thee from thine hour of woe;
And brood on thee, but may not blend
With thine."

A writer in the *Zoist* for July 1850,—more than 39 years ago,—quoted this poem and remarked in a foot-note: "How strange and humiliating to reflect that Shelley wrote these sweet lines in 1822, on witnessing mesmeric effects, having no idea of doubting the evidence of his senses, and that in 1850 the medical world, the attendants of royalty and aristocracy, no less than of the cottage, cellar, and garret; the president, fellow, examiner, lecturer, the journalist and medical penny-a-liner, consider it the height of philosophic sagacity to toss up their heads with contempt when the name of mesmerism is mentioned, and exert themselves to the utmost to keep mankind from its blessed powers of healing and assuaging."

The doctors are a long way behind the old mesmerizers as yet, but they are on the same road now, and by and by will know as much as the mesmerizers knew half or three quarters of a century ago. In the meantime, it is a remarkable fact that "the blessed powers of healing and assuaging" are precisely what the doctors are *not* studying in "hypnotism"; but only the curiosity exciting phenomena.

THE HIDDEN PLAYER.

It is with great pleasure that we find anything in the words or writings of Professor Huxley that we can quote approvingly. His words on life, which we here present, are so truthful and well-put that they are entitled to more than a passing notice. Though he does not mention the word Karma, he yet describes the action of its law with perfect clearness.

"It is a very plain and elementary truth that the life, the fortune and the happiness of every one of us, and more or less of those who are connected with us, do depend upon our knowing something of the rules of a game infinitely more difficult and complicated than chess.

"The chess-board is the world, the pieces are the phenomena of the universe, the rules of the game are what we call the laws of nature. The player on the other side is hidden from us. We know that his play is always fair, just and patient. But also we know to our cost that he never overlooks a mistake or makes the smallest allowance for ignorance. To the man who plays well, the highest stakes are paid with that sort of overflowing generosity with which the strong show delight in strength; and one who plays ill is check-mated, without haste, but without remorse."—*The Buddhist.*

WHY MRS. BESANT JOINED THE THEOSOPHICAL SOCIETY.

The answer to the enquiry, "Why did you join the Society," is very simple. There is sore need, it seems to me, in our unbrotherly antisocial civilization of this distinct affirmation of a brotherhood as broad as humanity itself. Granted that it is yet but a beautiful ideal, it is well that such an ideal should be lifted up before the eyes of man. Not only so, but each who affirms that idea and tries to conform thereto his own life, does something, however little, to lift mankind towards its realization, to hasten the coming of the day of knowledge is wrought deep into the heart of every earnest student, and for many years a desire to search out the forces that lie latent in and around us has been very pleasant to me.—*Mrs. Besant.*

INTELLECTUAL GROWTH.

Growth necessarily implies change, and, provided the change be sequential and of the nature of development, it is but the sign of intellectual life. No one blames the child because it has outgrown its baby clothes, nor the man when his lad's raiment becomes too narrow for him; but if the mind grows as well as the body, and the intellectual garment of one decade is outgrown in the following, cries are raised of rebuke and of reproach by those who regard fossilization as a proof of mental strength.—*Mrs. Besant.*

NIRVANA.

The doctrine of Pau-ni-hou-an, Nirvāna, or Nibān, has been more sedulously misrepresented than any other of the tenets of the Third Messenger, Fo. Nibān truly means liberation from the necessity of repeated births, deaths, and transmigrations. It is commemorated in the Apocalyptic Waters of Liberation; and has the same meaning. Those who deny Buddhism to be a revelation from God say that it means utter and complete annihilation of the individual; and hence they argue that the creed of Buddha is Nihilism or Atheism. But this annihilation does not relate to the spirit, but only to that of the passions; when these are totally extinguished in the soul, it becomes perfect, and akin to God, and never again comes under the law of

transmigration, or as Spiritists say, of re-incarnation. All the Petro-Paulite writers, however, pretend that it means absolute annihilation of the individual existence, so that it no more *is*, or exists. This is false: the true meaning is that which I have given. I believe that Nirvāna had a different root and meaning altogether from that which is popularly assigned to it; and that it is a corruption of Narayana, or absorption into the Holy Spirit, or into the Beatific Vision.—*From the Introduction to "The Book of Fo," by the late Dr. KENEALLY.*

[The above was written before the Theosophical Society was heard of. Since then it has been repeated about 999 times that Nirvana does not, never did, and could not by any possibility, mean complete annihilation; and still the notion that it does so obtains credence. It is probable that this false statement will be authoritatively denied another 99,999 times, and that even then some Bishop, or Christian Orientalist, will bob up serenely, and solemnly proceed to inform the long-suffering world that "Nirvana is a soul-crushing doctrine, for it means complete annihilation." It really seems as if there are a great many very learned, pious and highly respectable people who are actually unable to perceive any distinction between the annihilation of their passions and of themselves.—*Ed.*]

HOW CHENGERENGACHEH WAS CONVERTED.

The Nadi Granthams of India are a great puzzle to those who have investigated their pretensions. They are manuscript books, supposed to be very ancient, which are in the possession of a few ascetics. These books are believed to have been prepared by certain ancient sages, so that a person consulting them (of course through their owners) will find in them full and detailed information on the subject of his enquiry. This information is not given out oracularly by the owner of book after examining its pages, but is read off by him, and others can verify that the sentences thus read off are really written there. Of course the story is utterly absurd on the face of it, and no man of science with the least respect for his knowledge of the laws and limitations of nature would seriously consider the possibility of such a thing for a moment; still many thousands of persons have verified the facts for themselves without the aid of scientific spectacles, and the phenomenon still asks for an explanation. Now it is curious to find in the Desatir that a similar thing was done at least in one case in ancient Iran. In the commentary to the "Book of the Prophet Zirtusht" (Zoroaster)—a commentary by one of the 15 prophets whose "Books" compose the Desatir,—we read:—

"Chengerengacheh was a sage renowned for his acuteness and wisdom, and the mobeds (wise-men) of the earth gloried in being his scholars. When he heard of the greatness of the prophet of Yezdān Zertusht, the son of Isfenteman, he came to Iran with the intention of overturning the good religion. When he reached Balkh, before he had dropped a single word from his tongue, and before he had asked a single question, the prophet of Yezdān Zertusht said to him; Commit not to your tongue what you have in your heart, but keep it secret. He then addressed a sage who was his disciple saying; Read to him one section (Nisk) of the Avesta. In this blessed section of the Avesta were found the question of Chengerengacheh with the answers, which He (God) himself had communicated to the prophet; forewarning him, that such a person, of such a name, would come; that his first question would be *this*, and that the answer was to be so. When Chengerengacheh saw this miracle, he was converted to the good faith, and returning to the land of Hind remained steady in this blessed religion."

This same Chengerengacheh is also called Sānkerakās in the text; some people suppose Sankarācharya is meant, but he certainly does not seem to have been a Zoroastrian. If he be meant, the legend seems to show that to those who understand the esotericism of religion, all religions are alike.

THE INCOMPLETENESS OF ATHEISM.

Like Mr. Foote and the most of the rest of us I have passed from Christian into Atheism. After 15 years I have passed into Pantheism. The first change I need not here defend; but I desire to say that in all I have written and said, as Atheist, against supernaturalism, I have nothing to regret;

nothing to unsay. On the negative side Atheism seems to me to be unanswerable; its case against supernaturalism is complete. And for some years I found this enough: I was satisfied and I have remained satisfied, that the universe is not explicable on supernatural lines. But I turned then to scientific work, and for ten years of patient and steadfast study, I sought along the lines of materialistic science for answer to the questions of life and mind to which Atheism, as such, gave no answer. During those ten years I learned both at second hand from books and at first hand from nature, something of what was known of living organisms, of their evolution and their functions. Building on a sound knowledge of Biology, I went on to Psychology, still striving to follow nature into her recesses, and to ring some answer from the Eternal sphinx. Everywhere I found collecting of facts, systematizing of knowledge, tracing of sequences; nowhere, one gleam of light on the question of questions: "What is Life? and, what is Thought?" Not only was materialism unable to answer the question, but it declared positively that no answer could ever be given. While claiming its own methods as the only sound ones, it declared that those methods could not solve the mystery.

Under these circumstances it was no longer a matter of suspending judgment until knowledge made the judgment possible, but the positive assurance that no knowledge could be attained on the problem posited. The instrument was confessedly unsuitable, and it became a question of resigning all search into the essence of things, or finding some new road. It may be said: "Why seek to solve the insoluble?" But such phrase begs the question. Is it insoluble because one method will not solve it? Is light incomprehensible because instruments suitable for acoustics do not reveal its nature? If from the blind clash of atoms and the hurtling of forces there comes no explanation of life and of mind, if these remain *sui generis*, if they loom larger and larger as causes rather than as effects, who shall blame the searcher after truth, when failing to find how life has sprung from force and matter, he seeks whether life be not itself the centre, and whether every form of matter may not be the garment wherewith veils itself an Eternal and Universal Life.—*Mrs. Besant.*

"SEEN THROUGH A GLASS, DARKLY."

The "Missionaries in Madras" have been writing an "Open Letter to the Churches." It is interesting as giving a fair idea of the situation in India as seen from a Missionary point of view. The writers are a good deal "mixed" in many of the subjects they treat, and it is not easy always to disentangle their statements and pick out fancy from fact. The following about contemporary thought in South India is a case in point:—

"We may affirm indeed that here all thought is contemporary, that in South India we have an epitome of the thinking of the world both ancient and modern, for the thought of the West is here side by side with Indian thought of 2,000 years ago. Upon the English-knowing section of Hindoos, Western science and thought exert a distinct influence,—an influence which has done much to awaken a spirit of enquiry and of earnest thought, but which has also added agnosticism, atheism, and theosophy to the already strangely tangled mass. To Hindoos native science, which is chiefly empirical, is comparatively void of interest, their thinking being wholly connected with religion and philosophy. 'God,' 'man' and 'the universe,' these are the subjects around which the popular mind revolves, and though the masses cannot read, it is surprising how much they know concerning these subjects. But the prevailing thought is different from that of the West. It is all more or less pantheistic; creation is but the sport of God. All souls are eternal. All living creatures and things are souls. Man is not a unity; the self is not the soul; soul can do neither good nor evil; the mind is material. The destiny of souls is fixed by Karma. Salvation consists in being liberated from birth and death. Our Western Christian idea of personality and individual responsibility is practically unknown and unfelt. The task of knowing the exact meaning and value of terms which are the current coin of Hindoo thought, though not easy, is imperative. The few particulars here given will serve to indicate the difference between West and

East, and it should be added that Hindoo thought is fed by an extensive literature in the vernaculars, and books on religious and philosophical subjects can be obtained the bazaars from one farthing and upwards. The relation of Hindoo thinking to conduct is an important subject, but this we cannot refer, except to say that though duties are enjoined upon various classes, these are arbitrary, and rest upon no worthy basis or sanction. Hindoo ethics cannot be called a system, and they are divorced from religion."

ANOTHER PEEP THROUGH THE DARK GLASS.

The following from the same source,—the Madras Missionaries' "Open Letter,"—deals with the present intellectual and spiritual fermentation in India. Again, this judgment contains an interesting and instructive mixture of fact and fiction:—

"To understand the present condition of the people of South India, it should be noted first that the old social order has been infracted and changed by the new forces which have come into play during British rule. The effect of these forces though still limited, is already deeper than that produced by Moslim influences, and by means of education the area of their operation is continually widening. The first and most visible effect is disturbance and disintegration, both social and religious. Authority of many Rinds, hitherto venerated, is visibly weakened. Rigidity in caste observance now appears limited to partaking of food and to marriage, and therefore men cling more desperately to what remains. An increase of social freedom, not regulated by the adoption of any internal standard, is tending to produce moral evils which we deplore. The present transition is most apparent in cities like Madras, where movements of many kinds—political, social, and religious, are now active. As might be expected, the change is most marked among the Brahmin community. Their separation from the priestly office becomes more and more manifest, and in the large towns they grow more and more estranged from their ancient customs and mode of living. Religious endowments and an easy life tempt some to linger in the temples, but the strongest and most intelligent are not to be found there. For Hindooism as a religion they show no enthusiasm, and their influence on other castes is decreasing. Illustrations of this are found in town and country. The Sudras are also moving, though more slowly, since Western influences have not stirred them so deeply, and the Pariahs in many villages show much anxiety for the education of their children. An effort more or less vehement has been made to secure a revived interest in Hindooism by a vulgar ignorant abuse of Christianity, but it has not gained the sympathy of the more intelligent Hindoos. Its promoters have only been able to produce a superficial irritation. Their preaching cannot deeply move, still less enlighten any one. They are grossly ignorant of Hindooism. A time of disintegration like the present, with uncertainty and unrest everywhere, and life unregulated by any law which men regard as divine and authoritative, is not one in which religious feeling can be expected to be deep or prevalent. A destructive process is hastening towards its climax, thence confusion is now widespread, and a spirit of irreligion and worldliness abounds. The destructive forces are undoubtedly strong, as they are numerous; the constructive forces are all too weak, and if dangers, already growing imminent, are to be averted, renewing moral and spiritual forces alone can turn them aside and in very nature of the case these renewing forces must long work concealed—may in some ways add to the disturbance and evil of the whole seething mass."

THE MYSTERY OF CLAIRVOYANCE.

Is mesmeric clairvoyance a loosening of the soul from its prison of clay? If so, surely the ego must during its temporary liberation visit the region where it will go permanently after death. The following description is exceedingly significant in view of the teachings of occultism with regard to inner senses and the subjective existence of Devachan; it is taken from the *Zoist* of June 1850, and was given by a clairvoyant to her mesmeriser Mr. H. S. Thompson.

"How happy you have made me! What is it that gives me such pleasurable feelings? Every thing I think of is immediately realized. If I think of music, mute music (as it were) falls upon my ears; if of flowers, I see the most beautiful, and smell the most delicious scents. I seem surrounded by a glorious light. I now view every thing differently. There is nothing to regret in the past, and the present is delightful, for it seems as if sickness and sorrow could touch me no more. If you do not see and feel all this how can I feel it? Or am I really in another state of existence?"

When this Clairvoyant went into "the extatic state," a still deeper "sleep," she expressed the greatest happiness; the writer says:—

"She thought she was surrounded by those who had long been dead: she fancied she saw her own friends, and described them to me most accurately as well as some of mine, though she had never seen these when alive, and said they looked most bright and happy. However, I found these happy phantoms would generally communicate what I wished them; that is, whatever I strongly thought of, she told me they had communicated to her."

The Clairvoyante herself seemed to be puzzled to determine whether these appearances were "real" or not; she said, "They seem real to me now, but I think you have made me see them; and they must be merely the effect of an excited imagination." As, however, this was the magnetiser's own view, and as he states that his subject frequently reflected his own thoughts, very little importance can be attached to this expression of opinion by the Clairvoyante. Mr. Thompson examined into this matter carefully, and thus expresses his deliberate opinion:—

"All the extatics who have been my patients, or have come under my own notice, have expressed themselves pretty nearly alike; and, from my observations upon the extatic patients of other mesmerisers, I have come to the conclusion that they all, from sympathy, adopt more or less the thoughts and opinions of their mesmerisers or of those by whom they are surrounded; and that this, in addition to the extatic delusion they are in, will in a great measure account for the extraordinary revelations of a future state of existence that some sleep-wakers have professed to make."

All this, it must be remembered, was written nearly 40 years ago, when Spiritualism was in its infancy and mesmerism, under any alias or in any form, was a subject of sceptical ridicule for the knights of the scalpel.

PEDANTIC SYSTEM-MONGERS.

An article in the September *PATH* by E. Aldred Williams, called "A Survey of Sanskrit," contains the following very sensible remarks on the transliteration of that language, which the pedantry of European Orientalists has rendered confusing and ridiculous:—

"We have now to consider systems of transliterating Sanskrit. In some of these everything is arranged with the most scholarly precision, but one all-important canon is quite overlooked, viz., that the sign used must not suggest the wrong sound. For instance, the Sanskrit word for *if*, pronounced "chate" (to rhyme with *hate*), is represented in one system by using an italic *k*, *ket*. In the same system *janma* (birth) is given as "ganma" with an italic *g*. How this system may suit a German is another question; but the learned professor who devised the system was not in sympathy with the English-speaking nations. The pretext for using the italic *k* and *g* is that the Sanskrit consonants so represented are etymologically akin to the hard *k* and *g*. That may be; but it is scarcely the duty of an Alphabet to teach us the past history of written forms and words.

"Then again, an American Professor has adopted a plain *c* instead of an italic *k* and writes *cet* to signify *chet*; accordingly *cha* (and) would be written *ca*. But unfortunately *ca* does not spell "cha;" it spells "ka." We might as well agree at once to spell the English word "chart" without the *h*; whatever persons of special training might see in it, every plain man would read the word *cart*!"

CEREMONIAL BRANDING.

The following letter lately appeared in the *Hindu* :—

"SIR,—Some time ago a correspondent signing himself 'An Earnest Iyengar Enquirer,' put some questions in connection with the branding ceremony among Sri Vaishnavas and Madhwās. Branding on the two shoulders of a worshipper of Vishnu is sanctioned by Vishnavagunas (otherwise called Pancharatra), and some of the Vaishnava Puranas, as a chief preparatory ceremony, for initiation, or as the means of purification of the body to enable him to worship Vishnu, and follow the principles of Vaishnava faith. This practice is not only observed among the Sri Vaishnavas, Madhwās, and Vallabhas, but also among the several other Vaishnavas who are generally called Byrages, and are the followers of Ramananda. This practice is not a modern one, but appears to have been followed by several sects, even during the time of Sri Sankaracharya, *i. e.*, 14 centuries ago, as we learn from Sankaravijayas. The Vaishnavas, including the Madhwās, trace this ceremony to the Vedic times, and quote various passages from the Vedas and Smritis, and interpret those passages in several ways. The followers of Sri Sankaracharya (generally called Smarthas), and Shivas, dispute the originality of the passages, and the Vedic and Smriti sanctions to this ceremony. Hemadri, in his well known digest of Hindu Law, says in the Prayaschittakanda (the portion on expiation) that branding of the shoulders is a sin (pathaka) and provides for its expiation. (*Vide* Hemadri Prayaschitta kanda, Mysore edition, p. 317-8.) Judging by common sense, and without entering into the question of shastric authority, this ceremony may appear as a 'relic of barbarism,' and even cruel to a certain extent; but so long as one remains a follower of the sects of Sri Ramanacharya or Sri Madwacharya, and wishes to act up to the principles of those sects, he has no other alternative but to bind himself to it.

"A Brahmin has the right to use his own discretion, like any one else, in such matters, as eating, associating with others, crossing the sea, &c.; but he cannot escape undergoing expiations sanctioned by Sastras, such as drinking, *panchagavya*, &c., if he transgresses the rules.

"To conclude, it must also be said that this course of branding was not adopted by the Vaishnava Acharyas 'to identify men who were converted to Vaishnavism;' nor was it adopted in 'mutinous times' as your correspondent thinks.

N. BHASHYA CHARYA."

AMENDING OPINIONS.

When all the available evidence for a doctrine has been examined, and the doctrine thereupon has been rejected, it shows a mental fault somewhere if that doctrine be again accepted, the evidence remaining the same. It does not, on the other hand, imply any mental weakness, if, on the bringing forward of new evidence which supplies the lacking demonstration, the doctrine previously rejected for lack of such evidence, be accepted. Nor does it imply mental weakness if a doctrine accepted on certain given evidence, be later given up on additions being made to knowledge. Only in this way is intellectual progress made; only thus, step by step, do we approach the far-off truth.—*Mrs. Besant.*

MARRIAGE LAWS.

The *Pioneer* lately said :—

"An admirable judgment, which may be taken as settling once for all how much, or rather how little, has yet been done by the Western reformer for the millions of Hindu widows throughout India, was delivered the other day by Mr. Justice Muthuswami Aiyar, in the Madras High Court. The case was one where a Brahmin, who had married a widow, brought a suit against the priests of a Hindu temple for damages in respect of their having forcibly debarred him from fulfilling his vows on the ground of loss of caste. The

District Munsiff before whom the dispute was first brought, decided for the plaintiff. Hindu widow re-marriage, he said, had received the sanction of the Hindus of ancient days, and was not opposed to the general usage of the people. This is, perhaps, the most interesting feature of the case, inasmuch as it seems to show that the primitive Aryanism which Raghunath Rao and his disciples have been fervently and assiduously preaching for years back, has not been altogether barren; but if the spirit of the Munsiff's judgment was excellent, there is very little room for doubt that his law was bad. The Acts of 1850 and 1856, the learned Justice of the High Court pointed out, save a widow who marries again from the forfeiture of rights of property or inheritance, but "were not intended to repel the usage of Hindu temples or of religious or quasi-religious institutions;" since otherwise outcasts of all sorts and religions, for whom Hindu temples were neither founded nor kept up, might be introduced. As to the general question the state of the law was no less clear. If the Courts were at liberty to travel back to distant ages and examine into ancient Hindu law and usage, texts could, no doubt, be found in the Vedas and Smritis sanctioning the re-marriage of widows; but this was altogether inadmissible. The business of the judiciary was simply to see what was the Hindu law as received and practised by the Hindu community in general, and to enforce it when so ascertained; and there is no question that the predominant usage with the Brahmins prohibits re-marriage. The opposition between the Judge and the reformer, between the law and the gospel, was never more clearly put, nor can the force of the reasoning be disputed. It is no part of a Judge's business to improve the law; nay, unless prevented by public opinion acting on the Legislature, his judgments, as Sir Henry Maine constantly insisted, tend to retard reform. The moral is obvious. If silly customs, such as that which outcasts a woman for re-marrying, who was never in any commonsense view of the term been married at all, are to be abolished, and their abolition sanctioned by statute, the outcry against them in the Hindu community must become more general and more emphatic: there must be more men like the Munsiff at Rajahmundry, whose perception of the necessity of reform was so strong as to warp his judicial acumen. Then only it may be practicable for the Legislature to step in and give the help which every friend of progress and humanity so earnestly desires to see recorded."

This is curious. The *Pioneer* virtually says: "We," the rulers, "wont do anything unless you force us to do it." This is the legitimate position of a Republican Government, but dangerous for any other; for the head of a Republic is a Chief Magistrate whose whole duty is to carry out the will of the people. Rulers in the monarchical sense have a different and important function,—to provide good government for the people, the mass of whom are ignorant and helpless, and quite dependent on the wisdom and justice of their rulers. The *Pall Mall Gazette* not long ago remarked that it would be well enough to introduce certain reforms into India if a million of Ragoonath Rows demanded them. If there were even a thousand courageous large-minded statesmen like Ragoonath Row in India, nothing could prevent it from soon becoming a great and powerful Native Empire (we hope the *Mirror* will pardon us the word!)—a staunch friend and ally of its present "couquoror," and England would undoubtedly be the first to rejoice thereat. Just fancy if there were a million of *Pall Mall Gazette* editors in England! Would not its dominion very soon extend beyond the pole star! And just fancy some wisecrack of an Indian editor gravely writing that it will be time enough to introduce social and political reforms into England when a million of Mr. Steads clamour for them! Let us be honest! England has introduced excellent reforms into India, which not only were not asked for, but were resisted by the mass of the people, for example, the abolition of suttee, infanticide, and a certain description of sacrifice. There are many natives of India who think that there are still a few matters that would bear being dealt within a similar way,—matters in which justice, reason, common sense and the opinion and wishes of the more enlightened are on one side, and the multitudinous, ignorant, inert, stupid, superstitious masses on the other. For an intelligent Government to wait for the latter to force it to provide good laws, is surely a farce!

LUCUS A NON LUCENDO!

London "*Truth*" lately contained a highly intelligent and appreciative notice of Theosophy and Madame Blavatsky, of which the following is a specimen:—

"The woman is an erratic Russian, respecting whose early life no more is known than that of Melchisedek. She, and a Colonel Olcott, an American formerly connected with spiritualism, started a sort of religion called theosophy. They betook themselves to India, where their toomfooleries were exposed by a Madame Colomb, and the exposure put an end to their career there. Madame Blavatsky is now in England, and she has a considerable following, who subscribe money to clothe, feed, and lodge the body in which she still condescends to dwell. She has published a book called 'The Secret Doctrine,' in which the doctrine is made public. Madame B. was initiated into the knowledge, which is at the bottom of everything, by a Lama in Thibet, who showed her writings on palm leaves which could not be destroyed by fire, water, or air, and she now, armed with this knowledge, is engaged on a mission to conquer the world. Her book was dictated to her by a spirit, which flew to her from Asia, and dropped scraps of paper from the ceiling of her room. And, this is what was on the scraps. Nature is illusion. Believers enter the condition of Karma. Having done so, they will gradually become Devachan, because in each person there is an Atma, which is striving to unite itself with the Atma. If a person becomes Devachan he will have (more or less) disconnected himself with his body even during this life, and will enter some other body after death. That Madame Blavatsky manages to live comfortably in London by inculcating these revelations of the paper-dropping eastern spirit will, I greatly fear, lead many other foreign females, who find it difficult to make a living elsewhere, to take up their abode amongst us."

The article in question has been attributed to the "simple, cynical editor of *Truth*" by one of our exchanges.

The editor of *Truth* is Mr. Labouchere, the friend of the people, the champion of the oppressed, the chivalrous, large-minded gentleman, well-read and philosophical, who is one of the hopes of the radical party in England, careful in his statements and reliable in his assertions;—not a mutton-headed and malicious ignoramus and clown, such as the writer of the above precious nonsense must necessarily be. The only *probable* explanation of the mistake which has been made in attributing its authorship to Mr. Labouchere is that that gentleman may have recently, and without advertising the fact, resigned the editorship of *Truth*, and been succeeded in that office by the "FATHER OF LIES," and the readers of that *Weekly* have not yet noticed the change.

BULLY FOR HIM!

The following is from the *Hindu*:—

"From Bareilly a correspondent writes to a contemporary:—

"The magisterial courts which have now opened after the vacation will shortly be engaged in hearing a case in which the young Raja of Tehri is the defendant and Surgeon Hanley, the complainant. As far as I have been able to gather, the following are the circumstances which have given occasion to the complainant to resort to the criminal courts. A few evenings ago Surgeon Hanley was driving down the Mall and the defendant was coming up from the city. He kept driving steadily in the centre of the road, with the result that he all but collided with Dr. Hanley's trap. In passing the latter struck out with his whip at the Raja's coachman. The stroke unfortunately and quite unintentionally fell on the young Raja. Then ensued a scene. The young Raja and his followers got down from their carriage and started abusing Dr. Hanley. Nor was this all. The Raja immediately despatched his conveyance to the city for some more of his armed followers. These men soon arrived on the scene, but confined their loyalty to their Chief to brandishing lathies and pouring forth volleys of abuse. All this

occurred near the Police chauki (civil station). Surgeon Hanley bore the ordeal without a murmur. I believe he even apologised and told the Raja that the stroke was quite *unintentional* and meant for his coachman as a gentle rebuke to keep on the right side of the road. But his remonstrance was of no avail, and seeing the threatening attitude of the Raja and his followers, he had no option but to enter the Police chauki and there lodge a complaint against the former for abuse, intimidation, assault and use of language calculated to provoke a breach of the peace."

It is an abominable custom in India for coachmen to drive in the middle of the road like tram-cars and make everyone else get out of their way; and of course the Raja of Tehri could not be aware that it is the habit of English gentlemen when at home to hit other people's coachmen with their whips when they want get out of the road, as only jukka drivers do that kind of thing to each other here; so every excuse must be made for the young Raja getting a little angry when he found himself struck instead of his coachman. This sentence in the above report of the occurrence is significant: "I believe he even apologized and told the Raja that the stroke was quite *unintentional* and meant for his coachman." It contains a whole volume of information about the customs of a certain class of Europeans in India, for those at least who can read between the lines. The story has a comical element in it, too. A young Raja sitting peacefully in his carriage gets assaulted by an "English gentleman," and because that does not satisfy him he is summoned for "abuse, intimidation, assault and the use of language calculated to provoke a breach of the peace," by the very man who, if the report is correct, struck him gratuitously with his whip. "What do you mean, sir, by muddying the water that I drink" said Æsop's up-stream wolf to the down-stream sheep.

TEACHING BLACK MAGIC.

The *New York World* lately gave a long description of what a few years ago would have been called an "Electro-biological Entertainment," but which now goes by the name of a "Lecture on Hypnotism." The *World* describes how the professor in a New York Medical School gives his class instruction in the art of hypnotising. How to take away a man's or woman's moral sense; how to make people commit crimes which but for the operator's suggestion would never enter their heads, and other nice little bits of devilry, such as it behoves young men entering on the medical career to learn. Here is how, according to the reporter, this Professor showed the students how to make a man commit a murder, and a forgery. The doctor says:—

"But I have a terrible piece of news for you. Come over near me. No one must hear it."

"What is it?" whispered the subject.

"You see that man leaning against the wall near the door? Look at him well. He is the murderer of your father."

"Yes, you are right. Oh, I'll settle him," hissed the subject, as he stealthily fastened his distended eyes on the man pointed out to him. An expression of hate flashed over his face, and with a cry he rushed forward.

"Be careful," whispered Dr. Hammond, dragging him back. "Take him unawares." After an effort he became calm, and his expression changed to one of intense cunning. He knelt down in a corner, took a lead pencil from his pocket and commenced to sharpen it upon the sole of his boot as if it were a knife. The students held their breath and watched his every movement with excited eyes. "What will he do next?" was the thought in every mind. He rose to his feet without making any sound, and drew the pencil along his finger as if testing the edge. It was evidently sharp enough to suit him, for he drew back his fingers with an exclamation as if the pencil had drawn blood and commenced sucking his thumb. Keeping close to the wall he crept up behind the supposed murderer, who had purposely turned his back. There was a moment's pause on the part of the subject, then a glare came into his eyes, the pencil flashed through the air three times and the deed was done. Absurd though it may appear, a shiver ran through the on-lookers as the pencil struck.

The subject did not wait to see the effect of his stabbing, but bounded to the door and would have rushed bare-headed into the street but that he was stopped by a couple of men. He struggled like a madman until Dr. Hammond's voice subdued him.

"The police are coming that way. Hide here under this table." His teeth chattered and his limbs shook as he crept into the hiding-place, his wild eyes fixed upon the door. "Look at that man's face," said Dr. Hammond to the class; "guilt and terror are stamped upon it. You see a murderer haunted by the fear of detection and the remembrance of his crime."

"Poor devil," whispered one of the students, "he's almost fainting from fright. I feel as if I had just finished one of Stevenson's stories. Makes one think of 'Markheim,' doesn't it?"

"You may come out now," whispered Dr. Hammond; "the police have gone."

"Oh, are you sure?" he faltered, thrusting out his head and then drawing it back. At length he was convinced that there was nothing to fear, and he crept out, his face ghastly and beads of perspiration on his forehead. When he had recovered his composure Dr. Hammond touched him on the arm, and whispered insinuatingly:

"You're a poor man. I can show you a way to make plenty of money just by the stroke of a pen. Will you do it?"

"Yes, I'll do it, whatever it is," he exclaimed.

"I want you to forge a cheque for 20,000 dollars. Just copy this signature and you shall have half of it."

"Give it to me. Give me a pen. There you are. Mum's the word, remember," and the check was forged.

THE REV. ROBINSON'S "CHRISTA BHAKTA."

The Rev. D. Robinson, a missionary of Dacca, must be laughing in his sleeve at the joke he has got off upon certain editors. He has written a little romance of the romanciest kind, called "Srimanta Swami the Mystic; or the Romance of an Indian Jogi," which is simply a cunning advertisement for Christianity of the same kind, as the stories which begin in a very interesting way and end with a sickening puff of "St. Jacob's oil," or some other quack or "proprietary" medicine. If the Rev. gentleman has no objection to employing the "advertising sell" to make known the virtues of the "Blood of the Lamb," Theosophists have no right to object; on the contrary they may well be a little amused to see the poor padris reduced to these wretched shifts; but Mr. Robinson, after the manner of his cloth, takes every opportunity as he goes along not only to slyly squirt all the dirty stuff he can concoct at the Hindu religion, but also to bring against the followers of that religion underhand and indirect accusations of crimes and horrors of the most serious kind. It is indeed almost impossible to conceive how journals of the high standing of the *Hindu*, for instance, could insert this Reverend gentleman's malicious lucubrations, unless they are well paid for it, as they or other journals may be, for "The Interesting Letter from a Veteran," and their other standing advertisement sells. The story is that of a young man, of apparently a rather weak intellect, who wanders round India in search of truth, and finally falls in with a Christian Missionary thinly disguised as a Yogi, who manages to persuade the poor young man that Krishna and Christ are one and the same, and the following is the conclusion he arrives at:—

"I am a 'Christa Bhakta,' and I believe in the 'Christ' of the New Testament as (1) the greatest of Jogis and Mahatmas. (2) The 'Christa' of miracles. (3) The 'Christa' of the poor—the only Mahatma who ever succeeded in bringing the masses of the common people to the gates of heaven.

"As I said before, I am just now only gazing on the first streaks of the dawn, and the angel has not yet rolled away the stone from the grave of the dead *Christa*, but something tells me that I have not long to wait."

It is evident that the conversion of the young man is not yet consummated. The Reverend gentleman has not quite succeeded in seducing him in one sitting, but like the libertine in the story, he may flatter himself that he has considerably "lowered his moral tone." We shall be treated, no doubt, by

and by, to the particulars of the unreserved conversion, the whole interesting details of the final "ruin" of this curious specimen of a Brummagem Yogi.

Now we accuse this missionary of two crimes against Hindu ideas and the Hindu religion, and incidentally against ordinary morality, by this absurd story of his; and we shall give a sample of each of these "crimes."

In the first place he takes a Sanscrit word and gives a false equivalent in English for it, or if not a completely false equivalent, one, which is unusual, and false in the circumstances in which it is employed by him. That word is *Bhakti*, which he makes his principle bait to catch his Hindu gudgeon. Now surely the Reverend gentleman, if he has any pretensions at all to the most elementary knowledge of Hindu ideas, must know that *Bhakti* is employed in two senses,—"devotion" to persons, and "devotion" to principles, or ideas; and that it is in the latter sense that it is used almost invariably in Hindu philosophy. His chief argument is that *Bhakti* to *Christa* is the same thing as devotion to Christ, but surely he can either never have read the 12th chapter of the *Bhagavad Gita*, or else he has even more audacity than most of his profession. *Bhakti*, in fact, is a "devotion" in the sense of *universal sympathy*, not the valet-like feeling for a person, even if that person be the reputed son of a God. This is how the Reverend author makes his precious specimen of a "Jogi" talk:—

"Starting with the supposition that the Krishna of the *Bhagavata Gita* and the Christa of the New Testament, were names for one and the same historic person (a truth which first impressed itself upon my mind on the occasion of a pilgrimage to the grave of Saint Thomas in South India, when I also visited the Syrian churches and conversed with the Christians), I saw further that 'Bhakti' held the same supreme position in the teachings of Krishna, as 'Faith' in the teaching of Christa, for Arjuna, whom I regard as the St. Peter of the 'Gita,' is exhorted by Krishna to overcome life's difficulties by exercise of that same quality of *obedient trust* which upheld St. Peter on the Galilean waves. By such comparison, and after prolonged meditation, I arrived at the doctrine of *Justification by Bhakti*, a doctrine which is destined to be preached throughout the length and breadth of India. Thus it was that 'Bhakti' burnt itself like a fire into my soul, and subsequent events gave me abundant opportunity for testing the strength of my new conviction. I resolved from that day not to identify myself with any religious sect, party, or set of opinions. If I might describe myself as anything, my position would be that of a 'Christa-Bhakta' (one who professes loyalty to Christ), although I generally described myself to the people with whom I conversed in the course of my peregrinations, as a 'Truth-seeker.'

The other "crime" against morality and Hindu doctrines and practices of this double dyed young hypocrite,—for "Truth-seeker" is by right of usage the name for a Freethinker,—consists of a slanderous insinuation which, under the circumstances of its introduction, appears to be a direct accusation, that human sacrifices are a recognized and common rite of the Hindu religion. That queer nondescript, the "Christa-Bhakta," goes wandering in search of "the Truth" and meets with the following adventure:—

"In this way I arrived at an out-of-the-way village, and thinking to rest awhile, I drew near to one of the principal huts; when, to my horror, my eyes fell on the headless trunk of a man lying beside a block of wood, and, affixed to an image of the goddess Kali close by the head itself, which had evidently just been severed and was streaming with blood. Faint with the sight, I sank upon the ground, and begged a drink of water of a man who had just issued from the hut. After drinking the water, I was enabled to collect my senses, and I found myself surrounded by a group of villagers, who began to question me closely as to who I was, where I had come from, and for what purpose I was there. I asked them in turn, how they could dare to murder a man in this open fashion. They replied that they were perfectly safe, so far as Nepalese law was concerned. 'But,' said I, 'were you in British territory and this event came to my knowledge, I should not hesitate to deliver you over to justice,' to which they replied—'Until a week ago we were living under British rule, but we left British territory in order that we might observe this sacrificial rite unmolested, and so be true to our principles and our religion.' On further enquiry I found that these men were Hindoos

of the lowest type—ignorant, superstitious, and fanatical, although their Guru (spiritual preceptor) could read Sanskrit, and showed me a copy of the *Atharva Veda*, from which these infatuated men drew their authority for the practice of the 'Nara Med' or *Human Sacrifice*. My curiosity would have led me to question these people further, but human nature could no longer endure the spectacle before me, and I must confess to certain misgivings which led me to regard 'discretion the better part of valour.' Weary and footsore as I was, I nevertheless bade farewell to my blood-thirsty friends and went my way. Three days after, at another village, I witnessed a similar sight, only in this case the victim was a woman. Who can describe my feelings as I thus came into almost daily contact with the vilest, most inhuman, most brutal murderers that ever disgraced the Hindu Religion."

He goes off in disgust, but jumps out of the frying pan into the fire:—

"The next village I rested at, was evidently a religious centre, for I noticed a good sized temple to Kali and also an image of the goddess, close to which lay a heavy block of wood, which I shuddered as I recognised to be the executioner's block. Squatting on the grounds near by, were a man and a woman, whom I rightly guessed to be the priest and priestess of the temple. I had half a mind to turn and hide myself, but seeing that I had been noticed, I put a bold face on it and seated myself in front of the sacerdotal pair. Our conversation opened with the usual string of questions and answers—'Where do you come from?' 'Bengal.' 'Are you a Hindoo?' 'No.' 'A Mahomedan?' 'No.' 'Then what religion do you belong to?' 'I am a seeker after Truth.' 'What have you come here for?' 'To converse with the Gurus (spiritual teachers) and Mahatmas (religious leaders) of this country?' It was enough! had I denied Hindooism alone, it would have been sufficient to prove me a traitor and a heretic worthy of death, but I had, in addition, called myself a 'Seeker after Truth'—an unknown phrase, which to this unspeakable pair was only synonymous with infidel or atheist. They conversed together one awful moment, and then, looking at me with hungry eyes, said, 'You are a heretic, you must be sacrificed to Kali! But,' added the man, 'you must first circle round the temple seven times.' They took me, half dead as I was with fright and weariness, and supported me round the temple, for I had not strength to walk alone. After that they laid me flat upon a board, my head resting upon the block, and proceeded to make the final preparations, the woman sharpening a long knife or *kookri* (for the executioners in these cases are always women) and the priest seated by devoutly reading passages in Sanskrit from the *Atharva Veda*."

Now, of course, a Western reader, ignorant alike of India and of the Vedas, would at once conclude that human sacrifice is a current and ordinary way of praising the Lord in India; that, in fact, the Hindu really washes away his sins in rivers of innocent blood, instead of merely singing and preaching about that pious operation as Christians do. If any Hindu thought it worth while to indite Mr. Robinson for slander at the bar of public opinion, no doubt the Reverend gentleman would smilingly plead that the story is a work of fiction. Fiction it certainly is, fiction in every sense of the word, but that does not make it less of a slander, for the story has no *raison d'être* except as a picture of actual life in India, and as portraying adventures similar to, and representative of, those which an enthusiastic young Hindu of extra religious temperament might encounter at the present day.

One is tempted to ask, in conclusion, is it gross ignorance, or cool impudence, that induces the reverend author to utterly misrepresent the philosophical or metaphysical term *gyana*, or as he calls it, "'Gyan' (wisdom)?" He says:—

'He who chooses 'Gyan' (wisdom) will have to revise his reasoning endlessly, changing from one opinion to another, but he who chooses 'Bhakti' has chosen the 'better part,' which shall not be taken from him. He who chooses 'Gyan,' will wonder long and lonely on the dark mountains of scepticism, a miserable wretch, at odds with all creation; but he who chooses 'Bhakti,' will have not only his opinions, but his whole life *set right*.'

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SUPPLEMENT TO THE THEOSOPHIST.

DECEMBER 1889.

THE PRESIDENT'S TOUR.

Colonel Olcott, on finishing his tour in Ireland, where his success was all that could be expected under the circumstances, appears to have visited various towns in England and then to have gone to Scotland. Nothing definite or authoritative, however, is known at Adyar of the Colonel's movements, and the Editor regrets that he can only give the general impression received from a vast number of newspaper clippings sent by Durrant's Press Cutting Agency of 17, Southampton Row, London. Most of these cuttings are trivial in the extreme; very few of them evince any intelligence on the part of the writers or knowledge of the simplest elements of philosophy. Only a small minority of them are friendly. They show, however, that our President is succeeding admirably in the object with which he went to England, namely, to forcibly break down the "conspiracy of silence" on the part of the press, which even Madame Blavatsky's genius and daring was unable to accomplish. Everyone there is talking about Theosophy, and if they *are* talking nonsense, why, it was only to be expected at first.

A WELL KNOWN FIGURE.

As it may interest our readers to know how our beloved Colonel appeared to the Britishers, we extract the following from a report of a lecture he delivered in Birmingham, that appeared in the *Daily Gazette* of that town.

"Colonel Olcott explained the principles of Theosophy last night to an attentive audience at the Masonic Hall in New Street. Mrs. Besant was announced to take the chair, but the illness of Mr. Bradlaugh detained her in London, and Mr. KENNETH AUSTEN, C.E., filled her place. The Colonel is an elderly man above the average height, with nothing of a martial appearance in his bland features and long white beard. In fact, he beams quite benevolently through a pair of spectacles, has a mild persuasive style, a fluent flow of scientific terms, and little or no action. He looks a preacher rather than an officer, puts his handkerchief on the Chairman's table with an apologetic cough, fills a glass of water with the air of a man who is rather apprehensive of a hostile demonstration, and begins with a modest attempt to disarm criticism by denying that Theosophy aims at subverting public rights, at revolutionising a people, or raising sectarian bitterness. He has a small scrap of paper in his hand with the heads of his address set forth on it for his guidance, and refers to it as occasion may require. But as he warms with his subject he rattles along with a polysyllabic volubility that is simply bewildering to the majority of his listeners. He even widens the distance between himself and the table in order to give free play to his arms, and now and then brings one hand into the palm of the other by way of emphasis. But even in the height of his eloquence there is nothing at all dramatic about him. He swings the tails of his frock coat and displays a pair of patent leather shoes; the pitch of his voice is only slightly raised, and there is an absence of vehemence, let alone passion."

"HAVE WE LIVED ON THIS EARTH BEFORE?"

This is how the *Northern Whig*, the leading paper in the North of Ireland, began a two-column report of Colonel Olcott's lecture on the above named subject:—

"The Ulster Minor Hall was very well filled last evening when Colonel Henry S. Olcott, President of the Theosophical Society, lectured on the

above subject. From the composition of the audience it was evident that curiosity to hear the tenets of the now fashionable cult expounded by so eminent an authority as Colonel Olcott was the leading motive which had brought them together. There was a fair representation of local scientific men, including Professor Everett, and there were also several clergymen, among whom were Rev. Dr. A. C. Murphy, Rev. Dr. Magee (Dublin), Rev. W. R. L. Kinahan, and Rev. J. Bell. The Secularist Society were in strong force, as was also the student element—divinity and otherwise—while not a few ladies were among the attendance. Colonel Olcott, an elderly gentleman with a fine head and a commanding presence, was introduced by Rev. Mr. Street, who was his sole companion on the platform. The lecturer's style was fluent and forcible, yet quiet withal, and he dealt with his subject simply in an explanatory—never in a declamatory—manner. His brief history of the origin and progress of the Theosophical Society, and his still briefer treatment of the theory of pre-incarnation, were given with the air of a man who had an immense store of power in reserve. At the conclusion of the lecture a number of questions more or less pertinent to the subjects dealt with were asked by different members of the audience and answered by Colonel Olcott. It is not very probable that the Theosophical Society will recruit its membership very heavily from Belfast; but, however this may be, the Society could scarcely have a more able and courteous pioneer to represent them among us than their President.

“Rev. J. C. Street, in taking the chair, said he had been asked to do so by the branch in Dublin, as there was no local representation of the Theosophical Society in Belfast. He was not himself a member of the organisation, and until a comparatively recent date he had been unaware even of its existence. He owed his first acquaintance with its objects and aims to the book published by Mrs. Besant, “Why I Became a Theosophist,” and last Sunday in his own church he had referred to the subject of that book at some length, quite independently, however, of any connection with Colonel Olcott's visit to Belfast. After all, therefore, it was not, perhaps, inappropriate that he should have been asked to preside that evening. He felt somewhat regretful that the topic selected by Colonel Olcott did not apparently embrace an account of the exact principles upon which the Theosophical movement was based, and he thought the audience would not be displeased if he asked the lecturer to kindly make some statement on that subject in connection with his address. (Hear, hear.) The organisation was one which, he was told, extended all over the world, and had branches and lodges in almost every country, East and West. As for the particular subject indicated by the title of the lecture, it was a most interesting one, but one which, as he took it, was only one of the said branches of Theosophy, and not one of its essential beliefs. He had the greatest pleasure in introducing the President of the Society, Colonel Olcott, an American citizen, a soldier in the American army, under General Burnside in the great war of emancipation—a man who for over twelve years had been resident in India, who had mingled a great deal with Eastern races, and who came with ripe culture and wide experience to speak to them upon things of the very greatest interest. (Hear, hear.)”

The reader will be tempted to ask: Why is it that none of this liberal-minded Belfast brand of Parsons and Editors come out to India?

DUBLIN HONORED.

“Dublin is being honored by a visit from Colonel Olcott, the President of the Theosophical Society. There has been a Lodge of the Society meeting in the city for some time, and it is said to number in its membership many students of Trinity College, Dublin. Whether the President's visit will win adherents for Theosophy remains to be seen; but his lectures have roused much controversy, and public attention is being called to the movement.”

So says the *Methodist Times*, which seems to be an honorable exception to the general rule with religious papers, whose “notices” of Theosophy, or of Theosophists, generally consist mainly of ignorant abuse.

NOTES ON THE SITUATION.

While India has been getting off the Theosophical boil for some little time past, other parts of the world have begun more or less vigorously to bubble up in the Society's *pot aux feux*.

First comes GREAT-BRITAIN. The little garrison that holds the fort there has been temporarily reinforced by the President, who has been firing his hundred-ton gun,—loaded up to the muzzle with Fairies and Astral Bodies, and Karma and Reincarnation,—point blank into the serried ranks of the Philistines, religious, scientific and jocular, (and the latter seem to be by far the best and most hopeful lot of the whole, when not *too* foolishly spiteful and ill-natured).

The fact is that our gallant Colonel is fighting a battle in which, though it be bloodless, very few indeed would have the courage to engage. It needs but a very vulgar and cheap kind of bravery to rush physically at the enemy to kill or be killed; but to stand up calmly and openly before a hostile audience, a large part of which thinks you a poor wretched crank, or ignorant and conceited sectarian, which audience has come to hear and see you chiefly out of curiosity, tempered by the expectation of having a laugh at you, or a row at your expense,—an audience, moreover, to explain to which even a few of the philosophical conclusions arrived at by the greatest of the world thinkers in all ages seems an almost hopeless undertaking,—to stand up before such an audience, well knowing that only a very small proportion of those who hear you are capable of taking in any but the most simple and childish ideas of the universe and its government, and are certain to get muddled, however plainly you may speak, and then to attribute their confusion of mind to you and to the philosophy you teach instead of to their own incapacity,—to stand up before such an audience, and calmly receive and repel the prejudice, conceit and stupidity, and evil passions that come surging in astral and psychic waves against you,—requires indeed not only bravery of a very rare order, but also an innate *power* which very, very few mortals possess.

And, after all, what does it amount to, all this battle with prejudice and stupidity? There are some who feel inclined to judge of the net results of a campaign such as that in which our President is now engaged by the newspaper reports and editorials. There could be no greater error. Whatever the editor of a newspaper may privately think, he has to mirror the opinion of the majority of his readers, for if he showed himself more than a very little larger and wiser than that majority he would lose his *clientèle*. It is the minority that are influenced in the case of such lectures as our President's, and no newspaper seeks the favour of a minority of its readers at the risk of offending the majority. Even in immediate results the gain to the cause is far greater than most might suppose, but it is in deferred benefits that the value of Colonel Olcott's present tour must chiefly be measured. He has, as it were, gone over the parched and rocky ground with a crowbar, breaking up the crust of prejudice by his vigorous blows. Of course all those whose interest it is to keep the crust intact are ready to misrepresent, abuse and ridicule him, not even sticking at the weak and undignified expedient of pretending that the grand and simple philosophical ideas he puts forward are too deep for their poor weak minds. All honor to our brave Colonel. He is doing a work which few others in the Theosophical Society would dare to do, even if they had the qualities necessary for its accomplishment.

All honor, too, to the great woman, and most enigmatical personage, the Sphinx of our day, Madame H. P. Blavatsky, Corresponding Secretary of the Theosophical Society. Surely there never was courage more splendid than hers. Surely the world has never rewarded those who give their lives, as she does, for the benefit of mankind, so meanly, so cruelly and so wickedly as it has done and is doing in her case. To those who look calmly on at the extraordinary spectacle of the most learned woman of the day gratuitously devoting herself, from morning to night, and from one year's end to another, to the task of giving to the world some of the vast accumulation of rare knowledge and still rarer *wisdom* she has garnered and stored up, and putting out in rapid succession books and articles not only demonstrating the profoundest erudition on her part, but containing a system

of morality the most elevated, the purest, and the best fitted for STRONG, FREE MEN AND WOMEN that the world has ever known, and also a system of philosophy which is so broad and deep as to synthesize and easily contain in itself all other systems that have ever obtained among men,—to those who see such a woman as that subjected to insult, slander, malice, threats, and every kind of evil word that human littleness and malignity can invent, one thought comes uppermost, pushing aside all other thoughts, even those of admiration and sympathy for her, and that thought is: How utterly mean and contemptible, how black and selfish and full of vanity must be the inner selves of the so-called leaders of opinion of this boasted age of "enlightenment" and toleration, and how inconceivably blind, stupid and credulous must be the great public which is "led"—by the nose—by these "leaders of opinion." Well there is one thing certain, namely, that every day that passes sees the ranks becoming fuller and better drilled, of those who wish to be fair and unprejudiced and honorable, and chivalrous, and who are interested in the great problems that have engaged the minds of thinkers in all ages, and better armed against malice, and against that enemy which the proverb says sets even the gods at defiance,—stupidity. Surely the very fact that Madame Blavatsky quietly continues undisturbedly to smoke her cigarettes and to write her books while the storm of invective rages impotently around her, is in itself a phenomenon and a victory; but it is more than a victory, it is the quiet, unostentatious formation of a centre of energy which will gather strength until it becomes the great efficient guiding force in the lives of men and the real arbiter of the world's destinies.

In AMERICA the Society, we are told, is consolidating under the General Secretaryship of Mr. William Q. Judge. This is good news, for Mr. Judge is an old and staunch Theosophist, and is always acknowledged and treated by Madame Blavatsky and Colonel Olcott as "one of the Founders." That the American General Secretary has had a difficult part to play lately, and that he has played it well, there can be no doubt. He has had a regular "Monkey and Parrot time" of it; for he has been harassed on the one hand by the unscrupulous malice and jealousy of the vanity-crazed ornithologist of Washington, and badgered on the other hand by aspirants for the wisdom of the ages, a royal road to which these people thought they had discovered in the Esoteric Section, of which he is (or was) the Secretary. The self-evident malice and untruthfulness of Dr. Coues' attack, added to its more than cow-boy coarseness and brutality, have rallied to Mr. Judge's side a certain number of Fellows who had come to think that he was beginning to confound the characteristics of his two offices—General Secretary of the T. S., and Secretary of the E. S.—and to introduce into himself in his former capacity a dictatorialness that was only appropriate in the latter. The general news from America is highly satisfactory; the roll of the Fellows and the rôle of the Society are quickly expanding.

In CEYLON Mr. Powell has succeeded in infusing what would appear to be a genuine new life into the Society. Judging by private letters received at Head-quarters from prominent Fellows in that Island, his departure therefrom will cause great regret, and also considerable apprehension of a return to the somniferous condition of affairs which has obtained in that lovely Island for a long time previous to Mr. Powell's arrival there, a few months ago.

In the INDIAN Sections the prominent feeling seems to be that until it is known what changes the General Council will make in the Rules of the Society on the 27th of May, the date appointed by the President for the Special Session of that august body at Adyar, everything relating to the general work and policy of the Society as a whole must necessarily remain in uncertainty. This is felt to be no reason, however, why the Fellows individually, or the branches either, or even the Sections, should relax their respective efforts for their own improvement, or that of the Society and the movement at large. Theosophy is almost wholly an internal thing with a large number of the Fellows in India, who know from their own experience that the "growth of Theosophy" must be from within outward, and that conversations and discussions can do no more than sow the seed, after which, except when conducive to the removal of grave difficulties and doubts, much

talking about things theosophical may do positive harm, especially if it take the form of chatter, or of factious reasoning and "maintaining positions." For this reason,—because Indian Theosophists do not do so much talking as their Western brothers,—it would be a great mistake to estimate the amount of vitality in the Society, or the real Theosophical activity of the Fellows, by the number of times the branches meet, or the length and depth of the papers and addresses therein delivered. That there is in the T. S. in India a great and renewed activity beneath the surface, is shown by the number of new Fellows now being enrolled, and by the universally hopeful, not to say triumphant, feeling which the coming Conference in Bombay has everywhere evoked. The Fellows know that it is the wish of the President, and in fact an absolute necessity for the future welfare of the Society here, that the Sections should be far more self-reliant than they have hitherto been in India, and there seems to be a general determination to show by the action taken in the Bombay meeting, that the Fellows understand and accept the situation, and are determined that the interests of the Society shall not suffer on account of the greater responsibility now thrown upon the Sections by their greater independence. There seems also to be a general feeling that although the Bombay meeting will have no actual power to alter anything in the present rules or arrangements of the Society, still any resolutions passed thereat will have great weight, not only with the President personally, but with the members of the General Council when they meet in Session at Adyar in May. The order of proceedings at Bombay will probably be a meeting in some convenient Hall, of Theosophists, not necessarily all Fellows of the Society, at which addresses will be made and possibly resolutions passed; and two or three evening meetings of Fellows to consider and resolve upon matters pertaining to the Society.

R. H.

THE BOMBAY CONFERENCE.

There will be a public meeting at the Framjee Cowasji Hall on the 28th December, at which the objects and usefulness of the Theosophical Society and its present position, and the work already done by it, will all be explained.

On the 26th and 27th there will be meetings of Fellows of the Society and Delegates from various branches to discuss and adopt measures to promote greater activity in the Society in India.

J. K. DAJI.

A CONSIDERABLE DIFFERENCE.

The following speaks for itself:—

"To the Editor of the SUNDAY TIMES.

Sir,—In your last issue you published a statement by your New York correspondent to the effect that Dr. Coues asserts (where?) that Madame Blavatsky has been expelled from the Theosophical Society.

May I be permitted a respectful advice? It is that, in case you take on faith again such a Yankee statement, you should in future follow the admirable policy of Mr. Artemus Ward. That great showman never risked even a harmless jest without adding the explanatory words, "This is a goak." Such parenthetical declaration would save extra bewilderment to the public, already lost in a regrettable mist in connection with all that concerns Theosophy, by making the "goak" apparent.

And if you would have the truth, then I may as well give it to you now. Madame Blavatsky, as one of the chief founders of the Theosophical Society, cannot be expelled from the Theosophical Society, for several good reasons, the least of which is that there is no one in the Society having authority to do so—not even the President-founder, Colonel Olcott—as in such a case Madame Blavatsky might, with as much right, return the compliment and expel him. But as it is not likely that our President will ever become a lunatic, no such event threatens the Theosophical Society just now.

Let, then, the Yankee cock and bull story—just set afloat by its author, an ex-Theosophist, who WAS HIMSELF EXPELLED FROM OUR AMERICAN SECTION TWO MONTHS AGO FOR SLANDER, as the whole Theosophical Society knows—remain for what it is worth, and make the INITIATED readers merry.—Yours very truly.

LONDON, October 9.

[The capitals are Madame Blavatsky's.—Ed.]

H. P. BLAVATSKY.

MR. POWELL'S TOUR.

(From the Buddhist.)

On Thursday we left Galle and went to Miripenna, where there was an audience good in numbers and exceptionally attentive. The people here are doing good work. The high-priest at the temple is one whom it is a great pleasure indeed to meet, interested in and willing to advance any good work. The people made a most generous contribution of ten rupees towards our expenses. Thence we went direct to Kataluwa, not finding anything or anybody at the midstation where we had been directed to stop. Fortunate it was we did so, as it gave us an opportunity to meet the energetic secretary of the Branch, who had just been relieved and transferred from that place and was to leave at once. Kataluwa is doing admirably, and the Branch is setting an example that might well be followed by more pretentious organizations. An address was delivered on Friday morning.

On Friday afternoon an address was delivered at Ahāngama, where a very attentive and appreciative audience gathered. Thence we drove to Weligama, being met near the place by a procession with music. That evening was formed *The Siddhartha Branch Theosophical Society* with the following officers:—

President—D. M. Samarawera.
Vice-President—D. D. Abeyawera Mubandiram.
Secretary—D. M. Jayasuriya.
Asst. Secretary—Charles Jayasturiya.
Treasurer—M. S. Gunaratna.

The Branch consists of twenty members and has commenced a school for boys; one for girls also will at once be built.

On the morning of Saturday an address was delivered at Weligama to the largest audience I ever addressed in Ceylon. All the priests from the temple were present.

On the afternoon of Saturday an address was delivered at Pellane, and in the evening another at Mirissa.

Special thanks are due to the High Priest Sumanatissa at Miripenna and the Priest K. Pannasekara Sthawira of Kataluwa for the great interest taken by them in educational matters and the religious welfare of their people. The latter priest hurried ahead of us to his village to prepare for our coming, he having been present during the Miripenna address.

On Sunday morning we drove into Matara, and on Sunday afternoon a public address was given to a very large audience. Many priests were present, and after the address one of them in the name of those with him urged upon the people the necessity of giving the fullest support to this work.

On Sunday evening the *Matara Branch* was revived with twenty-seven new members and the following officers were elected:—

President—C. De Silva Wirasuriha.
Vice-President—D. A. M. Dissanaika.
Secretary—J. W. R. Jayawardana.
Treasurer—C. A. Odris de Silva.

The following from Brother Powell speaks for itself. He arrived safely in the best of health on Thursday evening, 7 p. m., at Colombo.

“On Monday morning we went to Dondra, where an address was given at the temple.

On Tuesday morning an address was given at Dickwella, after which was organized the *Moggaliputttha Branch* of the Theosophical Society with thirty five members. The *personnel* of this Branch is the best I have seen in Ceylon. The following are its officers:—

President—Don Abias Kumaratunga.
Vice-President—D. Manthas Rajapaksa.
Secretary—Don Samuel Muthukumara.
Asst. Secy.—D. Bastian Kumaratunga.
Treasurer—Hadunnatthi Ranwuluge Babanis de Silva.

A member of this Branch, Mr. Lankagegunge Wasthu Baba, gave a piece of ground worth £50 for a school. How I wish there were more of this kind in the Theosophical Society! In the afternoon an address was

delivered at Tangalla. There is most important work to be done here, and there are men willing to work, but the leading Buddhists are evidently afraid of their dignity.

On Wednesday morning an address was delivered at Beliwata; on Wednesday afternoon one was given at Hakmana.

On Thursday an address was delivered in the morning at Akuressa, and in the afternoon another at Kananke.

On Friday morning we returned to Galle.”

THEOSOPHICAL SOCIETY, AMERICAN SECTION.

GENERAL SECRETARY'S OFFICE.

P. O. Box 2659. 21 Park Row,

NEW YORK, 4th October 1889.

TO THE SECRETARY OF THE THEOSOPHICAL SOCIETY,

ADYAR, MADRAS, INDIA.

DEAR SIR AND BROTHER,—I beg to inform you that the Executive Committee of the American Section have appointed as Assistant General Secretary for the British West Indies Mr. E. D. Ewen, of Tobago, B. W. I.

From my own knowledge and that of Mr. Ewen I can state that there are many thousands of Hindoos in the island of Trinidad, West Indies, who need assistance of spiritual nature from their Indian Brothers, and if some educated Hindoo would go there on a mission to them, he would be doing a great deal of good.

Very truly yours,

WILLIAM Q. JUDGE,

General Secretary.

[The West India Islands belong, properly speaking, to the “Section in Partibus,” but were placed temporarily under the General Secretary of the American Section by an order of the President. It is not clear how the Executive Committee of the American Section can have any possible right to appoint “Assistant General Secretaries” with local jurisdiction. Such appointments would seem obviously to lie with the President.—*Ed.*]

CARRYING OUT OUR PROFESSIONS.

The *People's Advocate* of Washington, a Negro newspaper, has given a column weekly to Theosophy as represented by the Blavatsky Theosophical Society of that city, which has had the courage to open its doors to “gentlemen of colour,” and is reaping its reward. The Negroes are an exceedingly religiously disposed people, and no doubt will make excellent members of the Blavatsky Theosophical Society, if they can keep in check their constitutional tendency to jump and bowl when their religious emotions are excited. We congratulate the Blavatsky Lodge in all seriousness upon this new departure. For various reasons we doubt whether it will succeed as a matter of policy, but as a protest against snobbery and false pretence of “Universal Brotherhood,” it has a very great value indeed.

WHAT THE ADVOCATE SAYS.

Referring to the approaching Bombay Meeting—*The Advocate* says:—
 “As there is to be no General Convention at Adyar this Christmas, this would be an excellent opportunity for all. Theosophists attending the next National Congress at Bombay may hold an informal gathering and discuss questions affecting the welfare of the Society. At present a sort of moral dry rot appears to have attacked the Theosophical Society in India, and all the branches seem to be atrophying from apathy and inanity. A little plain-speaking and comparing of notes might infuse new life and enthusiasm into this Society, which has done so much for India, and which we can so ill afford to lose.”

ACKNOWLEDGMENTS.

We beg to acknowledge the receipt of the following donations to the Theosophical Society's Funds :—

The London Lodge, through Mr. A. P. Sinnett	... ..	£ 10
Mr. Alexander Fullerton	... ..	„ 5
Mr. John J. L. Houston, Phila. U. S. A.	... ..	\$ 5
Mr. Rhodes Morgan	... ..	Rs. 12
Mr. P. S. Ramasawmi Iyer	... ..	„ 1

We have also received several other donations, the senders of which do not wish them acknowledged in the *Theosophist*. In case any one sending us a donation does not receive our receipt for the same, he is requested to let us know about it.

Cheques and money orders should be made payable to one or other of us, not to both.

R. RAGOONATH ROW.
RICHARD HARTE.

A GOOD MOVE.

Our worthy Brother, K. P. Mukherji, writes from Berhampur, Bengal :—

"I am glad to inform you that Babu Nafar Das Roy and Pundit Keshava Chandra Bhattacharya, two very active and earnest members of the Branch here, have, by their zeal and constant exertions, succeeded in opening three clubs, one at Gerabazar, another at Berhampur, the third at Sydabad, for explaining Theosophy to outsiders as well as to those new members who feel inconvenience to attend Branch meetings. The one at Gerabazar has become so successful and attractive that the proposal for applying for a charter for forming a new Branch there is already under consideration. It was owing to the exertions of the above two brothers that the Jaina Branch at Balucher has been formed."

These Theosophical clubs are a new idea, as far as we aware, and seem to be a very excellent one.

DEATH OF M. D'ASSIER.

Colonel Olcott has been extremely pained to hear from the widow of the late M. Adolphe D'Assier the news of his decease in February last after an illness of eight months. Contemporary science has lost in him a learned, exact and conscientious worker. His *L'Humanité Posthume*, which Col. Olcott translated and annotated, is a most valuable contribution to the literature of Psychical Science and will always rank as a high authority.

REPORT OF THE RECORDING SECRETARY, FOR NOVEMBER, 1889.

I hear that the members of the Branch Theosophical Society at Nellore meet every Sunday in the Hindu High School and read "Secret Doctrine."

Addresses of the Fellows are slowly coming in as desired in a paragraph in the last page of the Supplement for October 1889.

Mr. Anant Babu Shastri Joshi, the learned President Founder of Aryan Theological Society at Dharwar, has joined the Theosophical Society.

A letter received from Babu Juan Chandra Basak, Librarian, Bengal Theosophical Society, is not very encouraging. He says that Bhawanipore Branch Theosophical Society is well-nigh extinct; no meeting held for 2 or 3 years. Calcutta Branch is also very inactive. The good effects of the Theosophical Society are seen there by the personal improvements of some of the members.

Received a very interesting letter from a Brother Theosophist, Toowoomba, Queensland. He hopes to do something towards spreading a knowledge of our philosophy in those parts of Australia and bring back the Branch Theosophical Society at Queensland to the active work. He says, "The one work of my life is furthering the cause we all have at heart. I have hitherto worked silently and in obscurity, but have reason to believe that all my efforts in that direction have been productive of good. My wife and daughter are both earnest workers and do more than many initiated members do. I am hopeful for the future."

Mr. C. W. Leadbeater, the General Secretary of the Ceylon Section, reports that Mr. C. F. Powell has been forming several Branches, and in consequence of the formation of the new branches, large supply of diplomas and a few charters were despatched. The General Secretary says that he will soon send me full particulars as soon as he gets the lists and has them copied out. No doubt it is easy to admit

members when such admission does not require any payment. My idea is that any thing cheaply got will be lightly valued. Therefore, unless there be constant pressure of Theosophy upon these newly joined Fellows, the effect will be almost unperceivable. Anyhow it is better to stir up the people in the hope that some of our preachings may fall in a fruitful soil.

Mr. Anantrai Nathji Mehta of Bhannagar sent a donation of Rs. 84 for the Society's Head-Qrs. Fund, with his good wishes for the Society's Religio-philosophic work. He is one of our very earnest Theosophists, and he has been contributing his liberal donations for several years past.

A lady Theosophist from California writes to me a nice letter, in which she says to the effect that all the members there are putting soul to soul in the great work of Theosophy and appreciate our Magazine, hoping to send as many new subscribers as possible.

Since we are approaching the close of this year, work of correspondence, issuing circulars and receiving answers are day by day increasing. The query paper issued to the Branches have been coming in slowly.—(Please hurry up.)

From the tenor of the whole correspondence, Foreign as well as Indian, there appears to be a steady progress in the movement, and several valuable additions of members to the Theosophical Society.

T. VIJIARAGHAVA CHARLU,
Rec. Secretary.

OBITUARY.

The Secretary of the Cantonment Branch T. S. at Bangalore reports as follows :—

"We deeply regret to have to announce the death of Brother P. Sadasiva Moodaliar, the President of the Branch, on the 9th October 1889. He was twice elected President of the Branch Society. Under his guiding hand, the Society rose to great prominence. He commanded the respect and esteem of all the Brothers. By his death, the Branch has sustained a great loss."

We also much regret to have to announce the death at the age of 48 of Dr. Renaud Thurman of Geneva, an active and devoted member of the Theosophical Society and formerly a member of the General Council. Dr. Thurman died after a short and painful illness at Perpignan in France on the 16th October, and his body was cremated at Zürich on the 22nd. Dr. Thurman was one of the promoters of Dr. Hartmann's "Theosophical Convent."

PRACTICAL SUGGESTIONS.

We have been requested to publish the following :—

A few practical suggestions to the General Secretaries of the Indian Sections regarding the working of the Branches :—

- (1.) The first and foremost duty of a General Secretary is to visit the Branch Societies under his charge; if he cannot do it properly himself he should select fit persons from the Fellows within his jurisdiction, providing them, if need be, with travelling expenses for the purpose.
- (2.) In visiting the Branches the following objects should be kept in view : (a.) To know the internal condition of the Branch for future guidance in general, and the aims and aspirations of the most active and intelligent members of a Branch in particular; (b.) To hold public meetings for discussing the general principles of Theosophy; and (c.) To hold private meetings with the members of a Branch for instructing them regarding their work.
- (3.) The General Secretary should be in constant communication with the Presidents, the Secretaries and the most active Fellows of a Branch; he should be personally acquainted with them. If funds permit he should have their photographs.
- (4.) The General Secretary should try to have at his head-quarters a Library of the Section, consisting principally of Theosophical works and publications.
- (5.) The General Secretary should keep himself acquainted with the current Theosophic literature, and should subscribe to the *Theosophist*, the *Path* and *Lucifer*.
- (6.) Leaflets in the language of the Province where the Branches are situated should be issued from time to time and distributed to the Branches and members for reading and discussion. Such leaflets may be the fore-

runner of a cheap Magazine, subscribed and maintained principally by the Fellows of the Branches of the Section.

(7.) The Members of a Branch should be persuaded to meet at least once a week. Saturday evening seems the most convenient time for the purpose. In Branch meetings (a) such books as the Purposes of Theosophy, Guide to Theosophy, Five Years of Theosophy, Key to Theosophy, Light on the Path, Esoteric Buddhism, Bhagavat Gita, Vishnu Purana, Sankhya Karika, Viveka Chudamony, &c., should be read and explained; (b) Some one may read an essay or give a lecture on the seven principles of man, The Theory of Evolution, The Law of Karma, Matter and Spirit, The Theosophical Life, The duties of a Fellow, Spiritualism, Magnetism, Devachan and Avichi, Reincarnation, Astrology, the Darsanas, the Yoga; and (c) There should then be discussion on the subject taken up; (d) Younger members may then put questions to the meeting which the more advanced should try to answer.

(8.) The General Secretary, in consultation with the office-bearers of a Branch, should try to make the Branch meetings interesting to members; otherwise such meetings can never be kept up.

(9.) It should be one of the principal aims of the General Secretary to form new Branches within his jurisdiction; if he makes it a point to form personal acquaintance with the most active and intelligent of the Fellows, he may expect great assistance in this matter from them.

(10.) Every Branch should celebrate its anniversary when the General Secretary should try his best to be present, there should also be a General Meeting of all the Branches once a year at the Sectional Head-Quarters.

The President Founder once told me that the best means to silence our enemies is to engage ourselves in some work of public utility. What can be more encouraging than to see a Branch helping in the establishment of Total Abstinence Societies, Societies for the Prevention of Cruelty to Animals, Vegetarian Societies, Sanscrit Schools, Ayurvedic Schools, Charitable Dispensaries, and the like, distributing medicine, money and clothes to the poor, exerting itself to relieve starving people during a famine, joining as individual members every earnest effort for social and moral reforms, removing erroneous impressions from the minds of our denationalized young men, and above all, making Theosophy a living power in our life, showing by example how noble, pure and unselfish a man can be by earnest and sustained efforts in the right direction.

K. P. MUKHERJI, F. T. S.,
Berhampur.

AN INTERESTING DISCUSSION.

The Editor has received the report of an interesting discussion in the Toda Betta Theosophical Society of Ootacamund on the "Practical Instructions, No. 1," issued by the General Secretary of the Bombay Section. The report is too long to quote *in extenso*; and, indeed, it was never intended that discussions of this kind should be reported in the *Theosophist*; we give, however, some extracts from the document:—

The Ootacamund Branch "fully recognizes that man is his own saviour, that selfishness is the root of all evil, and that its vindication must be the work of time and individual merit." The President of the Branch, Major-General Morgan, said:—

"This Branch thinks too much stress is laid on the nucleus of universal brotherhood; no doubt it is the first step, but allowance should be made for those who have surmounted this first step, for it is by no means the *all* of the Society, nor have all joined for this purpose, because spiritualists and Christians profess the same. Madame Blavatsky in *Lucifer* for September 1889 writes of occultism: '*Though but a minority of our members are mystically inclined, yet, in point of fact, the key to all our success as above enumerated is in our recognition of the fact of the higher self, &c., &c.*' To help others it is necessary to acquire wisdom. *Light on the Path*, para. 13, Part II, lays down that '*Speech comes only with knowledge, attain to knowledge, and you will attain to speech.*' The trouble is to acquire wisdom, without it we are only the blind leading the blind. The members of this Branch occupy themselves with the study of occultism, as that road leads to wisdom and embraces everything that concerns the spiritual welfare of man."

Pandit Taya Raja Row said:—

"I apprehend that the paper does not allude here only to intellectual acceptance, but to actual practice, and it is maintained that universal brotherhood is the first step, whether the Theosophical Society or any others teach it. After this is cleared, which many branches have not got cleared, other instructions will follow of their own accord in proportion to the force of the practice of universal brotherhood. Our stand-point may, properly, be that we have crossed the threshold, but people may turn round and say that if we have discerningly made the crossing, we should certainly have had further instruction waiting before us, and may thus pronounce our realization insufficient. They may say that they sent us the instruction as they sent it to other branches, and would be very glad to hear we are advanced, but were not hitherto aware of it, and would afford us sufficient matter for our cogitations in subsequent numbers. Still I see no objection to sending this as it is."

The Secretary, Pandit T. Vencatarama Iyengar, said:—

"I object to this heading, 'Practical Instruction, No. 1,' as the paper contains no practical instruction as to how the threefold objects of the T. S. may be achieved. It would be better to call it '*Instruction No. 1.*' Regard being had to the nature and condition of the members of the different branches all over the world, I take the nucleus of a universal brotherhood only as a secondary object of the Theosophical Society. The study of Aryan and other Eastern systems of literature, religion and science, must necessarily, according to the Eastern mode of teaching, precede the nucleus of a universal brotherhood. The universal brotherhood of Theosophists is quite at variance with those of Spiritualists, Christians and Freemasons. I may call it the kernel of all the systems of religion and science of this world under the sun. Such a brotherhood, though considered by many as one to be acquired easily, and that on the onset, I think it is the fruit of a careful and earnest study of Upanishad and such other work of occultism, followed by a long and graduated course of practice of contemplation and meditation under the instructions of a true guru. It is very easy to claim universal brotherhood nominally without seeing one's self at his own conscience. If anything comes out as practical instruction from the Head-Quarters of the T. S.,* it must give out some valuable hints bearing upon the acquisition of one or more of the fundamental principles of all the systems of religion generally to satisfy the earnest students of different castes, color and creed—say practical hints for the study of Vedas, for the approach of the inner meanings of rituals, for the origin and effect of Karma, and for the acquisition of *Gnana* or '*Divine Wisdom.*' I am glad, however, for the circulation of this paper as it is sent out freely with a good object. I believe it will bring about some good result for those who are waiting in earnest, through the *Theosophist*, and which will also create no doubt a new life to the monthly publication,† and will particularly draw the attention of many of our luke-warm Theosophists and outsiders."

[Much can no doubt be said in favour of the view that a study of Aryan literature must precede the formation of a nucleus of Universal Brotherhood, because it would certainly seem that in the Aryan philosophy only is there to be found a rational explanation of the idea of Universal Brotherhood, a proof that Human Fraternity is a *fact in nature*, however much we may fight against its recognition or practice. Still it is probable that to most Theosophists the conclusion of the Toda Betta branch,—that we must study Aryan philosophy before attempting to form a nucleus of Universal Brotherhood,—will seem like maintaining that we should not satisfy our hunger before we had studied physiology, and understood the process of digestion. Brotherhood is a sentiment and a sympathy, not the '*quod erat demonstrandum*' of an intellectual proposition. It comes from the heart, not from the head. The heart supplies the motive, the head only furnishes the justification.—Ed.]

* Which these "instructions" did not.—Ed.

† Thanks, very much!—Ed.

OUR "PECULIAR NONSENSE."

We who look at the Catholic Church from the outside and in the bright light of day and see the ancient half-decayed boards of which the edifice is constructed cannot but smile at those who are penned up in the dimly lighted interior by their priests, and stall-fed with fables. The poor creatures are perfect stangers to reason, they are absolutely and completely paralysed in that region of the mind which deals with the Whence, the Whither, and the Wherefore of existence, and like all hypnotized subjects would torture and murder on the slightest suggestion of their masters.—the priests. The following is a brilliant specimen of the Catholic way of viewing things. It is a letter about Theosophy which appeared in a Dublin daily while Colonel Olcott was lecturing in that city lately:—

"Sir,—The votaries of the latest religious 'fad' have had the fullest scope in your columns to air their peculiar nonsense. Lest some innocent people might think that there was some truth or reality under their specious phraseology, it may be well to state the antecedent truths relating to the order of thought and work with which the Theosophists presume to deal. The good providence of God founded and endowed the Catholic Church not only for the salvation of the individual soul, but for the reconstruction and restoration of human society, so far as the loss of man's integrity permits, to its first ideal. Any theory or cause or movement purporting to do these things in another or better way, is a cheat or a delusion, and the authors and promoters fanatics or liars. As long as their absurdities do not hurt public interests or violate morality, they may be left to the good-natured contempt of the public. When they so transgress, the actors have qualified for the jail or the lunatic asylum. Yours, &c.,

CATHOLICUS."

PROUD LUCIFER'S HUMBLE APPEAL.

The following is from the *Manchester Examiner* of October 24. If it be true (the latter part of the paragraph is new to us at Adyar) it is much to be regretted:—

"The monthly magazine called *Lucifer*, which is edited by Madame Blavatsky and Mrs. Annie Besant, a recent and rather prominent convert to theosophy, has, it appears, never paid its way, but has been kept going to a great extent by the generosity of two individual theosophists of means and corresponding benevolence, and is just now threatened with extinction. The only hope of averting this doom is declared by Madame Blavatsky to be a very general and substantial contribution on the part of theosophists to preserve the most popular of the organs published in advocacy of their principles."

THEY ASK FOR BREAD AND GET A "ROCK."

Will anyone tell us how it is that the very biblical but exceedingly impolite saying about casting pearls before swine will come into a person's head when he reads such paragraphs as the following, which is taken from *The Rock*, an English "religious" paper? Speaking of Theosophists *The Rock* says:—

"No one can read their books and lectures without perceiving that they have concocted a farrago of mostly intelligible jargon from Egyptian hieroglyphics, Buddhist writings, Gnostic histories, and modern talk about hypnotism, mesmerism, and spiritualism. The Indian Yogis appear to be at present their typical saints, and they have transferred the head-quarters of the Theosophical Society from America to Madras. There is much chatter in their teachings about the Ego and its parts; about Karma, their 'law of retribution'; and about Devachan, which is their idea of a future state. But what their clouds upon clouds of words all mean it would be impossible to say..... It is sad that men and women should be so deluded."

In America they have an excellent expression for this kind of flaunting one's ignorance in the face of the public; they call it "giving oneself away." Surely no newspaper writer could more completely give himself and his journal away than the author of the above idiotic twaddle. It is exactly

equivalent to saying: "We people of *The Rock* are a poor feeble-brained, intellectually knock-kneed, half-witted scribblers; we tried once to read Plato and could not understand him, we are utterly puzzled; but the Indian philosophy which all the great intellects of Europe unite in declaring to be full of the grandest and profoundest conceptions of the Universe that the mind of man ever conceived. We are too miserably ignorant, prejudiced, conceited, malicious and time-serving to do anything else in the world, but edit a religious paper, at which occupation our peculiar qualifications make us brilliant successes."

A NEW RELIGION.

"It is with extreme gratification that we give publicity to Colonel Olcott's missionary enterprise in the dissemination of a new religion. If there is one thing more than another of which the world stands in need, it is a new religion. The six or seven thousand creeds, sects, denominations, orthodoxies, and heterodoxies which it possesses at present are utterly inadequate to supply its wants. A new religion is the dominant requirement of the age—it is wanted more urgently than a new idea in advertising, or a new patent window fastener. All the existing religions are entirely unsatisfactory from the point of view of somebody or other. They are only sectional in their interests. The devotees of one creed are at enmity with the devotees of another creed. It is essential, therefore, not only that we should have a new religion, but that it should be of a sufficiently universal character to swallow up all the other religions. As far as we understand Colonel Olcott's platform, this is just what Theosophy is going to do."—*Birmingham Times*.

The fact is that the writer of the above semi-satirical but not unfriendly paragraph touches one point which may some day cause a serious difference of opinion among our fellows. All religions "are only sectional in their interests. The devotees of one creed are at enmity with the devotees of another creed." True! That is no other and no more than the universal experience of mankind, and the writer might have added: "Moreover, the more devoted a man is to his own religion, the more he hates and despises those of his neighbours."

Now, everyone who is not absolutely sunk up to the crown of his hat in prejudice, is willing to acknowledge the above fact. To deny it would, indeed, be to deny all religious and even secular history. What then? If it be the province of religion to make men love God and their neighbours, and religions have the effect of making them hate each other and each other's god or ideas of God, then most assuredly RELIGION and religions are not only different, but contradictory and mutually destructive things; and the less a man has of a religion the more he may have of RELIGION, and vice versa.

But when we see the queer mixture of prejudice, ignorance, fable, unreason and terror which, compounded in different proportions, forms the religions of the world, and when we contemplate RELIGION, and feel our hearts becoming aglow and our minds growing expanded and elevated, the question naturally arises: "How can we get rid of religions, and bring RELIGION into the world"?

There are two ways of answering this question. The first is: Teach everyone to understand the meaning of his own religion and to love and follow it worthily, for when he does so he will see that all religions are imperfect attempts to express the same great natural and spiritual truths. The second is: Teach everyone to put no trust whatever in any religion, his own among the number, by showing him how they have all been fabricated by knavish priests, for the purpose of ruling the trembling and irrational multitude; manufactured, in fact, out of philosophical materials that are as old as the human mind, or, more properly speaking, a good deal older.

The advocates of both of these contradictory methods profess the same purpose, to substitute RELIGION for religions. Now, Theosophy claims to be "RELIGION,—not a religion." The aim of all Theosophists therefore, whether openly expressed or not, must necessarily be to substitute Theosophy for the prevailing exoteric creeds. Which of the above methods for ridding ourselves of these latter is the right one? Whom shall we employ to do the necessary work of destruction,—the Physician or the Surgeon?

A ONE LEGGED THEORY.

A certain Mr. Legge having broached the theory in a late number of the *National Review* that Madame Blavatsky has taken the "Secret Doctrine" bodily from King's "Gnostics," Colonel Olcott has answered him in a later issue of the same magazine, and so the ball is kept rolling. The fact is, however, that it is very doubtful whether such writers as Mr. Legge are worthy of any further reply than simply to point out that their theories are merely a proof of their ignorance. In the "Secret Doctrine" are to be found the principles and ground idea of all religions,—the raw material, as it were, out of which all creeds have been manufactured. Each person finds there the doctrine he knows best, and if he is ignorant of other doctrines, he naturally fails to discover them in it, and fancies that the whole of occultism is "cribbed" from the one particular source he happens to know something about. How a Hindu would grin with good humored pity and contempt, or a Buddhist, or a Zoroastrian, if he happened to hear that an Englishman of letters who had read King's "Gnostics" had come to the conclusion that the Occult Doctrine was taken from that work, of which not one in a thousand perhaps has even heard. Listen, for instance, to what a Parsee says, and moreover *proves*, in the IVth Volume of the *Theosophist*. Somebody told the writer of the article in question,—entitled the "Septenary Nature of Man,"—to read the 54th chapter of the *Yasna*, one of the best authenticated ancient books of the Mazdian religion; he did so, and this is how he enthusiastically writes:—

"What do I find but that the very first paragraph gives all the information one can require to convince him that *Avesta*, Theosophy, Occultism, Esoteric Philosophy, or however else it may be called, are identical. Indeed, as a Mazdian, I feel quite ashamed that, having such unmistakable evidence before their eyes, the Zoroastrians of the present day should not avail themselves of the opportunity offered of throwing light upon their now entirely misunderstood and misinterpreted scriptures by the assistance and under the guidance of the Theosophical Society."

If one of Mr. Galton's "composite pictures" of a family were given to a person who only knew a single member thereof, he might naturally conclude it to be a faulty likeness of that member. So it is with the Secret Doctrine, which Mr. Legge can know very little about, or he would have perceived that it gathers the various threads of the same colours from all the different great religions, and thus demonstrates the fact that these are all woven out of the same materials, and shows what those materials really are, and where they came from. Like the Apostles at Pentecost, the Secret Doctrine speaks to every man in his own language. We should advise Mr. Legge and all others who fancy they have discovered the source of the Theosophical Nile in some particular little familiar pond, to extend their reading to other religious systems. We venture to prophesy that when Mr. Legge has done so, he will feel very like kicking anyone who says "King's Gnostics" to him, especially when some one who has read his article is present.

GOBBLED UP!

The Occult Publishing Company of 120, Tremont Street, Boston, Mass., U. S. A., has taken over the stock in trade and business generally of the lately established Theosophical Book Co. of 110, Tremont Street, in the same city. The Occult Publishing Company was the Pioneer in America of Theosophical literature, in the sense of being the first firm to carry any large stock of books treating of Occultism and kindred subjects. It has proved its stability by four years of honorable activity, and has done more than any other house in the United States towards disseminating Occult literature. Besides being importers and publishers of works on Occultism, Theosophy, Spiritualism, Astrology, Mesmerism and kindred subjects, the Occult Publishing Co. brings out an eight page quarterly called the *Occult Review*, the price of which is 25 cents a year.

SIR WILLIAM'S "SOFT SOLDIER."

Some newspaper the other day called Sir William W. Hunter "that prince of flatterers," and true to this character Sir William has been administering a cleverly concocted "pick-me-up" to the friends of the Indian missionaries

at home, whose drooping spirits have lately had a most depressing effect upon the religious world. He told the Birmingham Baptists the other day that the Indian missions were in no immediate danger of collapse, and then, as reported, he said that:—

"He would not enter upon any discussion of what might be called a spiritual nature, but as a secular man and a layman he wished to place before them the actual secular results, attested by statistics, verified by Government officers, and embodied in the census of India. First, as to the increase of the Christian population. It was said they sent their missionaries and their money to India, but where were the Indian Christian people? He would tell them that during the period covered by the last census, from 1871 to 1881, the Hindoos, the Mahomedans, and the general population of India each increased under 11 per cent.; but the Christian native Protestant population of India increased 64 per cent. (Applause.) This was not a vague declaration which might appeal to their imagination, but a fact verified by Government census, and which no one had ever yet challenged (Renewed applause.)"

Sir William, however, carefully abstained from telling his delightfully tickled audience that the census returns for the ten years between 1871 and 1881 had nothing whatever to say to the question at issue. Sir William is much too clever a man to say to the cheering Baptists of Birmingham, as he certainly might and perhaps *ought* to have said: "If previous to 1881 you were to have travelled the length and breadth of India, and questioned the natives as to the position and progress of the Christian missions at that time, they would with one voice have replied: 'Alas, our ancient religion is neglected; our young men are taught in the missionary schools to laugh at the faith of their fathers; more of our children every year attend the mission schools, and Christianity has more life in it than the religion of the Vedas.' Now however things are changed; the tables are turned. Since 1881, the ancient religion has acquired a sudden renewal of life, and its votaries are full of hope, while it is the missionaries that have now begun to despond, although they manfully pretend that this change does not hurt them at all."

Sir William might have told the cheering Baptists all that and much more to the same effect, only he did not want to make himself a nuisance, but very much the contrary. And now we advise our Christian friends: Do not "holler" until you are out of the wood. Wait until you know what sort of a tale the next census will tell, and then if you are in need of consolation send for Sir William W. Hunter again, and he will probably once more revive your drooping spirits, and awaken your cheers by giving you a few statistics "verified by Government" from the returns of missionary successes during the decade from 1861 to 1871.

RACIAL DIFFERENCES.

It is sometimes said, both by Easterns and Westerns, that there must be some radical difference in the Oriental and Occidental minds, which causes them to see everything differently: and which makes their modes of reasoning almost as difficult of mutual understanding and appreciation as their music.

Our Western readers may be inclined to think that the following passage clipped from the *Amrita Bazaar Patrika* is intended to be a jest, for surely to call a man a cheat because he wears many pockets, would be *prima facie* evidence of a weak intellect in any Western land. Still the Hindu intellect is universally acknowledged to be a singularly acute one; and at the same time there can be no doubt that in a multitude of constantly occurring instances the way the average Hindu applies that intellect is bewildering to a European or American. Perhaps we are both wiser than we seem to be to each other; perhaps we are both of us less intellectual than we appear to ourselves; perhaps a little serious reflection over the clipping in question may throw a little light on the subject. It runs as follows:—

The Englishmen make farces of the "Olcagenous Babur" in their theatres, and break their sides with laughter over their bad English. The Hindus in retaliation make farces of Englishman in their theatres, and invariably give an Englishman a bottle of brandy under his elbow in their caricatures.

They call Englishmen cheats, because they carry so many pockets. "And don't you see," a Hindu will gravely tell you, "they have a letter which they call 'see (c.)' They have another letter (h) which they call 'eitch.' They call the letter 'see,' but they use it as a 'k.' They call the other letter 'eitch,' but they use it to write our *hari*. Does not this shew their double mind? And then put the 'see' and 'eitch' (ch) together and pronounce it *cha!* No trusting such people who say one thing and do another! But we use our letter ka as ka, and ga as ga, and so are all our dealings plain and straight-forward.

A DISAVOWAL.

The following letter has been sent to the *London Freethinker* :—
 THE THEOSOPHIST,
 Editor's Office.
 ADYAR, MADRAS,
 November, 19th 1889.
 TO THE EDITOR OF THE *Freethinker*, LONDON.

SIR,—Your issue of October 20 contained an editorial allusion to me which is founded on a misapprehension, and is likely to cause an impression in the minds of your readers detrimental to the reputation of another person. I feel sure, therefore, that you will have the courtesy to permit me to disavow in your columns the sentiments therein attributed to me.

I need only refer to that paragraph in which my name occurs. You say :—
 "As Dr. Coues keeps up a Theosophical Society, and challenges the authority of Madame Blavatsky, and Mr. Harte, the acting editor of *The Theosophist* in India, seems to do the same, it seems, &c."

Allow me to say that this supposition,—that I question the authority of Madame Blavatsky, as Corresponding Secretary of the Theosophical Society and its inspirer,—is absolutely untrue.

Did I "question her authority" in my own mind, I should keep it to myself until I had, at least, resigned the acting editorship of the Magazine she herself founded and for years edited, and of which she is still in part the proprietor.

Yours respectfully,
 RICHARD HARTE.
 Acting Editor of the "*Theosophist*."

"OUR FRIENDS THE ENEMY."

Our esteemed contemporary, the *Madras Christian College Magazine*, for November remarks: "It is scarcely necessary to remind our readers that Theosophy is not yet defunct." We should rather think it was "scarcely necessary!" The enemies of Theosophy have been lately spreading insidious reports that it had "done its work in India" and had become moribund. They are now beginning to suspect the truth, viz., that it has performed the strategical operation which the French call *reculer pour mieux sauter*. We don't, however, count the *Christian College Magazine* among our "enemies." Some years ago it stuck its little religious pin into the soft and tender parts of the Society, innocently expecting to kill it thereby. A good deal of howling and swearing on both sides followed, but if we may judge who our friends are by the benefit done to us, Theosophy has no better friend than the *Christian College Magazine*. That vicious little prick it gave us thoroughly woke us out of the fool's paradise of phenomena into which the *gabe-mouche* tendencies of certain Fellows had led the Society, against the strong protests of Madame Blavatsky; who, as far as we have ever known or heard, has never performed a phenomenon for the benefit of those outside of her circle of intimate friends, and even there has never laid the slightest stress upon them as proving anything more than that she was acquainted with *natural forces* which the scientific world of to-day know nothing about.

Still our contemporary talks about Madame Blavatsky's "so-called miracles." No one ever called them miracles but itself. One is positively tempted to believe that those good missionaries have so often repeated the story they told that they have actually come to believe it themselves! What is the good of trying to make such people understand, what even men of science, by the aid of hypnotism, are beginning to see now, that "miracle"

is a word that exists only in the vocabulary of the clergy, and that it is of necessity synonymous with *fraud* in whatever age or country the miracle is claimed to have happened—a fact that the clergy themselves know so well that they think they have only to bring the accusation of compassing "miracles" against anyone in order to convict him of self-evident trickery.

Well, we can afford to forgive our would-be enemies, when we find that the net result of their attempts to injure us is to make us stronger than before. Those who were injured by the *Christian College Magazine's* dastardly attack on Madame Blavatsky and the Theosophical Society are the Christian Clergy themselves. On the day that notorious article about the "so-called miracles" was published, the death warrant of the missionary movement in India was signed. Never will the Hindus forgive these pretended "men of God" for the attempt they therein made to murder the reputation of a woman, whose *only real crime* was that she was using her great intellect and marvellous learning to revive in the minds of the people of India a knowledge of, and appreciation for, the philosophy and religion of their ancestors; while in the West, in America and in Europe, and in Australia also, every succeeding month sees a continually increasing number of new recruits entering the Theosophical Society or the Theosophical movement generally, nearly all of whom, if they are not previously enemies of the *present* Christian Missions in India, become their deadly foes when they learn the history of the "Coulomb affair" and of the unutterably contemptible and disgraceful part the clergy of Madras took in getting it up. When everything else connected with the *Christian College Magazine* is forgotten, the fact that such a periodical once existed will be kept alive in the minds of men by that one article; for it will be quoted in the "History of the Theosophical Society," as a proof of the malignity, credulity and ignorance of the Christian Clergy of our day; and as a striking instance of the manner in which the ever just law of Karma brings down on the heads of evil doers the mischief they had planned for others.

STUPID INTOLERANCE.

The Rev. K. S. Macdonald has been writing some long letter in the *Statesman* to prove that the Lord Buddha was an atheist, and quite a miracle of selfishness and pride; and the Hindu Tract Society has reprinted an American pamphlet purporting to prove that the Lord Jesus Christ was a lunatic. And so the shuttlecock of religious hatred is kept flying by rival theological battledores. Truly in these days "*rien n'est sacré pour un Sapeur*," and it would not be a bad plan to make some people stand in the corner with a fool's cap on their heads and repeat the injunction: "Judge not that ye be not judged," until they realized its meaning. That kind of silly abuse of other people's Lords and Saviours is very disgusting, and shows not only a pitifully small and feeble mind, but also very intolerable ignorance and conceit.

MEDDLESOME MACDONALD.

One of the wonders that Karma works is to turn intended injuries into benefits, to the great disappointment and distress of the mischief-maker. It is possible that the Rev. Macdonald's unwarrantable and malicious attack on Buddha's character may be the seed of a renewed interest in Buddhism on the part of both Hindus and native Christians. Already the effect is clearly perceptible. Dr. Salzer's able letters are being quoted by papers which would not dream of admitting Mr. Macdonald's lucubrations to their columns; and other articles, favourable to Buddhism are making their appearance in the Indian Press. For instance, the *Karnataka Prakasika* quotes from Sir J. F. Dickson's recent article on "Buddhism and Christianity in Ceylon" in the *English Illustrated Magazine*, and remarks upon it, as follows:—

"It will not be considered rash to assert that most of the moral truths prescribed by the Gospel are to be met with in the Buddhistic scriptures. In reading the life of the last Buddha, it is impossible not to feel reminded of many circumstances relating to our Saviour's life, such as it has been sketched by the Evangelists." And again he says, "no philosophic religious system has ever upheld in an equal degree the doctrines of a Saviour and of the necessity of his mission for procuring the salvation, in a Buddhistic sense, of

man. The rôle of Buddha from beginning to end is that of a deliverer, who preaches a law designed to procure for man the deliverance from all the miseries he is labouring under. It would take long to describe even a tenth part of the resemblances between Buddhism and Christianity: here let it suffice to say that the two religions closely resemble each other in enjoining a gentle, forgiving and truthful spirit. The Buddhist scriptures say, 'Let a man overcome anger by not becoming angry; let a man overcome evil with good; let a man overcome the parsimonious with generosity; let a man overcome the liar with truth.'

"It is a religion such as this, older than Christianity by many centuries that certain missionary societies seek to subvert by means of agents of imperfect education, married, ordained indeed, but in their regard for their own comfort and for domestic luxury, anything but what a missionary should be. Is it a matter of wonder that they have no success? The Buddhist seeks not to make converts, but he will not be converted—certainly not by men who in education and in self denial compare unfavourably with the celibate Buddhist monks and with the celibate priests of the Church of Rome. Even the Roman Catholics, with their devoted priests leading the life of the people, and living on less than one-tenth of the stipend of a Protestant missionary, make no converts, and indeed they seek to make none; under the strict rule and guidance of their head in Ceylon, the learned Archbishop Bonjeou, they devote themselves to their hereditary flock (descended from the natives converted at the point of the sword by the Portuguese), to education, and to the maintenance of orphanages and other works of charity.

"If the jealousies of Protestant sects were at an end, and if Bishop Copleston were free to maintain a discipline over his own clergy equal to that which prevails amongst the Roman Catholics, we might see, if not an increase of converts, an example of Christian life in our missionaries which would command the respect of Buddhists. This has, indeed, been the case wherever the Bishop's power is unrestricted. But our love—or rather our abuse—of liberty, forbids all hope of such a reform becoming general. So far the result of missionary efforts in Ceylon during the last fifty years has been to rouse the Buddhists from apathy, and to bring about a vigorous Buddhist revival."

WELL DONE DR. SALZER!

Speaking of the above mentioned latest attempt of the Indian missionaries to disgrace their MASTER and earn the contempt of mankind, *Hope* says:—

"Dr. Salzer has defended his view in a manner which reflects great credit on his scholastic ability and wide range of erudition. From the marbles of the time of Asoka he has culled some unassailable arguments which must stand above the prejudices of contemporary historians and thinkers. This sort of evidence is the most irrefragable of its kind, and in them Mr. Macdonald's arguments have met a complete refutation. Dr. Salzer has ably shown that Buddhism of to-day is a corrupt form of primitive Buddhism. He has also proved to our satisfaction that Max Müller's opinion on which Mr. Macdonald relies so much, is a qualified opinion, and that the doctrines of Buddhism, instead of opposing the tenets of modern science, agree with them fully and thus vindicate the assertion of Prof. Huxley that religion and science are twin-sisters. The reason of Mr. Macdonald's attack upon Buddhism is not far to seek. The religion from which modern Christianity has suffered most, and is suffering most terribly at the present moment, is Buddhism. The unkindest cut Christian Missionary enterprise has received at its hands is covered in the fact that Buddhism has in some form or other become the religious creed of the intellectual aristocracy in the West. The highly rationalistic views of Buddhism have naturally suited the scientific and rationalistic tendency of Western thought. Arnold's *Light of Asia* has indeed created quite a revolution in the domain of transcendental thinking in Europe, while the labours in the Oriental field of the German savants have served to add no little force to the drift of modern science towards spiritualism. With the spread of Western civilization Anglicised India has also felt the dash of this new Western wave. Hence it is that Herbert Spencer is as well understood in Hindoostan by the light of Buddha's torch as in his own land. Mr. Macdonald's remarks would not have been much thought of with

a view to refutation owing to the proverbial reticence of the Hindoo mind. A German was, however, present, a German who has made Oriental theology his special study and the consolation in his life of exile, and Mr. Macdonald has found he is not always safe in attacking Oriental systems of thought. Dr. Salzer is a keen combatant who is thoroughly confident of his mettle and prowess. His letters against the puerile and old-world sophistry of the Scotch missionary afford grand reading to their Hindu readers. They show the firm grip which their author has of the subject he writes upon. The brain which has produced them seems to be glowing with the light of the Light of Asia, while the masterly way in which it has marshalled its thought must shed light upon many a dark brain. And altogether Dr. Salzer has completely smashed the Rev. Mr. Macdonald."

"OUR INSTITUTIONS HAVE BEEN OUR RUIN."

"Public opinion is weak and inaudible, and itself is not sufficiently sensitive and pure. As for the church, we do not know if we have anything of the kind. The ministers of religion and the custodians of public morality are our priests and pandits; and what part these play in the education of the nation is well-known. Nor are there social and political institutions which call into activity the higher qualities of the people. The military system of Germany imparts to the nation a high sense of duty, patriotism and manliness. The Parliamentary and the local institutions of England have made the English people a self-reliant and intelligent nation. The democratic character of the American social system is said to have exercised powerful influence on the character of that great people. It is a well-known truth that the institutions of a country contribute materially to the quality of the people; and no better illustration need be sought than the teachings of the history of our own country. Our institutions have been our ruin, and the conviction is growing in the minds of all intelligent men that so long as these institutions remain what they are now, the Hindu nation must be degraded and powerless community that it is at present."—*Hindu*.

DECLINE OF BUDDHISM AT BENARES.

The rapid growth and untimely disappearance of Buddhism is, remarks a contemporary, a startling religious fact. Just as the faith of Jesus now meets with bare toleration in the sacred city of his Passion, so in many districts of India which once the disciples of Sakya Muni visited with the most intense devotion, his very name is now forgotten. At the very spot where he first preached his purer faith, his title the "best Lord," Surnath is applied to the God Mahadeva, whose symbol the *lingam* is enshrined in the small temple on the bank of the lake, where the Master used to come to wash his beggar's bowl. As we drive back to Benares, we skirt the Mregavada, or Deer Park, which is connected with a poetic legend concerning the great teacher. When Buddha was passing through the innumerable existences which were preparing him for the conditions of human life, he was alone on earth as a king of a herd of deer. The Raja of Benares, who was fond of sport, slaughtered so many of them that Buddha, the king of the deer, remonstrated with him, and engaged to provide the Raja with an antelope daily for his table. The Raja agreed to the proposal, and chance daily decided which animal should be sacrificed for the public good. The lot one day fell upon a hind big with young, but she refused to yield herself to her fate, protesting that her offspring's hour to die could not in common justice have come before it had seen the light of day. She told her sorrow to Buddha. He replied, "Sad, indeed; the heart of the loving mother grieves (*is moved*) for that which is not yet alive (*has no body*) I to-day will take your place and die." Going to the Royal gate (*i. e., the palace*), the people who travelled along the road passed the news along, and said in a loud voice, "That great king of the deer is going now towards the town." The people of the capital, the magistrates and others, hastened to see. The king, hearing of it, was unwilling to believe the news; but when the gate-keeper assured him of the truth, then the king believed it. Then, addressing the deer-king, he said, "Why have you come here?" The deer (*king*) replied,

"There is a female in the herd big with young, whose turn it was to die, but my heart could not bear to think that the young, not yet born, should perish so. I have therefore come in her place." The king, hearing it sighed, and said, "I have indeed the body of a man, but am as a deer. You have the body of a deer, but are as a man." Then for pity's sake he released the deer, and no longer required a daily sacrifice. Then he gave up that forest for the use of the deer, and so it was called "the forest given to the deer," and hence its name "the deer-plain" (or, wild). The story of Buddha being the king of the deer may be explained partly by the mythologising tendency of man, partly by the great Teacher's love and tenderness, not only for his fellow-creatures, but for all animals. In that respect he was like the Saint whom the Italian Masters loved to paint, and of whom Dante wrote so sweetly. Sakya came forth from his solitude, not to proclaim a new philosophical system, but to teach men to love all things great and small. The spirit of gentleness and love which ran like a golden web through the Master's teaching has had a lasting influence on the system which he bequeathed, and has done much to soften and make better the lives of millions of beings. Great is the contrast between Benares with its shrines dedicated to gods endowed with human lust and passions and the ruined mound at Surnath around which lingers the fragrance of an unselfish and gentle life, and the echo of sweet and earnest words.

The above is from the *Madras Mail*; but surely the writer ought to have added: "Still greater is the contrast between the idea of God contained in the legend, and that put forward by the missionaries:—a God who demanded his own son's cruel death as a ransom to induce him to abstain from torturing all mankind to all eternity for nothing they have done, and who then refused to carry out his part of the bargain; for everyone knows that no one will be 'saved' by the death of Christ unless he learns his catechism, goes to church, believes that the missionary is a man of God, and that Jonah lived three days in a whale's belly and rather enjoyed it, and is prepared moreover to swear that anyone who does not believe or do all these things will be consigned to eternal torture by an 'All-Merciful God.'"

DANGEROUS KNOWLEDGE.

Says "Parabolanus" in a recent number of "Theosophical Siftings."

"Even as we write, there appears from Paris the startling account of one Tiffereau calling himself the 'Alchemist of the Nineteenth Century,' lecturing to an assembly of eager listeners on his grand discovery of a new method of making gold artificially, proclaiming publicly the details of the process, and demanding that the Government should furnish him with the means of setting up a workshop in Paris whence he could supply the manufactured article at £6 or even as low as £3 for about two lbs. of gold. The present price of gold is not quite £4 per oz.....Eliphas Lévi, in his 'Analysis of the Seven Chapters of Hermes,' lays down as an axiom 'He who would make known the Magnum Opus, would prove thereby that he knew it not.' Judging by this, we may reasonably and perhaps safely conclude that Tiffereau, instead of finding by his long years of search and spending all his money on it, has become hallucinated, and like all demented men, now seeks to hallucinate others."

Tiffereau and his like appeal to men's selfishness, and rely upon their want of reason. Any one who could make gold would do it instead of talking about it. The analogy between these makers of gold and certain teachers of occult knowledge is very close. If these had knowledge of that kind they most certainly would keep it to themselves. In fact those who know are obliged to hide their knowledge in self defence, just as the alchemists in the Middle Ages who were rumoured to have succeeded in making gold had to keep in the dark because they were liable to be seized by the king and put to the torture in order that they might tell their secret.

The supposed possession of occult knowledge and powers excites two classes of persons in a dangerous degree; (1) those who would like to become possessed of similar knowledge and powers, (2) those whose preconceptions are offended by a belief in the existence as realities of any such knowledge and powers. The consequence is that if anyone gets the credit

for the possession of these things, they are certain to be persecuted and are in imminent danger of bodily harm. The knowledge of how to make gold, even when it did not bring down torture on the poor alchemist, was still a source of misery to him, for it exposed him to the suspicion of having dealings with the Evil One, and, besides, he generally found it exceedingly difficult to dispose of the gold he made, without being arrested on suspicion of having stolen it. It would be well for those good people who sigh for psychic powers to picture to themselves the miserable life which the possession of these coveted "gifts" would entail upon them. It is a very fortunate thing that most of the aspirants find the door to the "Hall of Learning" too heavy for them to move even an inch. It is happier for them to remain sleek and stoggy but highly respectable citizens, than to have a tin pan tied to their tails and be hounded out of "Society." Every little boy would give one of his eyes for a knife as soon as he is able to toddle, and were parents to gratify little boys' wishes in that respect, a frightful quantity of infantile blood would be spilled. Those who want occult knowledge and powers before they are spiritually grown up are very like these foolish little boys, and only a very fond and silly teacher would gratify them.

SHAME!

Says the *Madras Mail*:—"An amusing yet pathetic incident occurred the other night, during a debate on 'Vivisection,' at a Debating Club not a stone's throw from Vepery. While the debate was in progress, a dog entered the room, and began lavishing demonstrations of affection on the mover of the resolution in favour of vivisection, protesting, as it were, in dumb show, against the motion for the torture of his fellows, and striving to melt the heart of the advocate of the motion. Nor was this all. When the Chairman asked, after an opposing speaker had resumed his seat, 'Does any other gentlemen intend to oppose the motion?' the dog promptly gave sharp bark. We regret to add, that in spite of this forcible appeal for the dumb creatures by one of themselves, the motion was carried by the overwhelming majority of 10 to 1. Some of the members of the Club did not vote."

Vepery, as everyone knows, is the head-quarters in these parts, of the Society for the Propagation of the Gospel, and a regular hot-bed of piety and squirming nest of parsons. (No, dear reader, Vepery is not a misprint.) There is no other "Debating Club" there than that carried on under the auspices of these clergymen.

THE SHADE OF MESMER AVENGED!

"'Mesmerism and Anthropin' is the title of a most interesting paper (in a recent *Sphinx*) by Dr. Eichberg. Anthropin, the name given by Professor Jaeger to a substance discovered by him and produced in the human body, is identical in its effects with animal magnetism; it is, in fact, the latter, the *akasa* or *astral fluid of the Orientals*,* the *od of Reichenbach*. Here then we stand again, as in Crookes' radiant matter, on the boundary where force and matter coalesce. Is Anthropin matter in a high state of attenuation, and merely the bearer of purely psychical forces, or is it a force itself? Dr. Eichberg lays much stress on the theoretical distinction between mesmerism and hypnotism. In purely hypnotic experiments all influence from the operator should be excluded, and the command to sleep be given from a distance by telephone. This is a purely psychical process; but in the ordinary hypnotic experiments it is always more or less combined with suggestion and actual force transmission. In mesmerism this transmission from operator to subject of a highly attenuated substance is the principal cause of the effects produced, if not the sole one. This force or substance can be transmitted to plants with unmistakable growth-stimulating effect; it can indirectly be transmitted to human beings in water or on certain substances, such as cotton-wool; and finally, it can be discerned both by smell and taste in water and even in wine. With the latter liquid Prof. Jaeger made extensive experiments in 70 different towns of Germany, Austria and Switzerland, to which wine merchants, con-

noisseurs, professional, and especially medical men, were largely invited. The result was almost invariably that wine impregnated with Anthropin (magnetized or humanized) could be easily discerned from pure wine. What say you to this, my skeptical colleagues, who disdainfully shrug your shoulders at the mere mention of magnetic healing or magnetized water and wine? Shades of Mesmer and Puységur, of Esdale, Elliottson, Gregory and of our own genial, sterling, and honest Motherwell, *you are avenged.*"—DR. A. MUELLER, in the *Harbinger of Light*.

"WHO LAUGHS LAST, LAUGHS BEST."

In the "Protest and Petition of James Esdale, M. D., Surgeon H. E. I. C. S., to the Members of the American Congress," we learn his estimate of the wisdom and honesty of the Medical profession of his day (since when the doctors have, of course, lost their prejudices and become examples of all the virtues.) He says (*Zoist*, October 1853):—

"Mesmerism from its birth has been excommunicated by the doctors without knowledge or examination, and all the Medical journals having rashly and ignorantly pronounced against it, afterwards conspired together to extinguish the obnoxious doctrine by keeping the Medical profession and the public in total ignorance of the matter."

This petition was called forth by the Report of a Select Committee of Congress on the power of "Animal Magnetism" as an anæsthetic, in which it was claimed that "the discovery now under consideration burst upon the world from our own country and in our own day;" whereas Dr. Esdale, a Presidency Surgeon of Calcutta, had been performing most serious operations during mesmeric insensibility for many years previously in Bengal.

We are told that "true" Theosophy has lately "burst upon the world" from the neighbourhood of Boston (*Vide* dear old abusive Dr. J. R. Buchanan *passim*), and no doubt it is quite as much a Yankee invention as Mesmerism is. But is it not comical to see people who have been obstinately declaring that your child is no child at all, but a stuffed monkey, suddenly make a mental summersault and claim your little darling as their own legitimate offspring? "He who laughs last, laughs best."—It is the turn of the mesmerists to laugh now, and it will not be very long before our mirthful victory will extend all along the line. Who will they be that will stand in the corner then with the fools cap on?

MADAME BLAVATSKY'S NEW BOOKS.

Just as we are going to press two copies of *Lucifer* of October have been received, containing some interesting particulars of Colonel Olcott's tour in Wales. Why *Lucifer* should be two or three weeks late in arriving here, as has latterly been the case, and why only one or two copies are sent instead of the number ordered, is a puzzle, and we can only apologise to the friends who have trusted to us to supply them as the advertised agents of that magazine, and advise them in future to obtain their copies direct from London, if they can. We have also to regretfully inform enquirers after them that copies of neither of Madame Blavatsky's new books have as yet reached Adyar, which is the more to be regretted, as Colonel Olcott some time ago wrote to the Editor to notice these books in the *Theosophist*. The Editor hereby carries out the behest of his chief to the best of his ability under the circumstances, and devoutly wishes that one of the Colonel's Irish Fairies would gently and fraternally jog the elbows of the Gentlemen Amateur Champion Business Men who run the Duke Street concern.

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SUPPLEMENT TO THE THEOSOPHIST.

JANUARY 1890.

DEATH OF PANDIT N. BASHYA CHARYA.

It is with great sorrow that we have to announce the death of Pandit N. Bashya Charya, Pandit of the Adyar Oriental Library, at 11-30 p. m. on the 22nd ultimo, at his brother's house in Rayapuram, Madras. For many years our lamented Pandit had suffered from diabetes, a disease which seems to be as common among the Brahmins as consumption is in the West. Two years ago he suffered from an acute attack thereof, while living at Adyar, but recovered on removal to a distance from the Adyar river, on the banks of which the Head-Quarters is situated. This time, unfortunately, neither the entreaties of his friends nor the advice of his doctors could induce him, until it was too late, to go away from the Library in which he loved so much to spend his days when in good health. The immediate cause of death was blood poisoning from carbuncle in the hand, and although the Pandit had suffered greatly for nearly two months from neuralgia in the head, which nothing seemed able to relieve, neither he himself nor his friends, nor even his medical advisers, thought the case so dangerous until the appearance of blood poisoning, which quickly brought on a fatal termination.

The death of Pandit N. Bashya Charya is an irreparable loss to the Theosophical Society in general and to the Oriental Library in particular. Where can there be found another man combining his rare qualities and qualification? Acknowledged to be one of the most learned Sanscritists in India; wonderfully well read in all the Sanscrit literature, sacred and other; an excellent English scholar; an orator equally at home in four languages; a man of singularly courageous disposition; an enlightened reformer; and, above all, an ardent Theosophist and devoted Fellow of the Theosophical Society, who gave up a lucrative profession—he was lawyer in good practice,—to gratuitously devote himself to the work of the Society.

That there is here in India but one universal expression of sorrow at the death of our respected Pandit need hardly be told, and it may safely be said that the same feeling will be general in the Society everywhere when the fact that he is now no more with us is known and realized.

THE PRESIDENT'S RETURN.

Colonel Olcott left Marseilles on the 29th ultimo by the Messageries Maritimes Steamer and is expected in Ceylon about the middle of January, where he will spend a couple of weeks. The President is bringing out an ex-patri who was captured at his first lecture in London, and who is to be broken into harness theosophical at Head-quarters under the Colonel's own eagle eye. It is not much of a recommendation for a man to say that he has been a clergyman, except perhaps for the same reason that it is considered highly creditable for a Salvationist to have been a thief; but in Mr. Daly's case it is reported that even before he heard our President speak, his own naturally large heart and clear head had made him throw off the shackles of the church, and devote himself to the cause of humanity, in the shape of religio-philanthropic work among the poor of London. As a convert to Theosophy such a man is worth ten thousand ordinary parsons, even if they came to the Head-quarters to beg for admission into the T. S., arrayed in full canonicals, and with ropes round their necks, and with the Rev. George Patterson at the head of the procession, Mr. Daly will be most welcome at Head-quarters, where we will show our appreciation of him by at once giving him at least four men's work to do. The Head-quarters is a great place for making good Karma in a "hotly impetuous" fashion, owing to the fact that it is so very short of hands.

It is sincerely to be hoped that the sea voyage will set our President up again in health, for he has been suffering once more from dysentery, a complaint which was originally brought on by the fatigue of his long ten months' Indian tour a couple of years ago, and which broke out in Japan again and has once more made its appearance in England. It was against the advice of the doctors that the President made his Japanese tour; it was again contrary to their judgment that he undertook a lecturing tour in the United Kingdom, and he has suffered accordingly,—although, happily, the fatal consequences the doctors broadly hinted at have been avoided.

It is very difficult for a man of Colonel Olcott's temperament to remain quiet for any length of time if he sees work to be done which he thinks that his hand can do. Still he must take rest; and, knowing that, he will, on his return to Adyar, devote himself to the sedentary work of the Head-quarters, and take up the editorship of the *Theosophist*.

When he returns he will tell us for himself about his British work, and its actual and probable results. He has at all events set the Britishers' tongues wagging, and by and bye the Britishers' brains will begin to function also, and then they will ask him to come back and tell them more about Theosophy. But China, Japan and America all are calling on the President too, and when he has taken a few months' rest, no one can say how much longer he will be able or willing to stay in his peaceful home on the Adyar, of which he dreams all the time when he is away; for when he hears the voice of Duty giving the word of command our gallant old Colonel, as of yore, springs to his feet to obey.

THE BOMBAY CONFERENCE.

There was some difference of opinion all along as to the advisability of holding a meeting, intended to be representative of the Fellows in the Indian Sections of the T. S., at the same time and in the same place as the Annual Congress gathering. The Conference of Fellows on the evening of the 29th ultimo at the Hall of the Elphinstone High School has practically decided the question, and proved that those who proposed and organized the Conference exercised a wise foresight, for the meeting was in every respect a remarkable success, as the following report will show; so good, indeed, was the spirit that animated the Conference, and so unexpectedly unanimous did the Fellows prove to be, that it was a matter of general regret that the public meeting, which

originally formed part of the Bombay programme had been given up some ten days before.

"It takes two to make a quarrel"; and the real desire that the deadlock in the Society should cease, which was so apparent on the parts of the Fellows present at the Conference—men who were undoubtedly representative of the Indian Theosophists,—goes to prove that the Indian Fellows are ready and willing to do all that in them lies to remove every trace of misunderstanding between the Head-quarters and themselves, and that it will not be their fault if the mutual confidence between all concerned, which obtained in former years, be not now fully restored.

One circumstance which greatly contributed to the good feeling and cheerfulness of the Brothers in Conference was the news that New York, London and Adyar were in future to pull together in unity and unison, and that, for the present at least, the disintegrating forces—those tending to the breaking up of the Theosophical Society into a number of separate Theosophical Societies—had been overcome and silenced. It is felt here in India, where it is a common saying that every man is naturally and by right of descent a Theosophist, that any attempt to discredit or weaken the Society in this country is simply suicidal. Whether rightly or wrongly, the idea has latterly sprung up among many of the Fellows here that our European and American brethren were willing to decry Theosophy in India, in order to enhance their own importance in the movement. This suspicion is happily passing away, and when the Indian Fellows become fully persuaded that England and America really appreciate the great value of a strong India as a base of operations in other lands, it will undoubtedly be clearly perceived that it is the duty and should be the delight of the Indian Fellows themselves to make Theosophy in this country a really impregnable fortress, from which shall issue forth expeditions into yet unconquered countries, and from which all the younger Sections may be able to draw moral support in times of need.

As the following report speaks for itself little more need be said in the way of introduction than to remark that no more conclusive contradiction could be given to those who say that Madame Blavatsky has lost her place in the Indian heart than the "Vote of confidence and thanks" passed by the Conference, the manner in which it was passed being fully as significant as the wording of the "Vote" itself; and no more conclusive reply could be given to foolish exaggerations and mis-statements of busy-bodies in regard to the decline of the Society, and the discontent with Head-quarters in India, than the handsome donation to the Head-quarter's fund made on the spur of the moment by those present at the Conference. If all the Brethren in India follow the example of good feeling and of generosity given them by those who attended the Conference, a period of activity will set in which will prove a true Manvantera to the Pralaya of the last few years, during which the indefatigable and enthusiastic President-Founder has supplied almost all the light and heat to a sleepy, if not actually sleeping Society. There is plenty of work for us to do, and there are many

men in our Indian Sections capable of doing most excellent work; what is wanted is to bring together the work and the men, and the first step towards that consummation has been taken by the Bombay Conference; which, it may be safely asserted has done as much as any similar gathering of representative Fellows could towards re-establishing harmony in the Society, thus giving new heart to the Fellows, and showing the enemies of Theosophy the hopelessness of their efforts to destroy or even seriously injure the Theosophical Society.

On the motion of the General Secretary, J. K. Daji, Khan Bahadur Nowroji Dorabji Khandalvala took the Chair.

In welcoming the Fellows to the Conference the Chairman said:—

There may be difference of opinion on secondary questions, but one great idea prevails amongst all members and binds them together, *viz.*, the idea of doing good to humanity by spreading Theosophy and promoting universal brotherhood, and that idea the Society has promulgated against all opposition and aspersions. At present its work progresses satisfactorily. Theosophical ideas have been spread amongst the people at large.

Colonel Olcott in England has been very successful. Some of the papers there are sympathetic and have been taking a fair view of the movement. I have no doubt he will be thanked by you all for the good work he has done in Japan. For various reasons the work is lagging behind in India. We meet this evening with a view to impress upon the minds of members the necessity of taking such steps as may put it on a better basis. This large gathering will bring us into contact with those members who have confounded the movement itself with the "phenomena" and will afford an opportunity of giving them a correct idea of the significance of this movement.

Large ideas of philosophy viewed in their true light give us the only right conception of the great work of the Theosophical Society.

The Chairman then briefly reviewed the situation and read the Call for the meeting, explaining its purpose. After which he read the following letter sent by Colonel Olcott to the Conference.

TO THEOSOPHISTS PRESENT AT THE BOMBAY MEETING.
LONDON, 7th December 1889.

DEAR BROTHERS,

From this far distance I send you the assurance of my constant affection and best wishes for your spiritual welfare. I wish I could be present in the body as I shall in thought to greet you all personally and exchange views as to the best methods to adopt for the promotion of the welfare of the Indian Branch of the Theosophical movement. In the countries of the West a very noticeable and remarkable activity prevails; due to the presence of our beloved H. P. Blavatsky, and the formation of the Esoteric Section of the Theosophical Society already a great success. This I know from personal observation and the unanimous testimony of adherents throughout Europe and America. I shall have more to say when I return; which will now be very shortly, as I sail from Marseilles for Colombo on the 29th of this month.

From the British and American Sections I have received written suggestions for alterations in the Theosophical Society Rules and Bye-Laws, to be submitted to the General Council at the May Convocation. I shall expect that the Councils of the Indian Sections will also prepare any suggestions of like character they may wish considered. So far as my conscience permits I am ready, as heretofore, to do whatever my brothers and colleagues recommend.

I announce to you the rapid increase of our movement in strength throughout the world, as a whole, and shall be glad to see you by revived activity doing your share.

A gentleman of first-rate ability and high character—Dr. J. Bowles Daly, L. L. D., F. T. S.—a historian and journalist, and formerly a Christian clergy-

man, has, after hearing my first London lecture, volunteered to come out and join the Head-quarter's Staff.

I regret to tell you that my health is not as good as formerly, the disease I contracted in my last Indian and recent Japanese tours having returned upon me. I shall deeply regret it if this should continue and prevent my making such long and frequent tours as heretofore. I do not intend to permit it if I can help myself. But in view of my advancing years I hope you may be willing to do henceforth a larger share of the Society's work and take some of the heavy burden off my shoulders.

Upon my return I shall issue the Annual Report of the Society.

I am pleased to have to report Madame Blavatsky's untiring capacity for labor, and the constant aid given her by her (and my) teachers. I have never seen it more marked.

Your Conference being of an unofficial character, I need do no more than this I have written and beg each and all of you to realise that my heart and life and love are pledged to our great work.

H. S. OLCOTT.

The Chairman then requested Bro. Richard Harte to read to the meeting portions of two private letters from prominent Theosophists in America and England respectively, explaining that they had been read to him and that they showed so well the activity in the West and the renewed good feeling in the Society that he felt sure the writers of the letters would not object to the Conference hearing what they had said;—these writers being respectively Mr. Alexander Fullerton, Mr. Judge's right hand man, and Mr. G. R. S. Mead, acting Secretary of Madame Blavatsky during the temporary absence abroad of the brothers Keightley.

The first letter from New York, dated November 24, said:—

"There has been an extraordinary activity in T. S. matters, and a liberality which is glorious. Keightley's (Mr. Bertram Keightley of London) address to the Aryans (Aryan Theos. Socy.—the New York Branch) and H. P. B.'s appeal for *Lucifer* have wakened people up. No less than 540 dollars have been contributed in the Aryan T. S. to the relief of *Lucifer*, and many new subscriptions have been sent to the office. Other money, too, has gone to London. A munificent donation to India has been assured us, but I forebear details till the money is on hand. Moreover most generous aid has been given to the office in the salary of a trained book-keeper.

"The growth of the *Path* business is astonishing, and shows the spread of Theosophy. Less than two months of the present quarter have passed, yet the receipts are Rs. 1,000 as compared with less than Rs. 500 for the same period of 1888. You know that besides myself the office has a stenographer and a boy. The book-keeper still further enlarges the staff. The tract-mailing scheme is doing splendidly. We have 45 at work, the sale of tracts has reached 27,600, and we have had 63,000 from the printer already. (These tracts are mailed to new people in all parts of the United States.) A new Branch is about to be formed in Tacoma, Washington Terr. To my mind it is certain that a great occult power is behind the Theosophical Society helping our efforts and spreading interest. All this will help you too. More subscriptions to the *Theosophist* have gone forward of late. Judge's Annual Report, mailed last week, shows that India has not been forgotten by America."

The other letter, from London, dated December 12, says:—

"Now, my dear fellow, do let us drop imagining that others are trying to spite us. The old tug with Adyar has disappeared from our horizon at least, and all three, H. P. B., Olcott, and Judge join hands from New York, London and Adyar. The Colonel sails on the 29th, so wait till he comes and then bang away, if he says yes. But, ye gods! if we cannot forgive one another's mistakes, we are no better than sectaries, and had better shut up shop!"

The reading of these extracts was followed by loud applause.

The Chairman then remarked that he had no doubt that the President will be happy to carry out any good suggestion, and read the following preamble to the meeting which was at once adopted:—

Whereas in the 4th para. of the President's order published at page xx to the Supplement to the November number of the *Theosophist*, "all Fellows generally are earnestly requested to draw up and notify to the President at Adyar not later than the 1st of February whatever changes they recommend to be made in the revised code of rules," the Conference of Theosophists held at Bombay begs to make the following suggestions as to the rules and other matters in connection with the Society.

The following resolutions were then read, discussed, amended and adopted as now given:—

SUGGESTIONS FOR THE CONSIDERATION OF THE PRESIDENT AND GENERAL COUNCIL.

1. That the Theosophical Conventions should take place every year at Adyar as heretofore during Christmas week.

2. That every person joining the Theosophical Society as a Fellow of the Society shall pay such sum for entrance fee, besides a small annual subscription as the Section by which he is admitted may determine. That the Indian Section of the Theosophical Society shall charge Rs. 10 as entrance-fee, besides a *minimum* due of one rupee annually. That it be left to the British, the American, the Ceylon and other Sections to determine for themselves what each of them shall charge as entrance fee and annual due. That the President shall exercise his power to remit entrance fees of very poor applicants.

3. That these fees and dues shall be collected under the authority of the Theosophical Society, by each Section, and be payable to the Treasurer of that Section for the use and benefit of that Section.

4. That the division of the Society in India into four different Sections, does not appear to be convenient, and for the present there should be only one Section for the whole of India, managed by a General Secretary (with an Executive Council) who will carry on his duties separately from the General work and management of the Theosophical Society.

5. That the resolution passed at the Convention of 1887 as regards the appointment of a regularly paid accountant, who will give proper security, be put into force as early as possible, and if possible the paid accountant be a Fellow of the Society.

6. That the accounts of the several Funds of the Society be kept strictly separate from the accounts of the THEOSOPHIST Journal, the accounts of the book trade, and all other accounts.

7. That, as the entrance fees and annual dues from the Fellows will now become the property of the Sections, each Section should contribute voluntarily for the support of the Adyar Head-Quarters and Library a sum to be determined by itself, which voluntary contribution shall be totally independent of any other voluntary contributions by individual Fellows to the Head-Quarters.

8. That this Conference is of opinion that the voluntary contribution of the Indian Section to the Head-Quarters be one half of the entire sum collected by the said Section during the year from the entrance fees and annual dues.

9. That this Conference is unanimously of opinion that the Adyar Head-Quarters and Library be strengthened as much as possible, and be made the centre of attraction for all Theosophists, and that to effect this object all earnest minded Theosophists be asked to pledge themselves to give regularly according to their means annual voluntary subscriptions to the Head-Quarters, besides the annual contribution to the particular Section to which they may belong.

10. That the President is requested kindly to carry out without delay the changes in the staff at Head-Quarters about which he has been informed, as being in the opinion of the Fellows indispensable for harmonious feeling in the Society.

With regard to the division of opinion existing in the Conference on the above points, it may be said of the resolution taken *seriatim*:—

1. Carried after much discussion, some desiring to change the usual date (Christmas,) which, however, was found to be the only suitable time of the year after all.

2. Carried after discussion, with the alteration that the entrance fee should be Rs. 10, and not 7 as was suggested by the mover. On the one hand any reduction in the fee was strongly opposed upon the ground that it was not at all high, and the Society must not be deprived of so much of its income; on the other hand, there was a strong feeling that poor members should be entered free. The chairman Chad to explain more than once that it has been the rule to admit poor members free, that the Presidents of Branches had the power to do so with the President's permission which has never been refused. The sense of the meeting was just this: Keep the fee high, it is worth paying, for those who can afford to do so; but take care that poor members may not be prevented from joining the Society on account of the entrance fee.

3. Carried.

4. Carried after much discussion. Some were in favour of having more sections than one.

5. Carried unanimously without opposition.

6. Carried with slight alteration.

7. Carried after much discussion. Some wanted the payment to be an enforced one, and it had to be explained that for our Indian Section it is binding because we bind ourselves voluntarily, and for other Sections we have no right to dictate to them.

8, 9 & 10. Carried unanimously without opposition.

A vote of thanks to Founders was moved by Tookaram Tatya and seconded by Pheroza R. Mesta and carried by acclamation, with 3 cheers for the Founders of the Society.

Voluntary subscription list for the support of Head-Quarters was then opened, when members proved their earnestness and liberality by subscribing over 700 Rupees on the spot.

The Conference, though not numerous, was thoroughly representative. Three out of the four General Secretaries being present, and nearly 200 other Fellows from all the Sections, including many of the best workers and most respected men in the Society in India.

The following is the

VOTE OF CONFIDENCE AND THANKS TO THE FOUNDERS.

That this Conference of the Fellows of all the Indian Sections of the Theosophical Society regards with unfeigned indignation the malicious attempts lately made to injure the Theosophical Society by cowardly attacks upon Madame Blavatsky, who, as well as her equally devoted colleague Col. Olcott, has freely given her whole energies for the last fifteen years to the establishment of a nucleus of Universal Brotherhood and the revival of Eastern Philosophy and Religion.

The Conference further wishes to convey to both of the Founders of the Society, the assurance of its most cordial and grateful recognition of the great services they have rendered to India and are now rendering to the world at large.

A vote of thanks, which in this case was no mere formality, terminated the regular proceedings; after which the Chairman remained for some time in his seat taking down the names and addresses of the subscribers and receiving their subscriptions. A full list of those present at the meeting, and the names of the subscribers will be given in the next *Theosophist*.

REPORT OF THE RECORDING SECRETARY FOR
DECEMBER 1889.

The Secretary of the Barrisal T. S. reports that he has been, at times, lecturing from the Hindu Shastra and hopes to do something for the next year. The Branch, as a whole, has not been doing any practical work.

The Secretary of the Bhavnagar T. S. says that the interest in Theosophy in our Society is gradually increasing in the District. He believes that, of those who have heard or otherwise known something of our Society and its aims, there are many more sympathisers than scoffers. The contrast between the life that most of the members led before and the life that they attempt and lead at present, as members of the Society, each in his own humble way, cannot but have a salutary influence with those who come into daily contact with them. What strikes the non-Theosophic friends and acquaintances the most is the members' implicit faith in Theosophy and its *Masters*—Sadgurubhy's Namah—notwithstanding the jeers of scoffers or the self-conceited misrepresentations of self-complaining sceptics.

A good letter from Bangkok, Siam, was received. It contained a donation to the T. S. General Fund and a promise of furnishing our Adyar National Library with the Siamese Pitakas after they are printed. As we have already in the Library complete set of Pitakas from Ceylon and Japan, the Library will become very rich in Pitakas on receipt of these from Siam.

The Secretary of the Gya Branch T. S. says that the Branch is not thriving well owing chiefly to the majority of the members being too much absorbed in temporal pursuits to think of spiritual aspirations, and he is therefore made helpless to contribute towards the edification and progress of the Society. This it may be true to a certain extent, but there are so many things that can be done by oneself. Such things are best known to oneself. Things have to be done according to the capacity of each individual. The slow but sure way to induce people of intelligence to perceive the proper worth of their worldly pursuits and to follow the spiritual path, is to make them read Theosophical and ancient Aryan literature. Anything gained by such study will stand the test of time and be a help for progress.

The Librarian of the Calcutta Branch Theosophical Society reports:

"I am glad to say that since a month or two, the Calcutta Branch is again reviving. Of course those who had entered the Theosophical Society see to miracles or with some such vain object have dispersed from the ranks. But there are some members who are hankering after true knowledge, and who are now gathering once a week for discussing on the subject of their spiritual welfare and for the study of Hindu Philosophy and Science.

"It is a good fortune to us that recently Magi, the sage lady of Benares, came here and will revisit Calcutta after her return from Puri (Jaggarnath). It is also our good lot to have amongst us an ascetic, Peramhansa Sibnarian Swami, the author of the 'Book of Blessedness.'"

A friend and brother from Philadelphia, U. S. A., offers sincerest regard to all self-sacrificing Theosophists, and says he does not see how he can sufficiently appreciate the dissemination of knowledge of spiritual things by Theosophy or rather by the Theosophical Society.

A new branch T. S. in Mozufferpur is in the course of formation. There are already several earnest members there.

T. VIGIARAGHAVA CHARLU,
Rec. Secy.

AMERICA.

Several interesting letters and documents have been received from America, showing the activity there, and explaining both directly and indirectly the causes, that are at work in our favour, and the methods employed by the Sectional authorities to foster and guide the Theosophical movement. Unfortunately, however, these documents were received too late for notice in this Number; and all that can be said here is that the movement in America seems to be in strong and able hands, and that activity, good will, and hopefulness for the future prevail. Perhaps, now that the *entente cordiale* all round has been re-established, a few of our earnest American brothers or sisters may

be induced to devote themselves to the cause in India, where unselfish workers, who are not only *willing* but also *able* to work, are very, very badly wanted.

CEYLON.

The President intends to spend two weeks in Ceylon putting things in order, and if possible visiting the many new branches which Mr. Powell has formed during the short time he has been in the Island. If reports of the condition of Theosophy in Ceylon be anything like true, a thorough reform in the administration there is urgently needed. Mr. Powell himself prefers not to say anything on the subject for publication, a delicacy which is easily understood, and will no doubt be appreciated by our readers. He intends however to lay the true state of affairs there clearly and fully before the President on his arrival.

OFFICIAL NOTICE.

As Mr. C. W. Leadbeater's presence in London is required in the interest of the Theosophical Society, I hereby give notice that his connection with the Ceylon Section will cease from and after the date of his sailing from Colombo, and that Mr. Charles F. Powell is appointed temporarily in his place as General Secretary of the Ceylon Section of the T. S. and my official representative in the Island. Upon my return to Colombo in January next, I shall make permanent arrangements for the superintendence of the Society's work in Ceylon.

I take this occasion to publicly thank Mr. Leadbeater for his unselfish attempts during the past five years to promote, both in India and Ceylon, the welfare of the theosophical movement, and for his loyal friendship for Madame Blavatsky and myself.

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

By the President Founder,

H. P. BLAVATSKY,

Corresponding Secretary, T. S.

LONDON, November, 1889.

WHO SHALL HYPNOTISE THE CHILDREN?

(Translation from the "Satyalokaya," a Native Christian Newspaper.)

Mr. Powell, who came down to this place in the course of last month, called together the Buddhists, who have been a persecuting set of people, hating Christian religion, teasing its ministers, and hindering their school work, and advised them not to send their children to Christian schools, but to open a school by means of subscriptions raised, and teach them in Buddhism and other branches of instruction. Several of the villagers led by the headmen received the advice readily, and having convened a public meeting made a collection for the purpose of opening a Buddhist school, which they did accordingly on the 8th ultimo. Many of the children, who were attending the Christian school left and went over to the Buddhist school, and many parents who wish to send their children to the Christian school do not do so on account of the headmen. It is said that, about three years ago, some of the Buddhists opened a similar school here, but owing to the promised subscriptions not coming in, the teacher could not be paid, and so there was an end of it in a short time. But this time, the headmen and the villagers of Dickwella and neighbouring places have united and exerted themselves by holding meetings every Sunday and collecting subscriptions, &c., hence, a long existence may be expected for the school. Still, their main hope is upon securing a grant from Government for the school before long, and keeping it up by that means.—*Ceylon Independent, December 16.*

THE FIRST ITALIAN THEOSOPHICAL SOCIETY.

It is with great pleasure that we record the formation of a Branch of the Theosophical Society at Milan, Italy. The opening in Italy for Theosophy ought to be a good one for the people there, at least the educated, are sick of priestcraft and dogmas, and are, like others in every land at present, seeking for some more solid ground to stand upon, philosophically speaking, than either Materialism or Ceremonialism.

The Branch owes its existence chiefly to Dr. Barbieri de Introini Luigi, ex-physician to the King of Burmah, at present on a visit to this country, and who is about to undertake an Italian translation of Colonel Olcott's Buddhist Catechism. We cordially welcome Italy into the Theosophical fold, and wish the Milan Branch the best success.

The following are the applicants for the charter.

The Princess Ada Troubetzkoy, Cavallier F. Heyland, Signora Olga Heyland, Signori Edmondo Benvenuto, Lodovico Pogliaghi, Ingegnere Guzzi, Minetti, Pietro Scalini, and Tarsillo Barberis.

NEW BRANCH IN AMERICA.

P. O. B., 2659, NEW YORK CITY, November 7th, 1889.

TO THE SECRETARY, THEOSOPHICAL SOCIETY,
Adyar, Madras.

DEAR SIR AND BROTHER,—With consent of the Executive Committee of the American Section, a Charter was this day issued for the formation of a New Branch, to be located at Oakland, California, U. S. A., and to be known as the Aurora Lodge Theosophical Society. The President will be Theodore G. E. Wolleb, late President of the Golden Gate Lodge, San Francisco.

Yours fraternally,
WILLIAM Q. JUDGE,
General Secretary.

"WITH FRIENDSHIP AND BROTHERLY ESTEEM."

The following letter has been addressed to the "Secretary of the Theosophical Society," Adyar, Madras:—

DEAR SIR AND BROTHER,—I take pleasure to inform you of the forming of a Branch of the Theosophical Society in Oakland, under the name of the Aurora Lodge of the Theosophical Society, and we have elected our officers as follows:—

Theo. G. Ed. Wolleb, *President*,
Marie A. Walsh, *Vice President*,
Henry Bowman, *Secretary*,

and have applied for a Charter to W. Q. Judge. Nine fellows constitute the applicants. We hold open meetings every Sunday with about 40 visitors, and expect to be such a live branch as the Golden Gate is, from which we have separated in friendship and brotherly esteem, because we saw a good place for further work in Oakland.

OAKLAND, CALIFORNIA, }
November 3, 1889. } Yours fraternally,
THEO. G. ED. WOLLEB.

OBITUARY.

The following letter has been received by the Secretary of the Theosophical Society.

Behar Theosophical Society,
Bankipur.

December 12th, 1889.

Dear Sir and Brother,—

I regret to report the death of Babu Govind Charan, President of our Branch. This lamentable event took place at 11-40 A. M., day before yesterday; this is a sad loss to the Bankipur Branch, for he was the life and light of it.

Yours fraternally,
JOGESH CHUNDER BANERJEE,
Secy. Bankipur T. S.

MUCH OBLIGED, MRS. EVANS.

The Asst. Treasurer of the Theosophical Society has received the following letter, dated October 25th, 1889, from The Theosophical Publishing Co., Ltd.

"Dear Sir,—Mr. Bertram Keightley has paid to Col. Olcott's account at the London and Westminster Bank the sum of £ 25, being a donation to the Society from Mrs. Caroline A. Evans, who requests an acknowledgment in the *Theosophist* for January 1890."

[This donation was received in the middle of November, but the acknowledgment has been held over as requested.—*Ed.*]

A GENEROUS DONATION.

The following letter, together with the sum mentioned therein, has been handed to the Commissioners, to whom it ought originally to have been addressed:—

General Secretary's Office,
NEW YORK,
October 24th, 1889.

THE TREASURER THEOSOPHICAL SOCIETY,

ADYAR, MADRAS, INDIA.

Dear Sir and Brother,—

In response to the appeal for aid to Head-quarters sent out by the Commissioners, I have received and herewith enclose a draft for £5, 2s. the gift of Mr. F. L. Mathez, Jr.

Truly and fraternally yours.

WILLIAM Q. JUDGE,
General Secretary.

ACKNOWLEDGMENTS.

We beg to acknowledge, as requested, the following subscriptions to the Head-quarter's Fund:—

Mrs. Annie K. Bottsford (<i>San Francisco</i>)	...	\$ 2
Mrs. Dr. J. M. Molière	do. ...	1
Miss Annie Molière	do. ...	1
Mrs. E. S. Wadhvan	do. ...	1
Dr. Jerome A. Anderson	do. ...	5
"E. B. R."	do. ...	5
L. M. Harten	do. ...	2
Martin Ennis	do. ...	1-50
Hannah R. Phillips	do. ...	1
Ester Phillips	do. ...	1
Mrs. Passingham	(<i>England</i>) ...	£ 1-0-0
Miss Simpson	do. ...	0-5-0
Ishan Chandra Dev	(<i>India</i>) ...	Rs. 2
Pherozsha R. Mesta	do. ...	25

We have also received several other donations and subscriptions, the senders of which do not wish them acknowledged in the *Theosophist*. In case anyone sending us a donation does not receive our receipt for the same, he is requested to let us know about it.

Checks and money orders should be made payable to one or other of us, not to both.

R. RAGOONATH ROW,
RICHARD HARTE.

BELLARY SANMARGA SAMAJ.
SECRETARY'S REPORT FOR NOVEMBER 1888.

1. *Moral Classes*.—Number of schools under instruction during the month was 31. Of these, one is the Municipal High School consisting of boys visited twice during the month by Mr. R. Jagannathiah; 30 Primary schools

of 315 boys, two Girls' schools of 37 girls, visited four times by the Moral Instructor.

2. *Publications.*—The following numbers of the Samaj series are now available for sale:—No. 3, Lecture on Sadhanachatushtaya in English, annas 4; No. 4, Telugu Prasnoitara Ratnamalika; No. 5, Kannada Niti Ratnavali, pies 3; and No. 6, (Telugu) Dravidarya Sukla cokia Muktavali, anna 1.

3. *Public Preaching.*—Mr. R. Jagannathiah, besides his fortnightly lectures in the High School, delivered two sermons, and Narasimha Charlu one sermon in the bazaar. This Branch cannot be worked well and satisfactorily without a paid preacher. Arrangements must be made as early as possible. Four public lectures were delivered in the Samaj Hall during the month.

4. *Free Sanscrit School.*—Number of students on the rolls on the last day of the month was 12. The proposal to dispense with Cavyams altogether could not be practically carried out, as the school now stands in need of some inducements for students to study Sanscrit. This question as well as that of the text-books to be taught is to be referred to the Educational Committee lately formed.

5. *Bhagavad Branch.*—The Executive Committee having resolved that on Sundays when there are no special lectures the Samaj Pandit shall lecture on one chapter of the Bhagavad Gita, Mr. N. Raghava Shastriar accordingly delivered two lectures on the Gita during the month.

6. *Library.*—The books of the Adoni Theosophical Society and those of the Bellary Theosophical Society were transferred to the Samaj, and there is now a good lot of books available for study in the Samaj Hall.

THE SOCIAL REFORM CONFERENCE.

The Social Reformers, whose leading spirit and "General Secretary" is our own respected Senior Commissioner, Dewan Bahadur R. Ragoonath Row, held their third Annual Meeting in the Congress Pavilion at Bombay on Sunday, December 29th. The rewas a large gathering, composed almost exclusively of Hindus, which was natural, for the reforms now being considered by that body refer chiefly to Hindus. Among other notabilities on the platform were Sir William Wedderburn, Mr. Grattan Geary, Mr. T. J. Bennett, Signor Pedroza, the Rev. Mr. Cobban, Pandita Ramabai, Mrs. Ganguli, and a few ladies; and Mr. Justice Telang, C. I. E., occupied the chair.

The following resolutions were carried:—

1st:—Asking Government to make the completion of marriage before the girl was 12 years old a punishable offence; as "a rider" to which the members of the Conference bound themselves not to marry before the girl was 14.

2nd:—Resolving to carry out the penalties in the Rules of the Association in cases of infringement.

3rd:—This resolution related to widow marriage, and was moved by Dewan Bahadur Raghunath Rao in a speech showing the shortcomings of the Widow Marriage Act of 1856, and expressing the opinion of the Conference that the time had now arrived for an enquiry into the working of the Act with a view to suggest further improvements in it. Pandita Ramabai, who spoke fluently in English, asked the Conference to relieve the Hindu widow of her disability in respect to the forfeiture of her deceased husband's property in the event of her remarriage. The resolution encountered some opposition, and to get over the difficulty created by the great difference of opinion, Mr. Chandawarkar proposed an

amendment to the effect that the several clauses of the preamble be struck out and that it stand as follows:—"That the Conference is of opinion that the time has now arrived for an enquiry into the working of the Widow Marriage Act of 1856, with a view to suggest further improvements in the same, if necessary." Dewan Bahadur Raghunath Rao accepted this amendment as the original proposition; and it was readily agreed to.

4th:—On the motion of Mr. G. Subhramani Iyer it was resolved that the disfigurement of child-widows before they attained the age of eighteen, and even after that age without their consent, should be declared an offence. Pandita Ramabai made a telling speech in support of the resolution, which was listened to with breathless interest. The business of the Conference concluded here; and the assembly separated after giving three cheers for the Hon. Mr. Justice Telang, Sir William Wedderburn, and Pandita Ramabai.

The following is a brief resume of Dewan Bahadur R. Raghunath Rao's speech, taken from the *Bombay Gazette*; he said:—

That the experience of the last 35 years of the working of the Widow Marriage Act, 1856, has shown that the Act has failed, in the following respect, to secure to the widow and her second husband the full enjoyment of their personal and civil rights as members of their respective families and castes. 1. That the widow who takes advantage of the Act is made to forfeit the property which she inherits from her deceased husband. 2. That the widow if she is incontinent after such inheritance comes to her does not forfeit such property, and is therefore too often materially better off, than if she remarries. 3. That the widow who remarries and her new husband are treated as out-castes by the caste to which they belong, for performing a perfectly legal Act. 4. And denied their personal civil rights in respect of worship in public temples and admission to public places. 5. That social pressure is too often brought to bear upon the child widow, who is disfigured before she arrives at the age of majority as laid down by law. 6. That even in castes which till very recently practised remarriage there is no prohibition against unlawful excommunication. The Conference is of opinion that the time has now arrived for an enquiry into the working of the Act with a view to suggest further improvements in the same, so as to remedy the defects noticed above. In support of his resolution he said, when the Act of 1856 was passed, there was some opposition to it, and a compromise was arrived at by the introduction of this clause numbered 1 in the resolution. Then the second party, not content with this, added insult to injury. In the Bengal High Court a judgment was passed some years ago that any property left to a Hindu woman was inherited by her or rather that she continued to hold it even if she grew unchaste, even although she indulged in free love she held the property, but according to the Act if she re-married she forfeited her property. She would be much happier if she did not marry, but have the advantages—he meant the illegal advantages of marriage. That had been the great stumbling block under the Act. He did not wish that they should endorse his views without criticism or investigation. He asked for a consideration of his opinion that the time had now come, not for their decision, not for their vote, as to what was to be done, but for an inquiry into the working of the Act, so as to remedy the difficulties that beset them. Of the three propositions that had so far been moved this was the least offensive, for it did not bind them to any opinion at present. They did not want a foreign Government to interfere, because a foreign Government had already interfered to their disadvantage, and what they wanted was to abate that nuisance. (Cheers). They said to foreigners "Be happy in your own homes: let us be happy in ours." (Renewed cheers.)

The following is a summary of what Pandita Ramabai said :—

That there were hundreds of thousands of widows in the country, and, therefore, it was time that the resolution should be passed; but she would suggest an amendment—that instead of the age being twenty-one she would not have any particular age specified. The limit should only extend to that of feeling as if a widow wished her head to be shaved, she ought to be allowed to do so. She had seen a great number of widows in her time, but she had never yet met one who was willing to have her head shaved. (Cheers.) On the contrary, she had been told again and again that they did wish their heads shaven, but that they had been compelled to do so. (Cries of "Shame.") They had been told that if they wore their hair long it would serve to bind their husbands in hell. She need scarcely tell them that this was only a wild superstition. In the Konkan she had seen child-widows only ten years of age with their heads shaven; she would like to know how many of the gentlemen before her would consent to shave their heads on the death of their wives. (Cheers.) If they thought this a hardship in their own case, she would ask them to defend their wives and daughters from a similar outrage. A great deal had been said in that very hall about the Government allowing the people the right of speech; all their women asked for was the same privilege. She had heard of a cowardly father who had shaved the head of his infant daughter merely because he was not brave enough to seek the protection of the law that defended his child. The law prescribed three years' hard labour for anyone who forcibly disfigured his daughter, but he was afraid of his caste, and allowed his child to be dealt with according to custom. That poor child was unaware of the existence of such a law, and she would call upon her hearers to spread the knowledge of such a law far and wide as they were men. She would not quarrel with any one who did not think that this reproach to the community should be removed; but what she would impress upon them was that if once they came to a resolution they should keep to it. If they came to the conclusion not to disfigure their widows, they might perhaps find that their women, like the Spartans of old, were ready to cut their hair and give it to their husbands for their bowstrings in time of need. (Loud and prolonged cheers.)

FORGED FORGERIES.

Says the London Correspondent of the *Hindu* :—

"Mrs. Besant seems to come into conflict with the parsons everywhere. Her encounter with the Rev. Mr. Hoskyns of the East End of London is within the recollection of all. She is now crossing swords with the Rev. George Patterson, Professor of the Christian College, Madras. She has replied to a letter written by that gentleman in such a way as to compel him to take notice of what she has said and to produce the further evidence he has which will convict Madame Blavatsky of deceit—and worse. Against Professor Patterson's assertions she places theosophical denials, and, with fine scorn, says:—'I do not know Professor Patterson; I do know these Theosophists: and I prefer to accept their word.' She declares that she has reviewed the whole case, and believes that the letters produced by the Coulombs were forgeries. With commendable frankness she gives her reason for this belief, and thus concludes: 'As to Professor Patterson's final threat, let him publish. If any compromising documents existed, those who used Madame Coulomb can have no scruples which would prevent the publication. Madame Blavatsky is poor, a worn-out invalid: she is not likely to go to India to prosecute him.' In all this Mrs. Besant shows her wanted courage. She has taken up with Madame Blavatsky, believes all that the old lady tells her, and is all aflame with ardour to avenge the adversaries of so noble a creature as she believes Madame Blavatsky to be. Professor Patterson, should he respond to the lady's challenge, may be quite sure he will be providing rare entertainment for two countries."

Many people are disgusted with this whole subject, and ask: Why take any notice of this revival to state slander? Why not let the dog return to its vomit if that noble animal likes it? It seems from the above that the Rev. George Patterson, however, has not got rid of all his bile, and we are

to be treated to further revelations, which it is to be hoped will be a little more artistic than the last, since the reverend gentleman has had several years to edit them.

What an extraordinary muddle the reasoning faculties of these parsons must be in! What do they expect to gain by these accusations against Madame Blavatsky? Suppose for a moment that they had succeeded in proving every one of their points to the satisfaction of all the world, where would they stand even then? Their arguments run thus:—"Madame Blavatsky pretended to burn a cigarette and to make it appear again, whereas it was really a second cigarette that she palmed off on those present. THEREFORE Reincarnation is not a truth, and all the philosophers and sages who believed it are fools, and the great systems of religion and philosophy which teach it are lies." "Madame Blavatsky wrote messages purporting to come from the Masters and sent them to her chelas. THEREFORE, the doctrine of Karma is false, those who teach its are deceivers, and the dogmas of a personal God and of endless punishment in his all-benificent hell are proved to be certainly facts, and Jesus is the second person of the "God-head," and all that the missionaries say is true."

Let them go on spinning their lying gossip; it leaves *Theosophy* absolutely untouched, as far at least as those who are capable of understanding what that word means are concerned.

The queerest thing is that these padris never seem to suspect that they have fallen into a trap. While they have been exercising all their intellect and generosity in trying to make Madame Blavatsky out a "charlatan," she has been quietly writing book after book, and pouring out a succession of articles in her several Magazines, all which not only disproves absolutely and completely the ridiculous assumption that she is a "charlatan," but is noiselessly but irresistibly undermining the "rock" upon which the padris stand in fancied security. Now, if these padris instead of spending their energy in a vain attempt to make Madame Blavatsky personally despised and disliked, had used their splendid intellects in opposing the spread of theosophical ideas, would it not have been much better for themselves?

Perhaps so. Perhaps not; for they are in the awkward position that they cannot open their mouths about Theosophy without advertising it, and thus doing it a service; for theosophy only wants to be known; it asks nothing more, and cares very little whether the clergy talk sense or nonsense about it, so long as they only talk.

MUDDLED RULE-MAKERS.

The rules and by-laws fabricated by Branches for their own government are sometimes rather excentric. Not long ago an Indian Branch made a rule that any member thereof who was three months in arrears with his branch subscription should be expelled from the *Theosophical Society*. Very funny, too, is the multiplicity of highly titled officers that new branches sometimes appoint. Occasionally branches even undertake to improve on the Rules of the Theosophical Society itself, and a very curious instance of this kind of foolishness is afforded by the "Constitution and Bye-laws" of newly formed "Blavatsky Branch" of the Theosophical Society at Washington.

This Washington branch's "Constitution and Bye-laws" begins:—

"This Society is a Branch of the American Section of the Theosophical Society, which is a Branch of the International Theosophical Society, with Head-quarters at Adyar, India."

Now, there is only one Theosophical Society, namely, that one founded in 1875 at New York, and which has its Head-quarters at Adyar. As to the "International Theosophical Society" which in this queer document is apparently contradistinguished from "the Theosophical Society," and of which according to the plain English of the sentence the latter is called "a Branch,"—we here in Adyar never heard of it before.

The next clause of the "Constitution and Bye-laws" runs:—

"The government of the International Theosophical Society is carried on by representative methods. Col. H. S. Olcott, is the Chief President and H. P. Blavatsky is the Chief Corresponding Secretary."

Hitherto Colonel Olcott has been "President" only of the Theosophical Society, but as the word "Chief" is printed with a Capital C it is evidently intended to be an addition to his title, and the same applies to the "Chief Corresponding Secretary," up till now "Corresponding Secretary" only.

We ask in all seriousness: What is the meaning of this tomfoolery? And we call upon Mr. William Q. Judge, General Secretary of the American Section of the Theosophical Society, for some explanation thereof. There are other absurdities in the document, but the foregoing samples will do for the present.

HOW THE THEOSOPHICAL ACORN WAS PLANTED.

An anonymous but apparently authoritative essay, forming No. 10, Vol. II of "Theosophical Siftings," and entitled "A Sketch of the Theosophic Organization," gives the following interesting information regarding the inception of the Theosophical Society:—

"In September, 1875, a New York Journal published the following notice: 'One movement of great importance has just been inaugurated in New York under the lead of Col. Henry S. Olcott, in the organization of a Society to be known as the Theosophical Society. The suggestion was entirely unpremeditated, and was made on the evening of the 7th September, in the parlours of Madame Blavatsky, where a company of seventeen ladies and gentlemen had assembled to meet Mr. Geo. H. Felt, whose discovery of the geometrical figures of the Egyptian Cabala may be regarded as among the most surprising feats of the human intellect.* The company included several persons of great learning, and some of wide personal influence. The managing editors of two religious papers; the co-editors of two literary Magazines; an Oxford LL. D.; a venerable Jewish scholar and traveller of repute; an editorial writer of a New York morning paper; the President of the New York Society of Spiritualists; Mr. C. C. Massey of England; Mrs. Emma Harding Britten and Dr. Britten; two New York Lawyers† besides Col. Olcott; a partner of a Philadelphia publishing house; a well-known physician; and, most notable of all, Madame Blavatsky herself, comprised Mr. Felt's audience.

"After his discourse an animated discussion ensued. Col. Olcott briefly sketched the present condition of the spiritualistic movement, the attitude of its antagonists, the materialists; the irrepressible conflict between science and the religious sectaries; the philosophical character of the ancient Theosophies, and their sufficiency to reconcile all existing antagonisms..... He proposed to form a nucleus, around which might gather all the enlightened and brave souls who were willing to work together for the collection and diffusion of knowledge. His plan was to organize a society of occultists, and begin at once to collect a library and diffuse information concerning the secret laws of nature, so familiar to the Chaldeans and Egyptians, but totally unknown to our modern world of science. It was unanimously voted to organize the proposed society forthwith. Col. Olcott was elected temporary President, and a Committee appointed to draft a constitution and bye-laws.

"On the 30th October the bye-laws were amended and adopted. November 4th, the Council held its first meeting, and on November 17th, Col. Olcott delivered his inaugural address to the Society.

"In this way began the Theosophical movement,—a movement destined to become world-wide, and whose work is to unite all peoples of all creeds on a common platform of truth, to hold them together by a soul's realization of the Oneness of all Humanity, and to lead those Karmically prepared up to lofty heights of soul development."

Great interest naturally attaches to the original report of the formation of the Theosophical Society, but the writer of the above account introduces a second matter of great interest, for surely it would be exceedingly interest-

ing to know which of the New York journals was so excessively "enterprising" as to report the October and November meetings of the young Theosophical Society in *September*,—several weeks before they actually took place!

A WORD TO THE UNWISE.

Here is another extract from the same source ("A Sketch of the Theosophic Organization") which may be interesting to some people:—

"Is Theosophy Occultism? and are the Founders adepts?"

"Theosophy is not occultism, though occultism is Theosophy. The Founders declare themselves very strongly upon this point. The *Theosophist* of January 1881, in an editorial resumé of the year 1880, entitled "A Year of Philosophy,"* says:—

"Before closing, one word must be said in correction of an unfortunate impression that has got abroad. Because our pamphlet of rules mentions a relationship between our Society and the 'Mahatmas,' many persons fancy that these great men are personally engaged in the practical direction of its affairs, and that in such a case, being primarily responsible for the several mistakes that have occurred in the admission of unworthy members and in other matters, they can neither be so wise, so prudent, nor so far seeing as is claimed for them. It is also imagined that the President and Corresponding Secretary (especially the latter) are, if not actually Yogis and Mahatmas, themselves at least persons of ascetic habits, who assume superior moral excellence. Neither of these suppositions is correct, and both are positively absurd. The administration of the Society is, unless in exceptionally important crises, left to the recognized officials, and they are wholly responsible for all the errors that are made. Col. Olcott and Madame Blavatsky do not pretend to asceticism, nor would it be possible for them to practice it while in the thick of the struggle to win a permanent foothold for the Society in the face of every possible obstacle that a selfish, sensuality-loving world, puts in the way."

Although our beloved President and revered Corresponding Secretary have happily lived down the dreadful suspicion of being Mahatmas and Yogis in disguise, still there are some nincompoops who have the impertinence to say that the Society, and especially the Founders, are not "spiritual" enough to suit them, and forthwith show their "spirituality" by slander, malice and all uncharitableness. These people would probably expect the firemen on an Atlantic liner to wear white kid gloves in the engine room, and to oil the machinery with Eau-de-cologne.

MRS. ANNIE BESANT IN NOTTINGHAM.

(From the *Nottingham Guardian*, Nov. 11, 1889.)

Yesterday Mrs. Annie Besant gave three addresses in the Secular Hall, Beck-street, Nottingham, under the heads of "What is Theosophy?" "The Devil," and "How shall we educate our children." In the morning the chair was taken by Professor Symes, and there was a large attendance. Speaking on the subject of Theosophy, Mrs. Besant said that the more carefully they thought and the more they endeavoured to understand themselves, the more certain they felt that the universe was something far vaster than they could ever fathom. If they could increase the number of their senses, and if their consciousness had more points of contact with that which was without, they would open fresh gateways to matters of which they were at present ignorant. Man to-day was not at the head of his progress; his powers were not necessarily exhausted in his present consciousness; and as he had increased in knowledge and developed in the past, there was every reason to suppose that he would continue to increase his knowledge and develop his senses. Discussing the materialistic and theosophical hypothesis, she said that the Materialists told them that the universe was built up of force and matter, and nothing else. The theosophical idea was that besides force and matter there was another form of existence in the universe, which was separate from

* Not even excepting that of a man's figure in the mountains of the moon.—*Ed.*

† One of these was presumably Mr. William Q. Judge.

*The name of the article really is "A Year of Theosophy."—*Ed.*

those two, although not actually separated in fact, and that was life manifesting itself as mind. The theosophist idea was treble in its manifestation and was pantheistic as against atheistic in its theology. The highest points of perfection of the mind and body were not simultaneous. The mind grew, developed, strengthened, and did its best work when the body had passed its prime. If the mind were nothing more than molecular motion they would expect it to be at its prime when the body was at its best. If the mind was primary and if it was as essential as force and matter in the building up of the universe, then they were led to the conception that by its introduction progress would consist of that which was latent becoming active. Then through the whole of human evolution they would have that growth of mind adapting matter as a ready instrument, and as man progressed the mental qualities latent in him would become active and would manifest themselves in outside life. It was not from everyday and normal conditions they must expect to find the dawning of the new faculty. It was in the unusual that the first signs of the dawning powers of man would be seen. They must be able to get consciousness and perception apart from the physical body—the absolute perception of objects when the bodily organ of vision was entirely closed. In Paris lately a great deal of trouble had been taken in investigating clairvoyance. If they had mental powers separable from the bodily organism, and if they could throw the bodily organism into a specially passive state, it would enable the mental state to manifest itself more clearly than if the body was in a state of activity. The mind could perceive when the bodily organs were absolutely useless. She mentioned the case of a patient who was told that she (Mrs. Besant) would become invisible to him although she would be present. The experiment was made and the patient failed to see her although she took his head between her hands. In his case the power to perceive was taken although the power of vision was left untouched. In other cases the power of bodily vision was paralysed while that of perception remained. She had investigated the matter for months, and the conclusion she had drawn was that the mental faculty was not the result of matter in motion, that mind was not the outcome of the brain, but that the brain was the instrument and tool whereby the mind worked under normal conditions. She had seen appearances such as she had mentioned, she knew persons who could produce them, and she meant to be able to do so herself one day. There was nothing miraculous or supernatural about these things. They were produced by the utilisation of natural forces, which the wider knowledge of things permits. As to the doctrine of reincarnation, which was held by some of the greatest thinkers of the day, it was claimed that every thing went to show that the soul survived death of the body, and that it had pre-existed. That would bring them to the doctrine of universal brotherhood, because then they must believe that human beings to be all equal, with no rank or class distinctions, and that humanity must be one, and that all human progress was bound up in it. Such was the system of ethics that had received the most careful investigation. It was not a subject for laughter, but for study, and she hoped that what she had said might lead some of them along a fresh line of thought. (Applause.)

WELL SAID, BISHOP JOHN F. HURST.

The able articles in a late issue of the *Century Magazine* on "the Temperance Question in India," by Bishop John F. Hurst, have been reprinted in pamphlet form. One of the happiest signs of the times is that the Christian Clergy in India of all denominations are fearlessly speaking out on this subject of intemperance, and it will surely gain for them the respect of all parties and creeds. It is very pleasing to find that our Christian friends have at last awakened to the fact that the Bible should not be served up in rum sauce to the "heathen." It is a very old-standing accusation that the missionary and the rum-seller generally hunt in couples, and that a tacit alliance exists between them not to interfere with each other's "little game." It has long been a wonder with laymen, how the good missionaries could stand the opprobrium and ridicule heaped upon them for their convenient blindness and complacent silence regarding the infinite harm

which their fellow-civilizers, the spirit sellers, were doing to the "poor heathen," in whose welfare they, the missionaries, expressed so tender an interest. Well, let us hope the scandalous alliance is over now, and far be it from us to add to the painful twinges of conscience of repentant misdoers; the clergy in fact merit our kind words of encouragement instead, for the manly way in which they have "owned up," and for their evident determination to make what amends they can now for their former silence and subserviency. The following passage from Bishop Hurst's article may serve to illustrate what we say:—

"As to the quality of the liquor now served to the people of India by the Government, there is but one opinion. It is a miserable decoction, adulterated and diluted, and can be sold at a profit for two cents a bottle. The natives can go to the grogshop, and, poor as they are, are known to barter their smaller articles, such as shawls and umbrellas, for liquor. The liquor is anything but attractive in odor to the average European in India, and it now passes under the name of "Billy Stink." But the passion for it being formed, the ill odor has no power to repel. It is a terrible arraignment which the Archdeacon of Bombay makes when he says of the English in India, 'For every Christian we have made in India we have made one hundred drunkards.' It cannot be supposed that such a great increase in intemperance could take place, and move steadily forward without exciting profound attention, not only among the Christians of India led by the vast missionary force, but by the English at home. The protest has gone from India to England, and now a sentiment is rapidly forming in the latter country, which is giving great hope to all the Churches represented in India."

It would be interesting to know: who, which or what is *arraigned* in this case. Does the "terrible arraignment" place Christianity in the dock? or the missionaries? or the Government? or our civilization? or the whole of these together?

HOW JAPAN HONORS ART.

In the course of a very able article on "The Theory of Japanese Flower Arrangements," by Mr. Josiah Conder, in the "Transactions of the Asiatic Society of Japan" for October last, we learn the high opinion which the Japanese entertain of the spiritual as well as temporal advantages which accrue to him who follows Art. These "virtues or merits" are:—

- Koishikka.* The privilege of associating with superiors.
- Seijō Jōkō.* Ease and dignity before men of rank.
- Muatawren.* A serene disposition and forgetfulness of cares.
- Dokuraku in Katararu.* Amusement in solitude.
- Sōmoku meichi.* Familiarity with the nature of trees and plants.
- Shujin aikio.* The respect of mankind.
- Chobo furui.* Constant gentleness of character.
- Seikon jōjō.* Healthiness of mind and body.
- Shimbutsu haizo.* A religious spirit.
- Showaku ribetsu.* Self-abnegation and restraint.

In 96 pages of text, by the aid of 68 admirable page-plates, composing the article, Mr. Conder explains in an admirable manner some of the Secrets of Japanese decorative art.

JEHOVAH.

Concerning the "Supreme God" of the Hebrews, the late Dr. Keneally, a marvellously industrious and erudite student of comparative religion, wrote in his "Introduction" to the "Book of Fo":—

"As Creator of all things, they revered him; as Lord of the earth, they adored him. He filled immensity, and extended beyond the boundaries of space. Though a spirit, and invisible, yet he deigned at certain intervals to exhibit himself to mortal eye. Sometimes he appeared as a still small voice; then he rode on a cherub, and flew on the wings of the whirlwind; his head was clad in light, his feet embraced the gloomy darkness. He was the in-

vigorating spirit, the life of all things. He spoke, and creation arose from chaos. Terrible majesty was his clothing, he was omnipotent in power, excellent in judgment, and, regarding his attributes, inscrutable to man."

This, of course, is a description of "Jehovah" as conceived by the prophets and more spiritually-minded Jews, not of the little tribal god that was continually having rough-and-tumble fights with the neighbouring tribal gods, and who was not always "upper" god at the end of the fight. Even so, however, this conception of the "Supreme God" is very confused,—a mixture of personality and impersonality. The author proceeds:—

"The chief deity of Druidism had very similar attributes. Lactantius, speaking of the god of Pythagoras, defines him '*Animus per universas mundi partes, omnemque naturam commens atque diffusus; ex quo omnia quae nascuntur animalia vitam capiunt.*' Or, as Dr. Collier has paraphrased the passage: 'God is neither the object of sense, nor subject to passion; but invisible, only intelligible, and supremely intelligent. He is the universal spirit that pervades and diffuses itself all over nature, all beings receive their life from him. There is but one God, who is not, as some are apt to imagine, seated above the world, beyond the orb of the universe; but, being in himself all in all, he sees the being that fill his immensity. The only principle, the light of heaven, the father of all; he produces everything, he orders and disposes everything; he is the reason, the life, and the motion of all beings. These were the attributes of the God of the Druids. They believed that the Deity was the source of life, and giver of good. They defined his duration as eternal, and gave him omnipotence as his power.'

The Druidic idea of the Supreme Power seems to have been decidedly the most philosophic of the two.

'DÆMONS AND "GUIDES."

The Spirit Guides of the modern Spiritualists are only a crude revival of the old pagan idea of "demons" who attended man during his life, a belief that is found in modified forms in many religions. The following from Porphyry's "Life of Plotinos," as translated in the *Bibliotheca Platonica* for July-August last, is highly interesting in that regard:—

"That Plotinos naturally possessed something greater than the rest of mankind is evident from the following incident: A certain Egyptian priest then visiting in Rome, and who became known to Plotinos through one of his friends, being desirous of exhibiting his wisdom, requested the philosopher to attend him in order that he might behold his familiar dæmon. The invocation was performed in the temple of Isis, for the Egyptian said that this was the only pure place that he could find in Rome. In answer to the invocation a divine being appeared which was not in the genus of dæmons. The Egyptian exclaimed: Happy Plotinos! who possesses a divinity for a dæmon, which does not rank among the inferior kinds. It was not permitted to ask any question, or to enjoy the spectacle for any length of time, because a certain friend who was present suffocated some birds, which he held in his hand for the sake of safety, either impelled by envy or terrified through fear. As Plotinos was allotted a guardian belonging to the higher, more divine, order of dæmons, the divine eye of his soul was perpetually elevated to this guardian deity. Wherefore he composed a book *On the Dæmon Allotted to Each of Us*, in which he endeavored to assign the causes of the diversity existing among those attendants on mankind."

It is interesting to consider whether these dæmons were what the Secret Doctrine calls "the Higher Ego." These are, however, spoken of as just as distinct from the mortals they were allotted to as "Joan of Arc," or "Daniel Webster," or any other of the favourite "guides" of the Spiritualists, and from the personalities of those they "guide." Each person has only one dæmon, however, whereas the more guides the Spiritualist has, the prouder and happier he appears to be, and the better he seems to think his chance of going right. Again, who "allotted" to each man his dæmon? This smacks of the arbitrary and personal element in the Supreme Power. Both Plotinos and his biographer Porphyry are believed to have been initiated, and if there is only "one truth," it seems strange that they should have held these beliefs.

Perhaps, however, they were writing for the public and therefore clothed their ideas in popular language, as an atheist may say "God bless you," meaning, "May you be prosperous."

THE BRAHMOS LAMENT.

We are sorry to hear the Brahmos sounding a note of despondency if not of alarm. They are an excellent body of men and women, and deserve to have better success than they are attaining, according to their organ, *the Indian Messenger*. That paper quite lately said:—

"We deny that our Church has declined. But we must admit that we have made up to date but little progress. The number of our churches is small, the number of our brethren a mere handful. The attitude of the society from which we expect the largest number of converts is anything but satisfactory. Defiance and persecution we would have welcomed with open arms, but we feel that we are making but little head against the mass of stolid indifference that stares us in the face. How few of the crowds of young men, who leave college every year, join our Church? The education they receive destroys their belief in idolatry and the validity of caste distinctions; yet the number of our yearly converts of university men is insignificant."

The tendency of most sects, or "Churches" as they call themselves, is to make the meshes of their nets too small. Moreover, they look at the world and other people's ideas through the wrong end of the telescope, and fancy themselves very big in comparison with the diminished theories and institutions they see then. Let the Brahmos open their minds and hearts and get rid of the idea that they are God's chosen people and have arrived at Truth (with a big T), and they will find themselves far more in touch with the world, and their tree will put forth new roots and branches.

"RELIGIOUS" SCRUPLES.

Some idea of the difficulty of dealing with caste prejudices is afforded by the fact that during the late famine at Ganjam the people preferred to starve rather than go for food to the relief kitchens, although, as the official reports declare, every precaution was taken to preserve the requirements of caste. It was enough that some foolish persons got up the cry of "pollution" for the poor ignorant population to blindly refuse either to listen to explanations or to accept food for themselves and children. Force was applied in many cases, and when they once tasted the food provided, the spell seems to have been broken, and they continued to frequent the kitchens. The most distressing part of it was that the children were starved in this way by their parents in the name of "religion." The Collector of Ganjam, who seems to be a humane and sensible official, writes:—

"It is not a pleasant task bringing forcibly to the kitchens, and could any other method have succeeded, I, for one, would certainly not have adopted it. I cannot but repeat what I have already stated that the people would have died rather than have voluntarily come to the kitchens; not until it is made a penal offence for a man to threaten loss of caste for feeding at a Government kitchen, or for a parent to allow his children to starve when within reasonable reach of such kitchen, will the difficulty be got over. When some inhuman parent has suffered the extreme penalty of the law for killing his child by starvation in lieu of taking him to the kitchen, we shall hear no more of the so-called caste objections on the part of Bouris, Panos, Dandasis, and so on."

THE EMOTIONAL INDIAN MIND.

Mr. Pratab Chander Moozoomdar, the successor of Babu Keshab Chundar Sen, as a leader of the Brahma movement, says in a note which he has submitted to Government on the subject of moral training in our schools:—

"The Indian mind, it needs scarcely be pointed out, is intensely emotional and imaginative in its structure; there is in it a large amount of natural faith; it is very susceptible of moral influences, but the influences must come through the emotions. The figurative, imaginative, and awe-inspiring

utterances in which moral precepts are set forth in Oriental books, have a much greater effect upon the Hindu mind than the cold, logical speculations of Western moralists. For the same reason, history and biography, especially Indian history and Indian biography, have much greater practical value than aphorisms and essays, or even compilations from foreign history. Deeds and examples affect the mind of youth everywhere, but nowhere so much as in India, where the doers of good deeds and possessors of virtue are generally invested with a mystical semi-divine glow."

Mr. Moozoomdar does not seem to see that the moral lesson he speaks of is quite independent of the historical or actual truth of the story that conveys it. A fable or a fairy-tale may teach a far better moral lesson than whole volumes of fact, and no one quarrels with Oriental books on morality, because they make free use of these methods of teaching. What the "cold and logical Western mind" says to the burning and sometimes illogical Eastern one is: "Don't teach your already too emotional and imaginative Hindu pupils to look upon moral fables and ethical allegories as if they were the accounts of events that really happened. It is absolutely unnecessary, and certain to confuse and mislead them."

"A ROSE BY ANY OTHER NAME."

Any "educated" person who confessed in public to a belief in witchcraft now-a-days, would be considered a superstitious ignoramus, at least in Europe. It is, however, not only perfectly allowable but extremely fashionable just now to believe in Hypnotism;—in other words, you may believe in bewitching and being bewitched, if you only use the modern instead of the ancient name therefor. Surely the following paragraph from the *Bombay Gazette* shows quite as great credulity and ignorance on the part of those concerned as any of the accounts of the prevalence of a belief in witchcraft, in country districts, which newspapers rely upon so often as a set-off to their own superior sagacity. Alter the term "hypnotize" into "bewitch," and you obliterate almost wholly the distinction between the mental condition of these men of science, and that of the veriest poor trembling wretch of a credulous uneducated peasant.

"Hypnotism is becoming sensational in other countries besides England. The law courts have had to interfere, and the interference did not do much good. At Helsingfors a young doctor brought an action against an old doctor. The plaintiff complained that he had been hypnotised against his will. His nervous system had suffered; his mental powers were weakened; he was not the doctor he used to be. He would prove his charge up to the hilt, and he expected exemplary damages. There was a full court to see what would happen when these doctors disagreed; Society and the plaintiff called a multitude of witnesses. Every one was surprised at the result. The witnesses were not at all up to mark. They said things that were manifestly untrue. They broke down even on examination-in-chief. It was clear no one could rely upon their evidence. The plaintiff's case seemed gone, and the old doctor, the hypnotiser, likely to come off victorious. The public were greatly disappointed, and so were the profession. It was at this stage that another doctor—he was a witness—made a singular statement, which restored confidence to the public and hope to the profession. He maintained that the defendant had hypnotised the witnesses, and that this was the cause of the breakdown of the case. The announcement came like a thunderclap. The Court adjourned, and ordered the whole matter to be looked into by experts."

THE IMPERSONAL GOD OF ZOROASTRIANS.

The following from an article in a back number of the *Theosophist* is quoted in "Zoroastrianism in the Light of Occult Philosophy." It has a great interest for the thoughtful student of Occult philosophy:—

"The Magian knew not of any Supreme 'personal' individuality. He recognized but Ahura—the 'lord'—the 7th Principle in man—and 'prayed,' i. e., made efforts during the hours of meditation to assimilate with, and

merge, his other principles—that are dependent on the physical body and ever under the sway of Angra Mainyu (or matter)—into the only pure, holy and eternal principle in him, his divine monad. To whom else could he pray? Who was Ormuzd if not the chief Spenta Mainyu, the monad, our own god-principle in us? How can Parsees consider him now in the light of the 'One Supreme God' independent of man, since even in the sorry remnants of the sacred books of Magianism there is enough to show that he was never so considered. They are full of his shortcomings, lack of power (during his dependent individuality in connection with man) and his frequent failings. He is addressed as the 'maker of the material world' in every question put him by Zaratushtra. He invokes Vayu (the holy ghost of the Mazdeans), 'the god-conqueror of light (or true knowledge and spiritual enlightenment), the smiter of the fiends (passions) all made of light,' for help against Angra Mainyu, and at the birth of Zaratushtra he entreats Ardivi-Sura Anahita* that the newly born should not abandon, but stand by him in his eternal struggles with Ahriman."

BURIED PHILOSOPHY.

Commenting upon the recent "Report on Publications" issued by the Madras Government, Rev. Mackenzie Cobban says in *The Academy*:—

"During the past five years the annual number of publications in English has more than doubled. Next to English works, Tamil publications show the largest increase. Yet it is still true that the vernaculars and their treasure are at a discount, and genuine students are few indeed, though the field for study and industrious research is well-nigh boundless. The Hindu intellect appears as if suffering from temporary exhaustion, and awaits the coming of a new enthusiasm and of that vigour which is necessary to creative mental effort. In the meantime, therefore, critical research must be undertaken by Englishmen; and that so little has been done by us to unveil India, and furnish to the world more exact knowledge concerning the faiths and the philosophy of this most interesting section of it, as well as of their sources, is not to our credit. Would not our German cousins have done better had India been theirs? It is to be feared that much cannot be hoped for from a Government already heavily burdened and impecunious; but for Englishmen of culture and means desiring a field for study and research, surely none can be found more magnificent than Southern India."

It must not be forgotten that "the Hindu intellect" is at present "suffering a recovery" from many centuries of neglect and misuse. Even as it is there are signs that the Hindus will get through the "imitative stage" and blossom out into *originality* far quicker than did the nations of the West when the literature of Greece and Rome awakened them from their pious Mediæval dreams as the revival of Sanscrit and Tamil literature is now awakening the people of India.

VENERABLE ALPHABETS.

"An interesting exhibition of Alphabets is on view in the King's Library of the British Museum. It appears that the system of writing in use among the Babylonians and Assyrians consisted of a syllabary of nearly 600 characters, which were probably borrowed from the earlier inhabitants of Chaldea, the Akkadians, who used them as ideograms much as the Chinese employ their written signs. The Assyrians, who spoke a language entirely different from the Akkadians, used these characters sometimes as ideograms and sometimes phonetically, almost in the same manner as the Japanese use the Chinese characters. There is a page showing the Coptic alphabet. It seems that when the Egyptians became Christians, they rejected their ancient script, and adopted the Greek alphabet. As this was not quite adequate to express all the sounds of the Egyptian language, they added at the end of the alphabet six letters, taken from the native demotic script, slightly modifying the forms. The exact date of the adoption of this Coptic alphabet

* The Mazdean equivalent of Saraswati, the Brahminical goddess of Secret or Occult Wisdom.

cannot be now ascertained, but it is confined to the Christian literature of Egypt, the oldest fragments of which date from the fourth century A. D. The name Coptic is simply an Arabic corruption of the Greek word Egyptian. Attention is drawn to an alphabetical table from the *Corpus Inscriptionum Indiarum*, Vol. I., showing the two earliest known systems of writing used in India, occurring in the series of edicts promulgated by the Buddhist Emperor Asoka, B. C. 250. The *Ariano Pali*, a character of Semitic origin, and read from right to left, is found in the versions of his edicts in the Punjab only, and hence is often called the Northern Asoka character."—*Hindu Patriot*.

PIOUS CANNIBALISM.

"Fattening slaves in a park and feeding them up like animals destined for the table, and then leading them to a shambles where they are slaughtered like oxen, cut into pieces, and shared bit by bit among hungry cannibals—such is the practice which is permitted, according to M. Fondese, a French explorer, in some of the French, Belgian, Portuguese, and even British territories in Ubanghi. M. Fondese was sent out three years ago by the French Government to discover the sources of the Niariguillon, and having returned after the successful accomplishment of his task, he hastened to tell his countrymen all about the terrible things which he has seen in his travels. The 'fattening parks' or paddocks are, he says, to be seen in each village, and contain men and women who have been taken in war. The poor wretches take their doom philosophically, and some of them to whom M. Fondese offered freedom, actually refused it. They eat, drink, dance, and sing until the head 'fetish-man' comes round, accompanied by an orchestra of tom-tom and tin-kettle players, selects a sufficiently fat specimen, carries him or her to the market-place of the village, and splits his or her head with a hatchet or scythe-like knife. The eyes and tongue of the victim are given to the 'boss' fetish, and the rest of the body is divided among the people."—*Madras Mail*.

These poor wretches are our "brothers," and it is difficult to say which is more to be pitied, the priest or his victim. It is hard to believe that these horrors take place on Belgian territory, for the King of the Belgians is an active enemy of slavery and cruelty, which will cause his name to be honored when his brother and sister monarchs will only be remembered as having "occupied their thrones." These Negroes would probably appreciate Nineteenth Century civilization if they knew it, for they refuse freedom, and eat, drink, dance and sing until their time comes to die. We are slaves to our appetites and prejudices and to our old established customs for more than we are slaves to individuals; and we rush upon anyone who would make us free, and tear him to pieces, or try to do so, after which we return to our dancing and singing, and our eating and drinking. Every paragraph like the one above quoted ought to be a spur to Theosophists, and an incentive to all to join the Theosophical Society,—for very obvious reasons.

SHINING EXAMPLES.

Says the London Correspondent of the *Bombay Gazette*:—

"It is an old grievance in London that the connection between the Church and public-houses is more intimate than it should be. Some of the property from which the salary of the Bishop of London is derived was, some years ago, and may be is now, derived from drinking-shops. The Church condemns indulgence in drink with her tongue, and with her hand shares the profits of the enterprise. As this property has been inherited from friends when there was not the sensitiveness of conscience which now obtains on this point, there is little ground for blaming the clerical authorities. But, what shall be said of those who, to-day, being in high office in the Church, invest their money in the drink-traffic? A good deal of an uncomplimentary character was said yesterday in the Congress of the National Temperance League, now sitting in Birmingham. It was there stated that £20,000 had been invested in one brewery by a body of clergy which included two archbishops, two bishops, three deans, four archdeacons, and six

canons. This is bad enough. But the climax was reached when it was stated that one of the six canons is Canon Ellison, President of the Church of England Temperance Society."

This is, after all, a poor little accusation compared to the one which is occasionally brought against clergymen, that of owning houses of ill-fame, which, as everyone knows, pay the biggest kind of rents. *Of course* this is a slander, and it shows that we cannot be too shy of believing ill of others, however likely the unkind rumour seems to us to be true.

SUPERSTITION, OR WHAT?

"An extraordinary evidence of the reasonableness of an old-time superstition was given here recently when the body of a young man who had been drowned was found by placing one of the deceased's shirts on the water's surface and following it in a boat until it sank. The young man's name was Ryan, and he was drowned while bathing in the Nodaway river in company with several acquaintances. Ryan got out of his depth, and was drowned before any of the more accomplished swimmers could get to his assistance. The alarm was given, but it was some hours before search could be made for the body.

"After every effort had been made by dragging and diving, it was suggested to throw the shirt he had on just before he went into the water. Near the same place a man was drowned in the Nodaway river a few years ago and his body had been found by the same experiment. The custom requires that the shirt be thrown in about where the drowned one entered the stream. Agreeably to custom, Mr. Taylor, a resident of the neighbourhood, spread out the shirt with the bosom downward and arms stretched out on the water, and let it float on down the stream as it would. He followed slowly after it in a skiff. After the shirt had floated along for about 100 feet, it suddenly sank plumb down. The man hurried with the skiff and was close by when the last vestige of the garment was seen. Then he stopped and felt down with a long pole right after the skirt and touched the body with the end of the pole. He told the *Globe-Democrat* correspondent that his skiff rested almost over the body, and that he let the pole follow right down by the side of the skiff, touching the body almost immediately. This was said in the presence of several eye-witnesses, who corroborated his statement."—*Oregon (Mo.) Corr. St. Louis Globe-Democrat*.

Of course a skeptic would say that there must have been an eddy in the river at the point where first the body, and next the shirt, were deposited. The wretched skeptic would probably add that a deepening of the river, causing a slackening of the current at that spot, would be sufficient to account for the phenomenon. This may be quite true, but it does not disprove the possibility of some mysterious relation between a dead man and his shirt; and the question is which is the most probable explanation in this case, in the absence of any information with regard to eddies in the river? Each one must answer this question for himself to his own satisfaction.

NEO-IDOLATRY.

How very funny it appears when a revival takes place in some modern animal of a member or organ that was possessed by its ancestors, but which has gradually been eliminated from the anatomy of that species;—a tail in a human being is a case in point. This sage reflection is caused by the following account from the *Philadelphia Press* of the system of idolatry, or of religion as it would be called by some people, invented by a "Pennsylvania Dutchman," who lives at Reading, Pa, U. S. A. If Mr. Clemmer had lived a few thousand years ago he might have been the founder of a fine old crust-ed religion, on the strength of which some millions of the very rational and noble animal man would to-day cordially detest and despise their neighbours, and over which the learned ones of the earth would now be puzzling their heads, and in which, moreover, mystics of all kinds would just at present be busy finding all kinds of deep esoteric meanings. Mr. Clemmer's religion appears to be very good "family" idolatry, as the advertisements say of groceries.

"A most remarkable character has just been unearthed here. He is a thorough idolator, and daily bows down to gods of his own manufacture within sound of the church-going bells, as reverently and devoutly as the most pious Hindoo or Zulu. He has made a religion entirely his own, and has evolved out of it some 300 or more gods, who dwell in and speak through the same number of idols of clay, which form the chief furniture of his house. He is constantly making the acquaintance of new supernatural beings, and as soon as he does so he proceeds to make an image, which is supposed to represent the outward and physical habiliments of the new divinity. All of his gods are hollow and are from time to time filled with such food as he thinks their peculiar nature demands. Among others, he has a god of medicine. This is filled with pills and odd prescriptions, and whenever he feels unwell he prays to this divinity, and always, he says, with beneficial results. He has a god of sewing machines, which is filled with blank contracts for the purchase of machines on the instalment plan. He claims that the worship of this god will help any one to get a sewing machine, though no instances of its successful use are given. He has one image which he calls the god of preachers and says it has a congregation of 300 in its stomach. He has one god which, he says, is inhabited by his own celestial spirit and another which contains the spirit of his mother.

"The god of the Reading Railroad Company occupies a prominent position among his collection. The interior of this god is filled with cabbage, and its particular mission is to keep cows off the track and prevent accidents generally. There is a god of horses filled with hay and oats, a god of fruit filled with apples, a god of the weather that regulates storms and floods, a god of water-melons, a god of truth which is in the shape of a hand, and gods which represent almost everything imaginable.

"He has these images set upon shelves in his cellar and his garret and worships them constantly according to his needs. His name is William Christoph Clemmer, and his house is at 614 Locust, where he lives with his wife and six children. He is a brickmaker by trade and works regularly at one of the brickyards of the city, occupying all of his spare time with his idols, which he fashions out of clay obtained at the brickyard. He is a Pennsylvania Dutchman and cannot speak English, is unlettered and can scarcely read, so that all his strange ideas about the deities which he worships are evolved from his own imagination. A great many of his gods are supposed to contain the spirits of his friends, living and dead, but he has gods also which represent those whom he considers his enemies. These he has set apart by themselves, and they are treated with great deference and consideration, so as to placate them and ward off as much as possible any harm they may intend toward him.

"Clemmer's mania does not seem to interfere at all with his regular occupations, though the purchase of food for them cuts down somewhat the supply for his family. He is allowed to have his way in the matter, however, lest if he should be thwarted he might become violent. The images are very rude and inartistic, but there is considerable expression in the faces of some of them, and in all cases the outward lineaments are supposed to be a reflection of the particular spirit within. He has been three years in making the collection, and it is his intention to build a temple on Mount Penn as a permanent home for his deities where they can be worshipped and consulted by everybody. He pretends that he has revelations every day from some of his gods, and that they regulate every action of his life and tell him what to do in every emergency.

"Clemmer allows no one to meddle with his idols when he is not at home, but when he is there he is glad to show and explain them to any one, and endeavors to impress every one with his peculiar beliefs, having no doubt that all the world will sooner or later see the necessity of consulting his gods."

SUPPLEMENT TO THE THEOSOPHIST.

FEBRUARY 1890.

A NEW EXECUTIVE BOARD.

On Christmas day the President issued the following order constituting an Appellate Board for Society matters in the United Kingdom:

OFFICIAL ORDER.

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE,
LONDON, 25th December 1889.

In compliance with the unanimous request of the Council of the British Section, and to obviate the inconvenience and delay of reference to Head-quarters of current local questions requiring my official adjudication, I hereby appoint H. P. Blavatsky as Chairman, and Annie Besant, William Kingsland, and Herbert Burrows as Members of an Appellate Board, to be known as "The President's Commissioners" for Great Britain and Ireland; and, furthermore, I hereby delegate to the aforesaid Commissioners for the United Kingdom the appellate jurisdiction and executive powers conferred upon me under the Constitution and Rules of the Society, and declare them to be my personal representatives and official proxies for the territory named until the present order be superseded.

Provided, however, that all executive orders and decisions made on my behalf by the said Commissioners shall be unanimously agreed to and signed by the four Commissioners above designated.

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

Attest:—

WALTER OLD,

Genl. Sec., British Section T. S.

THE ESOTERIC SECTION.

(Communicated.)

Madame Blavatsky has appointed Colonel Olcott her confidential Agent and sole official representative in Asiatic countries as Chief of the Esoteric Section. All correspondence relating to and Instructions emanating from the same to pass through his hands.

THE PRESIDENT'S RETURN.

The President-Founder is expected to return to Adyar by the Messageries Maritimes Steamer "Niemen," which is due in Madras on February 5th. He is accompanied by Mr. E. D. Fawcett; Doctor Daly is to follow by next French Steamer from Europe.

THE PRESIDENT'S RECEPTION.

The following paragraphs are taken from the *Ceylon* correspondence of the Madras Mail of the 24th and 25th respectively:—

THEOSOPHICAL.—Grand preparations are going on at the local Head-quarters to give Col. Olcott and the Rev. Mr. Bowles Daly, Professor of Political Economy, a fitting reception on Thursday afternoon, when they are expected to arrive by the French boat *Oxus*. Their stay in the Island will be very short. After transacting Society business, Col. Olcott will leave Colombo for Madras, where a programme has been arranged for him to go on a Mission tour to Burma, Siam, and possibly China. It is not known definitely whether the Rev. Mr. Bowles Daly will accompany the Colonel on his Eastern journey or remain in the Island. On Sunday afternoon a meeting of Buddhists was held at Subhuti Thero's Temple, Wellawatta, to consider what steps should be taken to give Col. Olcott a reception.

ARRIVAL OF COL. OLCOTT.—Last night the M. M. steamer *Oxus* arrived in our harbour, among her passengers for Colombo being Col. Olcott and Mr. E. D. Fawcett. They landed this morning and were received by a number of Theosophists at the local Head-quarters, the Colonel being accompanied by Messrs. K. Naruskima, S. Nakade, T. Yamade, N. Komai, Japanese Commissioners from the Paris Exhibition, and Members of the Japanese Legation at Paris. The whole party, after visiting the Theosophical Society, where they had some refreshment, called on the High Priest Sumangala at the Oriental College. The High Priest being away at the time, the party were received by Devamitta Thero, and were conducted to the Library of the College, where greetings were exchanged. The Buddhist monks mustered in force, and accorded Col. Olcott a cordial reception. The party returned to the Theosophical Head-quarters shortly afterwards, where the Japanese gentlemen were introduced to the local members of the Society. At 10 o'clock the members of the Japanese Legation went on board, regretting very much that they were obliged to hurry off as the *Oxus* was appointed to start in a few hours more. Professor the Rev. Bowles Daily did not, after all, accompany Col. Olcott, as he was unavoidably detained, and was unable to come by the *Oxus*. He will be here, I understand, by the next French boat. Mr. Fawcett was one of the private Secretaries to Madame Blavatsky, and I believe is a brother to Lieut. Fawcett, R. A., now stationed at Trincomalie.

A VALUABLE RECRUIT.

(Communicated.)

A week before leaving London Colonel Olcott had the good fortune to secure for the editorial staff of the *Theosophist* a most important volunteer in the person of Mr. E. Douglas Fawcett, who threw up his appointment of Sub-Assistant editor of the *Daily Telegraph* to give his unpaid service to our magazine. Mr. Fawcett, whose capabilities as a thinker and writer upon metaphysical and philosophical subjects resemble those of our Mr. T. Subba Row, has made his reputation already by his literary contributions to the *Theosophist* and *Lucifer*; his latest contribution being the striking paper entitled "The Case for Metempsychosis," which appeared in a recent number of *Lucifer*. He was educated at Newton College, Devon, where he got a Scholarship and Exhibition; at Westminster School where he was Queen Scholar and winner of many school prizes.

The next four years were devoted to the study of Philosophy. After which he went on the staff of the *Daily Telegraph* as Assistant Sub-editor and occasional "descriptive writer."

The one absorbing passion of his life is metaphysical study. With the addition of himself and Dr. Daley to our editorial staff, the *Theosophist*

will undoubtedly become what it was intended to be, the leading Oriental magazine of the world. It is Col. Olcott's intention to invite Mr. Fawcett to give at Madras a series of lectures on the different schools of Modern Philosophy.

OFFICIAL ORDER; MR. POWELL IN INDIA.

Mr. C. F. Powell is hereby relieved from duty with the Ceylon Section and will proceed at his earliest convenience, via Tuticorin, on a tour of inspection among the South Indian Branches. Officers of Branches are requested to give him every possible facility for the performance of his duty. He is authorized as my agent to admit members, organize Branches and receipt for voluntary contributions towards the support of the Society. Acknowledgment thereof to be made in the *Theosophist* at the option of the donor.

I avail myself of this occasion to publicly acknowledge my appreciation of Mr. Powell's very valuable services in Ceylon as my representative. During his short stay he organized seven new Branches, delivered many addresses and promoted the establishment of several Buddhist schools.

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

COLOMBO, CEYLON.
January 21st, 1890.

MR. POWELL'S GREETING.

TO MY BROTHERS IN INDIA.

It gives me inexpressible pleasure to be able to announce that I am once more permitted to labour amongst you in the interests of the Theosophical Society.

Absence from India has shown how strong a love has sprung up in my heart for the land of my adoption and her sons, and how much a life in that land means to me.

That we may be permitted to journey on together to the goal of all our hopes, is my earnest prayer.

CHARLES FRANCIS POWELL.

COLOMBO, 21st Jan'y. 1890.

CEYLON.

(Communicated.)

Mr. Leadbeater having returned to London, and Mr. Powell's services being more needed just now in India than elsewhere, the President has re-organized the Society's business in the Island on the basis of self-help; the Sinhalese being left to manage their own Society affairs without European supervision save his own.

Mr. H. Dhammapala, Asst. Secretary of the Ceylon Section and Asst. Superintendent of Theosophical Society Schools, now numbering about thirty, and constantly increasing,—has been appointed by Col. Olcott acting chief of both departments. Mr. Leadbeater having failed to organize the Section, the President has called a Convention for the 27th ultimo at Colombo, and will give them a scheme of management suited to their peculiar wants. A movement is on foot to give our Colombo High-School a Collegiate character by uniting with the leaders of the Hindu community to make it the nucleus of a Hindu-Buddhist College. As the representative of the Buddhists the President has had conferences with the Director of Public Instruction and the Hon. P. Rama Nathan, Hindu Member of the Legislative Council.

MR. CHAS. F. POWELL'S MOVEMENTS.

At the request of the Ratamahalya, L. B. Kabhekaduwe, chief native official of the Four Corles and Secretary of the Mawanelle Branch Theosophical Society, Bro. Powell made a tour through that jurisdiction, leaving Colombo December 24th.

At the Ladnyannawa Station Bro. Powell and Bro. J. R. DeSilva of the Colombo Branch as interpreter were met by the Ratamahalya.

An address was delivered at Mollyidu on December 21st at 11 A. M.

An address was also given at Mawanella on the afternoon of the same day.

On the 26th the school of the Branch located at Ussapitiya was inspected and an address delivered.

On the 27th there was an address on the morning at Mawalagoda and another in the afternoon at Aranayaka.

On the 28th an address was delivered at Debatgama.

On the 29th an address on the morning was given at Kehelwatta and in the afternoon at Mabopitiya.

On the 30th an address was delivered in the morning at Hellemulla School and another in the afternoon at Kosiuna.

On the 31st Bros. Powell and DeSilva returned to Colombo.

By latest news Mr. Powell was to leave on the 23rd January for Tuticorin on his way to Head-Quarters, visiting various branches on the road. It is the President's intention, we believe, to appoint Mr. Powell to visit all the Indian branches on his behalf.

REPORT OF THE RECORDING SECRETARY FOR JANUARY 1890.

Many letters were received condoling the death of Pandit N. Bhashya Charya. An influential gentleman of Bangalore writes as follows:—"I cannot sufficiently express the great grief I have felt at the sight of your letter just to hand. The loss of our esteemed Pandit Bhashya Charya Swamy is irreparable. He was a proud ornament to the whole of Southern India. But God's ways are inscrutable, and His will must be done. May his precious soul rest in peace." Another friend in speaking about him says that Pandit Bhashya Charya's abilities were simply admirable. His versatile knowledge in the Sanscrit literature and philosophy, and his ability in speaking Hindustani, Telugu, Canarese and Tamil languages, supplemented by his liberal views of reconciling all the tenets of the religionists to the true Theosophic basis, really entitled him to be the Honourable Pandit of our dear Adyar Home. It requires a Pandit like him to supply the vacancy. Our Library has become a most important factor in our Society. Too much care and attention cannot be paid in making a proper selection, as it must become a real source of benefit to the Public.

It was supposed and even argued by some members as well as non-members that the Theosophical Society was appearing to make great progress in previous years, because they were accustomed to hear much talk and fuss among the public about the Theosophical Society. It was, no doubt, necessary at the beginning, to call attention of the masses. After having done that, it is now doing more solid work in a quiet sort of way, taking firm root in the minds of some of the ablest men and women, and has been building its foundation on solid rock. The Theosophic thoughts, whether recognized or not by the recipients, are spreading like leaven and moulding the lives of the people. The Theory of Karma will, in a quarter of a century or so, become a recognized factor in moulding the present and future lives of the human beings in all the materialistic countries. When that is so, the Theosophical Society, I must say, will have done an immense work. Meanwhile both men and women, though not yet members, cannot but read the excellent books on Theosophical subjects, and in consequence are working in their turn, among their own friends, to spread the knowledge. Just for an instance I quote here a portion of a letter from a friend of mine. He says: "Mr. V. C. Iyer and myself went to Padmanabhapuram—a place within the Travancore territory. There is one Mr. V. K. Iyer, the Head Master of the English High School, who, though not yet a member of our Society, has been, and is, a regular reader of all the Theosophical works and a punctual subscriber to the *Theosophist*. I am glad to say that while he and his brother are practical Theosophists, Mr. V. K. Iyer has collected a small company of friends and instructs them in Theosophy. See how unnoticed people work for our cause." There are innumerable instances of such. The innate nature of the Hindus is mostly for quiet and soul-satisfying work. They have not got the spirit of advertising it to the world, because such advertisements will, in no way, benefit others in the physical plane.

Received a letter from Mr. C. F. Powell intimating to me his intention of visiting the Branches lying between Tuticorin and Madras. Circulars were accordingly despatched to the intervening branches intimating them his intended visit at the expense of the Head-Quarters, and requesting them to communicate with him, care of the Post Master, Tuticorin. Some of them have already responded.

Rapid sale is going on of "Key to Theosophy," and "Voice of the Silence," by Madame Blavatsky. Branches, members and non-members are all ordering for them. As the price of both by V. P. P., only Rs. 2-12, is very cheap, considering the importance of the books and the bulkiness of "Key to Theosophy," the above is mentioned to show that the books on Theosophical subjects are very necessary for spreading the knowledge of Theosophy and of the Theosophical Society. A permanent impression of the good working of the Theosophical Society can be implanted by distributing Theosophical work far and wide among the intelligent people. Therefore the book trade at present going on at the Head-Quarters cannot, I think, be taken entirely in its mercenary view.

The Librarian of the Calcutta Branch Theosophical Society says: "I got a copy of Mrs. Besant's tract from our President. It is much liked by some amongst us, who think that this should have an extensive circulation. It is most probable that Mr. Bradlaugh will follow the track of his greatest coadjutor ere long." He further says: "Some of us are willing that a Handbook of Hindu Philosophical Code of Morality should be published in English and Vernacular languages, which can be possibly and profitably introduced in the Indian Schools and Colleges by our Government, as the question of moral teaching is now receiving attention. In my humble opinion the late Pandit N. Bhashya Charya was competent for the purpose. It is a matter of regret that he is no more." This is really a splendid suggestion. There is no question. If we can only procure a proper Pandit for our Adyar Library, suggestions like the above can, at once, be put into practice. I hope that nothing desirable to be done will be left undone as long as there is a band of earnest and hardworking men and women in the field of Theosophy.

T. VIGIA RAGAVA CHARLU.

AMERICA.

Since the American Section has had the courage to exercise its malignant tumour, it has recovered health and strength in a wonderful manner. There has been an "Ad Interim Convention" of the Pacific Coast Branches at San Francisco on the 12th and 13th of October last, at which most interesting and able papers were read and resolutions of a general character passed. At New York, among other things, a theosophical printing establishment has been instituted under the control and, we believe, chiefly through the exertions of Mr. Wm. Q. Judge.

The following were the Resolutions passed at the Ad Interim Convention.

1. That the different branches on the Pacific Coast are invited to correspond regularly with their sister branches once every three months.
2. That the Branches of the Theosophical Society of the Pacific Coast, in Convention assembled, do hereby affirm their adherence and devotion to the objects of the Society, and their loyalty and allegiance to its founders, Col. H. S. Olcott and Madame H. P. Blavatsky.
3. That we recognize and appreciate the efforts of the General Secretary of the American Section of the Society, W. Q. Judge, and of all others who are devoting their lives and energies to the welfare and elevation of humanity; that we will individually, and as Branches, assist them in every way within our power to extend the influence of Theosophy, and increase its usefulness by spreading abroad its literature and teachings.
4. That we will correct misrepresentations of Theosophic truths; defend against unjust attacks on its leaders and teachers, and endeavour to realize in our own lives the truths which we advocate.
5. That we realize Theosophy as world-wide in its application, and universal in its power to reach and elevate all conditions of mankind; that

no method is too insignificant nor any place too impracticable, to be utilized if humanity may be thereby elevated and made to realize a higher conception of its destiny.

6. That we realize the present as a cyclic period of great spiritual potentiality, and urge upon all Theosophists the importance of increased effort during its continuance.

7. That we recognize that mesmeric, and all other phrases of occult phenomena, are dangerous if not understood, or when used for selfish purposes, as they are valuable if beneficially employed by the wise.

Only one copy of the Report of this Convention has reached Head-quarters. Had a hundred or so been sent for distribution to the Indian Branches, the President's Commissioners would gladly have paid all expenses, as the Report shows what our Fellows are doing in the far West, and contains short but valuable essays, as follows:—

Try to lift a little of the Heavy Karma of the World.—(*Paper by Mrs. M. H. Bowman.*)

A few Suggestions Regarding the Higher Life.—(*Paper by Miss L. A. Off.*)

The First Object of the Theosophical Society—Universal Brotherhood.—(*Paper by Allen Griffiths.*)

Aryan Literature.—(*Paper by Miss Marie A. Walsh.*)

The Third Object of the Theosophical Society.—(*Paper by Mrs. Sarah A. Harris.*)

Reasons for a Theosophical Revival.—(*Paper by Dr. T. Docking.*)

The Prospectus of "The Aryan Press," above mentioned, says:

"Some members of the Aryan Theosophical Society of New York having seen that a strictly Theosophical printing office would be an advantage to the movement, have subscribed the money for the purchase of a good press and sufficient type to commence work. The press is run by a Theosophist who, being a competent practical printer and devoted to the Society, has offered his services for the purpose. The enterprise is now in charge of William Q. Judge of New York, as trustee."

The press is to be run "for the benefit of the Society and not for individual profit;" and the following liberal offer is made by the trustee.

"Any Member, Club of Members, or Branch paying \$10, shall be entitled to have printing done for twelve months at the actual trade cost, that is to say, the cost of paper, ink, composition and press work, and in addition the cost of mailing the matter when finished."

We wonder whether our Indian Fellows recognize a good example when they see one!

JAPAN.

(Communicated.)

Col. Olcott has received from the Rev. Odsu Letsunen, Chief Officer of the Western Hongwanji, Kyoto, a very friendly and appreciative letter in which allusion is made to his recent Japanese tour. The writer says that the fact that the President "has thus greatly aroused the feelings of the people at large is beyond any dispute." Considering that Mr. Odsu is one of the most distinguished priests in the Japanese Empire, Executive Superintendent over ten thousand temples, it need hardly be said that his evidence upon this point greatly outweighs the opinions of interested missionaries and their Western sympathizers, who have asserted that Col. Olcott's lectures "fell flat and were a general disappointment to the Japanese." The new spirit of international Buddhist tolerance and sympathy, to arouse which was the prime object of our mission, is pleasantly manifested in Mr. Odsu's expressed hope that the inconsequential differences of sects in and between the Mahayana and Hinayana, the Northern and Southern Schools of Buddhism, may henceforth be subordinated to the primary object of promoting the spread of Buddhism throughout the world.

A PORTRAIT OF THE FOUNDERS.

It is the intention of the Founders very soon to present a portrait of themselves to all the subscribers to the *Theosophist*, and as it will not be for sale, only subscribers to this Magazine will have one.

This is the only time that the two Founders of the Theosophical Society have been photographed together without a third sitter, and as likenesses the portraits are said to be wonderful. London *Light* thus speaks of it in January 4:—

"As he departs Colonel Olcott sends us a photograph of the Founders of the Theosophical Society, Madame Blavatsky and himself—a truly striking picture. The intent face of Madame Blavatsky, with its air of concentrated power, and the patriarchal benignity of the Colonel, are admirably caught."

The picture is copied from a photograph by the "Monochrome" process, which gives an exact *fac simile* of the photo, that will never fade.

THE BOMBAY CONFERENCE.

The following is a list of some of the leading Fellows present at the Conference of Fellows held in Bombay on December 29, 1881. It was received too late for insertion in the January number.

Drs. Tuljaram C. Khanvala, F. R. Bonesetter, Pestonji N. Pavdi, J. K. Daji, Vithal Pandurang Mahatre, Pandurang Gopaul, Vithaldas Mauordas, Chhibildas Tribhowandas, Abasali A. Hathivala, Ladli Mohun Ghose; Messrs. Pestonjee Dinshawjee Khan, Shivram Vithul Bhanderkar, S. Subramanier; Dewan Bahadur R. Raghunath Row; Messrs. Nowroji D. Khandalvala, Dhunjibai P. Kotwal, R. Ranga Row, Narayanswamy Naidu, Nowthumram Ootumram Trivedi, Norendro Nath Sen, Editor, *Indian Mirror*, A. Sabapathy Moodeliar, Tookaram Taty, Rustanji Ardeshir Master, M. A. N. Hydari, Khodabux Shir Mohamed, Budroin A. Kur, D. D. Jussawala, N. B. Atrya, Rao Bahadur Gopalrao Hurry Deshmookh; Mr. H. D. Suntook, Miss Anna Ballard; Mr. H. D. Setna; Prof. Upendra Nath Basu; Messrs. Dwarkanath R. Turkhadkar, Munmohundas Dayaldas Shroff, M. K. Doctor, P. F. Palkhivala, Muneklal A. Dave, V. Bhavanachary, Pundit Gopinath, T. J. Naidu; P. K. Pillai; L. N. Ghose, V. R. Chakravarti, Kavasji Edalji, Secunderabad Yeshun Pant Sopondi, V. Avadhoni; Branch, V. V. Iyer, and many others.

THE CONFERENCE SUBSCRIPTION.

The following is the list of the donors and donations made at the Conference at Bombay to the Head-Quarters Fund and mentioned in the last *Theosophist Supplement*.

	Rs.	A.	P.
Bombay Branch	100	0	0
Nagpur Branch	90	0	0
Rai Bahadur S. Subramanier	50	0	0
*Sabhpathi Mudaliar	50	0	0
*Norendro Nath Sen	25	0	0
*Kasi Tatwa Sabha (in addition to Rs. 50 sent to Head-Quarters shortly before)	25	0	0
*Pestonji D. Khan	25	0	0
*Dadabhai Jussawala	25	0	0
Tookaram Taty	25	0	0
"B. W."	25	0	0
Dewan Bahadur R. Ragoonath Row	24	0	0
*Sanatan Dharma Sabha	21	0	0
Secunderabad Branch	19	0	0
*J. R. Daji	15	0	0
Khan Bahadur N. D. Khandalvala	15	0	0
Dr. Vithaldoss Manohordoss	15	0	0
*Byramji Panday	10	0	0
Masulipatam Branch	10	0	0
Krishna Branch	10	0	0
Martendroa Babaji	10	0	0
C. Kotaya	10	0	0
Dr. Pandurang Gopal	10	0	0

	Rs.	A.	P.
N. B. Atreya	10	0	0
Badruden Kur	10	0	0
Manmohandoss Dayaldoss	10	0	0
J. Shrinivas Rao	10	0	0
P. K. Pillay	10	0	0
Byramji Panday	6	0	0
Meerut Branch... ..	5	0	0
Dr. Fakirji Ratonji	5	0	0
Kali Kanta Sen	5	0	0
A. D. Ezekiel	5	0	0
Pandit Turmarazu	5	0	0
Trimbaklal	5	0	0
Dr. Abasali... ..	5	0	0
*Hormasji D. Sontook	5	0	0
*P. B. Pillay	5	0	0
*Nasarvanji Bilimoria	5	0	0
*Rustomji Modi	5	0	0
*T. J. Naidu	5	0	0
*"F. T. S."	3	0	0
*Vinayek Mukand	2	0	0
*K. E. Pillai	2	0	0
*P. R. Naidu	2	0	0
*Khodabux Shir Mahomed	2	0	0
*Mahalaxmivala... ..	2	0	0
*Krishna Shamraoji	1	0	0
*Rustomji Moberdi	1	0	0
*Framji Mithaivala	1	0	0
Amount received in the Hall without names	10	0	0
Total Rupees... ..	751	0	0

Those marked with * have paid their amounts. The others are requested to send their subscriptions without delay to me.

J. K. DAJI,
Genl. Secy., Bombay Section,
117, Kalbedevio Road, Fort,
Bombay.

BOMBAY,
January 23, 1890. }

FROM AMERICA.

THEOSOPHICAL SOCIETY, AMERICAN SECTION.
General Secretary's Office,
New York, December 13, 1889.

COL. HENRY S. OLCOTT.

DEAR SIR AND BROTHER,—I have much satisfaction in transmitting to you, as President of the Theosophical Society, the following donations to the Head-quarters Fund:—

Peter Long... ..	\$	1.00
John Smith (of Aryan T. S.)	"	20.00
William Main	"	5.00
J. H. Scotford	"	1.00
E. W. Primm	"	2.00
"No. 142"	"	50.00
Albert Targee	"	1.00
Edward Leeds	"	1.50
Cash Donation	"	2.00
" "	"	2.00

85.50

I will ask you to acknowledge in the *Theosophist* the receipt of these donations.

Truly and fraternally yours,
WILLIAM Q. JUDGE,
General Secretary.

A TALK WITH SUMUNGALA.

At latest advices arrangements had been made by the President for a metaphysical discussion between the learned Sumungala and Mr. Fawcett of the Abiddharma (Metaphysics) of the Southern Buddhist Church with the help of Mr. L. C. Wijesinha Mudaliyar, Government Translator of the "Mahavansa." Notes of the discussion will be taken and a report published in this magazine.

AN ACQUISITION.

Pandit T. Venkatarama Iyengar, Secretary of the Ootacamund Branch, writes to Recording Secretary on 17th January:—

"I am glad to inform you that the Ilaya Raja of Nellambier, known as "Mana Vikrama Ilaya Tirumulpad," was admitted as a member of this branch this morning at his own request. This gentleman is a sound scholar in Sanskrit, and has devoted more than 30 years to the study and practice of Hata and Raja Yoga systems, and as such is an authority, so far as I know, to decide the most subtle and difficult points on the system of Yoga Philosophy in Southern India. He is ready to collect some of his worthy friends and acquaintances to form a Society at Calicut."

OUR LATE LOSS.

The following eloquent tribute to the memory of our late lamented Pandit N. Bhashya Charya was delivered by the Dewan Bahadur R. Rangoonath Row at a recent public meeting of the Widow Marriage Association. The report is from the *Madras Times*.

A vote of condolence with the bereaved family of the late Pandit having been moved in feeling terms by Mr. A. C. Parthasarathi Naidu, Editor of the *Andra Prakashika*, the Dewan Bahadur said:—

"In him I have lost an able coadjutor; in his death the country has lost a Pandit, and a person like him will not rise for a generation at least. He was not a reformer in the sense in which the word is used, but he knew the Shastras and their correct meaning; he had the boldness to tell us what he knew, and he had strong hopes that one day our sons would be Aryans which we once were; and the loss of such a man I can only say we cannot sufficiently describe. The Theosophical Society has lost, the Marriage Association has lost, the Social Conference has lost, Madras has lost, and, in fact, the whole of India has lost, a valuable son in him."

THE LATE PANDIT N. BHASHYACHARYA.

Pandit N. Bhashyacharya, Director of the Oriental Section of the Adyar Library, was in his 55th year when he died on 22nd December last. He was born in April 1835 at Sriperumbalur, Conjeveram Taluq, Chingleput District, 26 miles west of Madras; in which town Sri Ramanujacharya, the great Visishtadwaitee philosopher, incarnated himself. He belongs to Sreevatsagotra (of the Brigu family), Apastamba Sootra, Yajus Sakha. He descended from learned ancestors on his father's side, he was 24th in descent from Varada Vishnumisra, known in Tamil Visishtadwaitee Literature as Nádadúr Alwan, a sister's son of Sri Ramanujacharya, one of the 74 Acharya Purnshas or 'Lay Gurus' appointed by the philosopher, and author of several philosophical treatises, such as *Mánayadátmanirnáya*, &c., quotations from which appear in Visishtadwaitee works. His illustrious ancestor was appointed by the philosopher to teach all his disciples his commentary on the Vedanta Sutras, subsequently known as Sri Bhashya; and is thus one of the Gurus of the Sri Vaishnavas. His grandson, Varadaguru, known in Tamil by the name of Nádadúr Ammalacharya, is well known to all Vaishnavas by the Vedantic lectures which he delivered in the Varadaraja Swamy's temples at Conjeveram. The very spot where he lectured is now identified by every one in Conjeveram, and is approached with great reverence. These lectures were subsequently compiled into *Srutaprakasika*, a commentary on Sri Bhashya, by a disciple of the lecturer, by name Vyasacharya (Sudarsanabhatta), Varadaguru wrote several treatises on Vedanta, such as *Tatvasara*, &c.

His grandson, Varadacharya, the author of Vasantatilakabhana, generally known as Ammalbhana, and Yatirajavijaya, both dramas, was Guru to Sata-gopaswamy, founder of the Ahobilam Mutt. For six generations his descendants were priests at Conjevaram, and founders of the Munitraya sect. Their descendants were all noted for their great piety and learning, and several Sanyasis studied Vedanta under them.

Our Pandit's thread ceremony was performed in his seventh year by his father Vedantacharya, son of Venkatavaradacharya, 22nd in descent from Varadavishnu Misra. Unfortunately he soon lost his father.

He was taught Yajur Veda (Taithreya Sakha) and received instructions in rhetoric and general literature from his maternal uncle Raghavacharya, who was then aged only 23, but was already considered a great master of Nyaya philosophy and rhetoric in Southern India; and who wishing to attain a high proficiency in his favourite subjects, went to Nuddea in Bengal to study under Kylasa Siromani Bhattacharya, whose fame reached Southern India. The Bengali Pandit is said to have grown envious of the abilities of his new disciple, and Raghavacharya died of fever within a year after his reaching Nuddea, December 1847.

Pandit Bhashyacharya then continued his studies under his mother's maternal uncle Vidwan Gopalacharya, highly respected by H. H. Krishnaraja Wadiyar, the late Maharaja of Mysore, and from whom he was in receipt of an annual literary pension of Rs. 1,000, and also by Raja Chendalal in Hyderabad and Baji Row Peishwa.

He completed his studies in Modern Sanscrit literature in his 14th year, and began the study of Nyaya Philosophy; but as Vidwan Gopalacharya soon afterwards died, he left his country for Mysore, where he studied Nyaya and Grammar under Anandalwar and Rama Sastri, well known Pandits of Mysore, the latter of whom being the father of the present Guru of Sringeri Mutt.

In his 18th year he was forced to leave Mysore for Madras by private affairs, where he studied Gadadhara's works on Nyaya under one Bubi Jagannatha Sastri, a pupil of Chandra Narani Bhattacharya, a famous Nyaya Pandit of Nuddea. In his 20th year he completed Nyaya. Then he was married; but soon after came back to Madras to study Vyakarana Sastra (Grammar), with many commentaries as Sekhara, Kayyata and Mahabhashya of Patanjali, which last he studied only incompletely under Gurram Appanna Sastrulu, Senior Law Officer of the late Sudder Adalat Court at Madras, under whom he also studied Dharma Sastra (Hindu Law). In his 24th year he left Madras for Conjevaram to study Vedantic Philosophy under Sri Ranga Ramanuja Swamy, a Vaishnava ascetic of great fame, and austerity, who taught him Adwaita and Visishtadwaita systems of the Vedanta philosophy. It should be noted here that Pandit Bhashyacharya was the first disciple of the Sanyasi, and the foremost in literary merit of his disciples. His high appreciation of the Pandit's abilities is apparent from the fact that in 1880, when the latter went to Thiruvendipuram near Cuddalore, South Arcot District, where the ascetic was then staying, he was asked to be present to receive the sacred water, which in the presence of several Vaishnavas, pious and orthodox, was first poured as a matter of respect in the hands of our Pandit. The Pandit hesitated to receive the sacred water, and the multitude looked with confusion at seeing one in loukika or layman condition being paid these respects, but the ascetic silenced them by saying, "Who is this gentleman Mr. Bhashyacharya, a descendant of the great Varada Guru, and whom I consider as a second Sri Ramanujacharya!" On another occasion he specially asked him to write works on the Vedanta philosophy, and if they were of approved merit, he would teach them to his own disciples. The Pandit promised to do so; and in 1882 when he met him near Tripati the Guru reminded his disciple of his promise, and a commentary on the first ten chapters of Rahasya Trayasara of Vedantacharya, a famous Vedantic writer of the 13th century A. C., was read to the Guru, and his disciples, who were greatly pleased. The Pandit continued his elaborate commentary to the 18th out of the 32 chapters of the work, and thus left it in an incomplete condition; by his 26th year he completed his Vedantic studies.

Afterwards for about two years he was employed by the Board of Examiners of the Civil Service to teach young Civilians, and while in that capacity learned several of the Indian languages, such as Telugu, Hindu, Hindustani,

Canarese, Marathi, Bengali, Persian, as also a little of Arabic,—Tamil being his mother tongue. This was a bright period in his life, as his acquaintance with (Sir) Walter Elliot, Brown and others laid the foundations for his future Oriental studies, or as it is better known, Oriental research. A knowledge of English being thus necessary, he also acquired a knowledge of that language to enable him to converse with the abovementioned gentlemen, and for many nights he would remain with Sir W. Elliot poring over inscriptions written in old South Indian characters. It was about this time that he collected facsimiles of a large number of South Indian inscriptions. The fact that he was a Brahmin enabled him to take facsimiles of inscriptions situated in the innermost parts of the temples. It is a matter of regret, however, that some of the most valuable of inscriptions were lost in 1873, together with a few books and MSS. in an inundation which swept away a portion of the house he lived in at Cuddapah.

In the middle of the year 1863, he followed one Mr. A. P. Hudson, the then Sub-Collector of Madanapalle, Cuddapah District, to his place, who appointed him as an Assistant in his office. Under his successor, Mr. F. B. Maloney, he continued his English studies, and his studies in Vyakarana and Purva Mimamsa under one Rajucharya, a State Pandit under Peishwa Bajee Row, and under Nana Saib, but who was suspected by the British Government of participation in the Sepoy mutiny of 1857. Rajucharya having been kept a political prisoner under immediate control of the Sub-Collector of Madanapalle, feigned madness, and our Pandit easily obtained permission of his officer to associate with him.

In 1869 he left Cuddapah District for Madras on leave, and there became acquainted with Mr. J. Pickford, M. A., Professor of Sanskrit in the Presidency College; and it was about this time that as a result of Mr. Pickford's acquaintance he began his Vedic studies, for which he afterwards became famous. Mr. Pickford recommended the Pandit to the Local Government as a fit person to be deputed to search for rare MSS. and inscriptions: and during the Professor's illness he acted three months for him. Mr. Pickford's recommendation would have borne fruit, and would have secured for him a situation, for which he was pre-eminently qualified, had that gentleman not gone to Europe on account of ill health, and thus left the Pandit without any influential friend.

In 1870 he joined the Bar in the District Court of Cuddapah. From that time he was practising in Cuddapah and Bellary Districts, till 1887, when he discontinued his practise on account of diabetes, and settled down at the Head-Quarters of the Theosophical Society at the suggestion of Col. H. S. Oloott, President of the Theosophical Society—to whom all the Pandit's subsequent fame is greatly due. In the year 1875 Dr. A. C. Burnell, the famous Orientalist and Sanskritist, was appointed District Judge, and our Pandit's archaeological studies received a stimulus on account of his association with the Doctor; while the Doctor seeing his abilities and great knowledge of the Vedas, characterizes it in one of his letters as simply "wonderful," and speaks of the Pandit as the "greatest Vedic scholar" he came across. At that time Dr. Burnell had in his mind the idea of attempting a translation of the Yajur Veda, and wished therefore for the Pandit's co-operation; but Dr. Burnell's transfer to Tanjore put an end to these hopes.

The next year (1876) he wrote in Sanscrit a very elaborate treatise, for publication, justifying widow marriage from the Shastric standpoint. An able introduction and preface were written for him by Mr. F. H. Sharpe, the District Judge, and sent to a native gentleman in influential position for printing at the request of the late Hon'ble V. Rama Iyengar, C. S. I.; but the work was neither printed nor the MSS. returned to the author: and he afterwards very much regretted his own mistake in having sent the MSS. to that friend who had the goodness to keep it. Various times he told the writer of this sketch, that if that work had been printed, it would have silenced the writers of several treatises against widow marriage.

From 1877 to 1881 he mainly turned his attention to Oriental research, and while he had reason to find fault with the theories of several Orientalists, he never seems to have actually done anything till 1882, when, with the assistance of his friend Mr. A. Coopiah, published the first volume of the Ancient History of India. Of the five volumes of that work, the Pandit contributed

a larger share, but not agreeing with Mr. Coopiah in the arrangement of the work, asked him to omit his name from the title page, and satisfied himself with the praises heaped on him in the preface. He had thus to pay very heavily for his slothfulness, which prevented him from writing any work in English.

From the years 1883-85 he commanded a good deal of leisure, which he employed in his Vedic studies, and in teaching Nyaya, Vyakarana, and Purvanimamsa to select pupils.

It was in the year 1886 that the Pandit became a Fellow of the Theosophical Society. The course of events which produced this result is interesting. The so-called "Exposure" by the Christian padres had produced no effect on his opinion regarding the Society, or about Madame Blavatsky; but all along he was under the impression that the Founders of the Society had the idea of propagating sectarian Buddhism. Consequently he reproached this present writer for having joined the Society in 1885, nor did he ever allow him to explain the objects and aims of the Society. At Cuddapah, opposite the Pandit lived Mr. K. Seshayya Chetty, B. A., who had been lately transferred to that place as a Deputy Collector; and the doctrines which the latter gentleman was expounding at a meeting of friends produced such a strong impression on his mind, that he asked him where he got those doctrines, much of which agreed with his own theories, the result of a long study. On being informed that those doctrines were promulgated by some of the leading fellows of the Theosophical Society, he at once took to the study of Madame Blavatsky's and Sinnett's books and the several volumes of the *Theosophist*, and as a result of that study he asked Mr. Seshayya to invite our President to form a branch there, and requested to be admitted himself into the Society. Colonel Olcott arrived there on November 21st, and for three days both he and the Pandit were engaged in a serious conversation, and clearance of doubts; and on the 24th he joined the Society. This was followed by the admittance of several others, who made up their minds to follow the Pandit's example.

The next year, 1887, saw him engaged in the preparation of a Visishtadvaitic Catechism, the first work on that philosophy, that appeared in the English language: and at the end of the year he was on tour with the President to Bangalore, for lecturing purposes. In 1888 he presented the remaining portion of his own library to the Oriental Library at Adyar, the previous instalment being in the year 1886. It was this year (19th May) that he had been, at the request of the President, on a tour of inspection of the Maharaja's and several Native Libraries, and of the Matadhipathies, and in all delivered several lectures in various languages on Philosophy, Theosophy, Religion, &c. On the 26th December he returned to Adyar from his long tour, and delivered a lecture on Karma during the anniversary of the Theosophical Society. He also translated for distribution to the delegates assembled a Sanskrit translation of "Light on the Path," and wrote small treatises in Sanskrit on the Nyaya Philosophy 'Lakṣanāthartha' by name. It was this year during his first tour to Bangalore that he challenged the several local Pandits to argue with him against his proposition that 'Brahmins may cross the sea,' for this purpose he delivered several lectures in Bangalore, wrote treatises in Sanskrit and English (but none of them published yet), and actually admitted into caste one Mr. L. B. Ramasawmy Iyengar, who went to England to study for the Bar, and returned as a Barrister-at-Law. These things having so often been mentioned to the newspapers, I need not further describe them here.

In the year 1889 he was solely engaged in contributing to the local newspapers, especially the *Hindu*, several articles on social, religious, philosophical and antiquarian questions, and was delivering lectures on the same subjects in Madras. He also wished to write a series of articles in the *Theosophist* on several religious, philosophical and literary subjects, and for separate publication entitled 'The Adyar Library Series,' but he did not live to see even the third pamphlet of the series published.

On the 28th October 1889 he had a slight attack of fever and hemiparesis, accompanied with discharge from the left ear, and added to this he had a carbuncle on the palm of the left hand. He was a prey to diabetes, and all the diseases combined to put an end to his life on the 22nd December 1889, although he had recourse to the best treatment available.

Ten years ago he composed a treatise on Rhetoric by name Sahitya Kallolini. The opinion of several Pandits of Southern India regarding this work is very high, and the opinion of the author himself was it could find a place by the side of Kavyaprakasika, of Mammatabhatta, and Kavyadarsa of Dundi. In his 22nd year he wrote a drama called Chandrarekha, the hero being Chandragupta; Asopāmbha; Santhi Sthuthi Varavarninivaranāmanidarpāna, a small poem in Prakrit, and a few Vadarthas in Nyaya philosophy. Only a few weeks before his demise he began writing a treatise on the Purvanimamsa philosophy, and had also entertained the idea of writing a small commentary on the Brahma Sutras in accordance with the principles of the Advaita philosophy, which system had so great an attraction for him that even in his death-bed he talked on its superiority over the other systems. It is this peculiar liking for Advaita that made this Visishtadvaites dislike him. Enraged at the treatment he received at their hands, he attempted to strike a death-blow at the Visishtadvaitic system by writing for publication a work in Sanskrit showing the apparent contradictions in the Sri Bhasya of Sri Ramanujacharya, and criticising its philosophy. Two of his co-religionists, who are also related to him and who are at the same time good Pandits, requested him not to publish the work and copied portions of it for their own information, and in the end prevailed upon him to destroy the MS. In conclusion, I think I may be permitted to say a few words regarding what he intended doing for the Society. His leisure hours, especially at night, while at Adyar, were spent in solving problems concerning the operations of nature. The only person present was myself. His solutions were communicated to me then and there; but would ask me 'What does the old lady (meaning Madame Blavatsky) say regarding this question in the Secret Doctrine'—a work which I was then reading. It was a matter of wonder both for the Pandit and myself to find his views coinciding with those of the author of the "Secret Doctrine" although the methods employed by both of them were quite different, the former by learning and the latter intuition and private instructions received from her Guru. He thus conceived the idea or rather the hope of interpreting by the help of Madame Blavatsky the ancient Indian writings in the light of "Esoteric Truths"—a task for which he was gradually preparing himself, and he would certainly have done something in that direction, if that lady had been in Adyar. Her absence, indeed, he constantly regretted.

The mighty hand of Time has thus removed a man who, had he been spared, would have fulfilled his duty to his country, and to the Society to which he belonged.

MADRAS, }
10th January 1890. }

S. E. GOPALACHARLU.

THE ANNIVERSARY OF THE BOMBAY BRANCH OF THE T. S.

A good number of members assembled on Sunday evening, the 17th November, the Anniversary day, in the Hall of the Bombay Branch Theosophical Society, although no notice was circulated. Though several members are in the habit of attending the branch every Sunday, the whole thing was unexpected, and some members who were late were actually taken by surprise, the gathering being attended by unusual numbers. There were present, among others, Captain Banon, Dr. Mrs. Emma Rider (as a visitor), Miss Anna Ballard, Bros. Kavassji Mehrwanji Shroff (the Vice-President), Tukaram Tatya, Khan Bahadur Nowroji Dorabji Khandalavala, Jehangir Kharssetji Daji, Phiroshah Rastamji Mehta, the old Martandras, Munchersah M. Shroff, Rastamji M. Mobedji, Rastamji Ardasir Master (the Secretary), &c.

The Vice-President having taken the chair, some desultory official word was disposed of.

Bro. Jehangir was then requested to say something on the occasion. He complied with the request and delivered a long discourse, the subject being, "What he himself thought about Theosophy." He explained in a lucky manner the evolution of man, the nature of man and where the true happiness of mankind rests; showing that it depended on the different states of consciousness, and what that highest state of consciousness was. To achieve this state of happiness what man, as a man, had to do, and with regard to it what

importance the Theosophical Society held. The lecture, which was an *extempore* one, being delivered without any notes, took fully an hour and three-quarters.

The Chairman congratulated Dr. Jehangir and said that it was a marvel that he had succeeded in explaining a difficult subject in a foreign language in so simple and lucid a manner. It seemed to Mr. Kavasji that the lecturer's stand-point was Ahuramazda and Ahriman, the well known principles of zoroastrianism, one of the most known religions of the world, though the lecturer did not mention about it.

Bro. Phirozsha supported the Chairman and urged other members to follow the example of Dr. Jehangir. In doing so he instanced the worthy Founders, and especially Mme. Blavatsky, whom he eulogized for her indefatigable efforts to alleviate the misery of mankind, and who is labouring night and day to spread true knowledge, although belonging to the weaker sex, in spite of all the most virulent attacks of her enemies. Another lady who was present there, Dr. Mrs. Rider, he said, was also working, although a woman, for the good of her sex in Bombay, for which she had established the "Sorocis" club composed of educated women of all classes.

Dr. Rider said she would like to attend the hall often to hear discourses like Dr. Jehangir's; and in reply said that she had come to India only as a visitor, but on arriving here she found the general state of women of India very miserable. She had resolved, therefore, to remain here for a time and do something if she could to alleviate even to a slight degree the woes of the Indian women, and hence she had established the women's association. But she said that, as neither a single woman nor a slight man is capable of doing anything without the assistance of others, it is most necessary to form unions.

After the distribution of flowers, &c., the meeting dispersed.

"THE ABLEST WOMAN IN ENGLAND."

We are glad to see that our old friend, the *New York Truthseeker*, is not among those who decry and malign Mrs. Besant, because she refuses to "sit under" the Irreverend Mr. Foote, and asserts her liberty of thought and of expression. In a late number it says:—

"Since Mr. Bradlaugh's illness Mrs. Besant appears to have been editing the *National Reformer*. She says nothing about Theosophy, and she makes the paper much livelier than it has been of late, owing probably to the fact that she can give more time to it than could Mr. Bradlaugh. In her suit against the London clergyman—a report of which we give elsewhere—she displayed much legal skill, wonderful ability in argument, and not a little bravery in bearing the browbeating of Court and opposing Council. In dealing with the affairs of the world, she has lost none of her vigour and clearness through much Theosophical seeking after knowledge of another. The disagreement of the Jury renders it necessary that she carry the case higher, and the Rev. Edward Hoskins will find his future path unhappy, unless he apologizes and makes reparation for the foul wrong done to the ablest woman in England."

THE POPULAR IDOLATRY.

In the interesting address delivered upon the life of the Raja Ram Mohan Roy, on the fifty-third anniversary of his death, by Satyendra Nath Tagore, at the Calcutta City College Hall, on the 27th September last, we find a curious description of the popular idolatry of uneducated India:—

"He strongly felt the absurdity and degrading tendency of the idolatrous rites of worship which prevailed and unfortunately prevails even to this day. 'When a Hindu,' he says, 'acquires an idol, it is his invariable practice to perform certain ceremonies by which he believes that its nature is changed from that of mere materials of which it is formed and that it acquires not only life but supernatural powers. Shortly afterwards, if the idol be of the masculine gender, he marries it to a feminine one with no less pomp and magnificence than he celebrates the nuptials of his own children. The mysterious process is now complete, and the god or goddess is esteemed the arbiter of his destiny and the object of his adoration. At the same time, the worshipper of images ascribes to them at once the opposite natures of human and superhuman beings. In attention to their supposed wants as living beings

he is seen feeding or pretending to feed them, every morning and evening; and as in the hot season he is careful to fan them, so in the cold he is equally regardful of their comfort, covering them by day and night with warm clothing and placing them at night in a snug-bed."

Very absurd, no doubt, in the eyes of anyone, who is too matter-of-fact to see below the surface of things. It would have been interesting to hear the Rajah arguing with a five years old child that its doll was nothing but sawdust and canvas. We would have backed the little totler to ignominiously defeat the Religious Reformer; for the child would, instinctively and intuitionally, know that it had endowed its doll with a portion of its own little life forces, and unconsciously called into action sundry sleeping occult powers, into the bargain. Hindu popular idolatry is the ceremonial worship of elementals, and the missionaries, who, for professional reasons, call the elementals "devils," are a good deal nearer the truth than the materialistic Rajah when they speak of the popular idolatry as "devil worship;" although it is only in cases of "black magic" that the term is truly appropriate—at least in the Christian sense of the much abused word "devil;" for the village gods, and the Lares and Penates of the multitude are frequently harmless if not kindly elementals, although they are almost as proud of their wisdom and goodness as are our friends the missionaries themselves.

"THE SINS OF THE FATHER."

The refrain of the Song Theosophical is *Self-guidance, Self-reliance*, and above all **SELF-CONTROL**. The following clipping illustrates one of the thousand ways in which Theosophy would be useful if understood by the world. Self-control is inseparable from self-reliance and self-guidance; and just in proportion as men give themselves up to the guidance of their priests (no matter to what religion they may belong), they resign their right of self-guidance, sell their birth-right of self-reliance and renounce their duty of self-control which Theosophy inculcates. What a weak, washed out rag the modern Western man is, without internal strength to resist the poisoned sweets of modern life! And the men of the East need not laugh at their Western brother, for they are tarred with the very same brush, and badly tarred too:—

"An exceedingly solemn subject from a physician's point of view is 'alcoholic inheritance,' said Dr. Symes Thompson at Gresham College. "We, doctors, are often tempted to wish that the human race could be propagated with as much care as is shown in the breeding of horses." The lecturer followed with a really terrible list of the evils to which "alcoholic subjects" or the children and children's children born of drunkards, were liable, not the least of which were insanity and every form of mental aberration. It was very noticeable, said the doctor, how much the moral character of the drunkard was destroyed, and the same effect of the parent's sin was traceable in his children. Again, drink was the greatest destroyer of brain-power in the world, and its results were wonderfully manifested in the drunkard's issue. It was well understood that drink destroyed self-control, and a great necessity of the present day was the training of drunkards' children in self-control. The doctor thought that philanthropists would be well repaid were they to pay attention to this important matter. A curious remark was that in which Dr. Thompson called attention to the untidy state of a drunkard's clothes, and asserted that this same carelessness was visible also in the sober children of drunkards."

THE BUDDHA RAYS AT BADULLA.

In our Supplement for August 1887, appeared a letter from the High-Priest Sumungula adverting, among other things, to the extraordinary fact that the luminous phenomenon known as the Buddha Rays (*Buddharasni*) had occurred at Badulla on the full-moon day of that year—Buddha's birth-day. The High-Priest states in his letter that pupils of his own monastery had, in common with some thousand other spectators, seen the rays. I have just been able to corroborate this statement by the personal testimony of one of these pupils, and one of the most respected and trustworthy of the younger men in the monastery. At my request he has prepared the condensed state-

ment hereunder printed. What gives additional value to the certificate is the fact that the young monk was thoroughly sceptical as to the possibility of the alleged recurrence of the luminous phenomenon on the Buddhist Christmas, though backed by the testimony of countless pilgrims who averred that they had personally seen it in former years. This incredulity led him to carefully examine the light he describes from each of the four sides of the dagoba. His letter is as follows:—

"Having heard of the emanation of Buddha's Rays from this dagoba, I undertook a pilgrimage thereto, reaching Badulla on the 6th of May 1887, about 7-30 A. M., at which hour the sun was shining brightly on the dagoba with nothing unusual to be seen. Soon after my arrival the assembled pilgrims, who numbered about two hundred, commenced the usual ceremony of marching thrice around the dagoba to the accompaniment of drums.

"Being incredulous of the truth of these phenomena, and desiring to be in a position which could not possibly render me subject to any optical delusion, I moved around to the west side of the dagoba, standing in its shadow. At that moment I heard the cry of Sadhu from the pilgrims, and looking up saw what looked like two or three small, bright stars rising slowly from the north side of the dagoba. These gradually increased in number, the most of them coming from the south side. There simultaneously appeared what resembled a rainbow in colour, which was distinctly visible during the whole time; not stretching across the top of the dagoba but shaping itself to its contour and hovering over the emanations which certainly came from the body of the dagoba.

"The phenomenon lasted about 1½ hours, the rainbow disappearing with the emanation from the dagoba.

"(Signed) RAMBUFFOLA PANNASARA."

It is very hard to reconcile this emanation of light with any hypothesis of science. Though it occurred in full daylight and under the glare of a tropical sun, yet the total absence of condensed vapor in the atmosphere forbids our supposing the colours to have been due, like those of the rainbow, to a refraction of light. There is this further dissimilarity between it and the rainbow, that the chromatic spectrum which the priest saw in space at a distance of some ten feet above the dagoba was not formed in an arc but followed the curves of the mound with its terminal square splinth and spike. Moreover the observer saw the colors clearest from the west side—facing towards the sun, and he also saw them from the south side. Clearly, then, this could not have been an effect of luminous refraction, even had there been a misty vapor hanging about the spot, which there was not.

Still another point is noticeable—the radiant tints were visible during the space of two hours; and any one who has seen the sunlight of the tropics will easily conceive of the vividness of a chromatic effect which could display itself in spite of the blaze of sunlight. From the private explanations of the young monk I learn that the effect of the phenomenon upon the feelings of the pilgrim multitude was most marked and moving. With one accord they prostrated themselves uttered the Buddhistic cry of "Sadhu" and recited the verses of their religious worship with great fervency. I wish I could feel sure that their moral natures had been so upheaved as to guarantee a radical improvement in their lives.

H. S. O.

CHRISTIAN MISSIONS IN INDIA.

A letter in the *Madras Mail* says:—

"Whether the millions spent for the support of the Christian Missions in India are productive of the ultimate objects aimed at by the original designers, has been the subject of a controversy, here and in England, for the last few months. Opinion on this subject is divided, and people have ranged themselves on different sides. The difference of opinion seems to arise from one class of Missionaries viewing the ends of the mission movement in a different way from that of the other. One class of Missionaries regards conversions as the end and aim of its efforts, while the other class regards the expulsion of ignorance and superstition and the propagation of

Scripture truths, without minding the results of their endeavours in the way of conversions, as the ultimate object. To the former class belong Christian preachers, and to the latter those Missionaries engaged in the field of education. One class views with pessimistic sentiments the results of their labour for the last quarter of a century, and the other class with much hope and encouragement. If the end and aim of the Christian Missions in India be but mere conversion of the people of the country, nominal or otherwise, to the Christian fold, then it is undeniably true that the efforts of the Missions have miserably failed to realise their expectations. Though here and there, there are a few conversions, now and then, the great bulk of the population, and especially the influential and intelligent part of the Hindu community, are unaffected. But, if the object, of their efforts be taken in the other sense, certainly the stronghold of Hindu superstition and ignorance is a great deal shaken by the Christian teachings; and the spotless character of Christ Jesus has not failed to create feelings of admiration and respect for Him in the minds of the Indian youth. One may here enquire why the young gentlemen who evince so much respect for Christ do not embrace His religion and follow His standard. The reason is quite obvious. Modern Hinduism is compounded of two elements, good and bad. The light of knowledge propagated by the Christian Missionaries has the effect of influencing the Hindu minds to separate bad from good, and thus reform and purify their own religion. The teachings of Hinduism in its pure and uncorrupt form are in no way second to those of Christianity. This is the reason why the Indian youth, with all the Christian influences brought to bear on them in schools and colleges, hesitate to give up one good religion for another. The efforts of the Christian Missionaries are not at all therefore fruitless. Their noble efforts end in the expulsion of superstition and ignorance, and the raising up of a desire on the part of the Hindu to reform and purify his own religion. This is not a small thing, and the Missionaries have no cause to be sad for the results of their efforts. But if the efforts of the Missionaries be directed to secure as many conversions as possible, leaving the field of education to other agencies, the results of their attempts will ere long make them repent of their short-sighted policy."

OCCULT SCIENCES OF EASTERN MAGIC.

Mr. E. Rehatsek contributes to the current number of the journal of the Anthropological Society of Bombay—which is full, as usual, of exceedingly interesting matter—a curious paper upon twenty of the occult sciences of Eastern magic, all of which in one form or another are in use at the present time and the object of devout belief. The first which Mr. Rehatsek deals with is the "Arcana of letters and of names," which investigates the properties of the letters of the alphabet, as combined together for magic squares, incantations, and adjurations. The effects produced by these letters are believed to depend upon the "arbitrary use of them made by the spirits governing the natural world in such a way that the ninety-nine beautiful names of God and other divine words, formed of letters containing the Arcana which pass into material substances, intercede." The interpretation of uses and significances, however, is a matter which is left entirely to the magicians. The second of the twenty sciences is Alchemy, which needs no description, it seems to be still believed in. The most popular of Eastern sciences is Astrology, the third on Mr. Rehatsek's list. This is practised on all occasions from the birth of a child, or the going of a journey, down to the loss of the commonest article of household use. Soothsaying from Books—opening some sacred volume at random and placing the finger on a line which being read decides the problem—is also very popular, mostly, it would seem, because it can be practised by any one without cost, whereas most of the other occult sciences are as expensive as they are mysterious. The Selection of Days for any action is a subordinate portion of astrology, depending upon the influence of the stars, so the Saturn being in the ascendant at the chosen moment, it would be a fatally unlucky thing to cut a new Sunday waistcoat. The Summoning and Subjugating of Demons is a much more serious kind of occultness. The science is divided into two parts—one dangerous and embracing unlawful magic of a fearful nature, and the other

religious and chiefly confined to adjurations which have the effect of confining demons in a garment of flame, so that they are compelled "to obey the summons and execute the command of the magician." Divination and the Interpretation of Dreams are two forms of the science, which need no explanation, and are common the world over. Geomancy (or "science of the sand," because originally the figures involved in this magic were traced on sand) is much more curious, and indeed, cannot be conveyed by any description. It is a system of divination by means of dots, marked with a pencil, and arranged in innumerable different combinations, and made by various transmutations to answer the most soul-searching questions. The tenth science is the Art of Invisibility, the method of achieving which Mr. Rehatsek unfortunately does not describe. The eleventh science is Jeft, which comprehensively means the "General science concerning the Tables of the Eternal Decree and of Predestination," so that to the adept in Jeft, the whole record of everything that has happened, or is happening, or will happen to the remotest period of time is an open book. Only one family is believed to know the secret of practising Jeft. Palmistry, the twelfth of the occult sciences, needs no explanation. Phantasms, or the art of producing in the air phantasmal images, is achieved mostly by incantations invariably aided by hashish, or opium, or other drugs, and by fumigations and arrangements of scenery. Phylacteries, Physiognomies, and Prayers may be passed over. Predicting from the Past is achieved by the study of the occult analogy, and similitude subsisting between the past and the future event—a form of prophesy, which is generally much more successful than that which proceeds from a less reasonable basis. Sorcery, eighteenth on Mr. Behatsek's list, embraces all the phenomena produced by men skilled in magic, and believed by simpler persons to be the effects of supernatural powers. This, again, is divided into lawful or divine magic and unlawful, Satanic or "Black Magic," which depends for its effects upon the aid of evil spirits. Talismans, the nineteenth science, are the special science of the East, adaptable to every possible occasion and procurable by the humblest as well as the richest. The twentieth, Soothsaying from trembling, teaches how to predict to a man the events of his future from the involuntary trembling of his limbs, the quaking of any particular part of the body, arising from the influence of a star corresponding to it. Palsy is thus attributed to the milky way, but so far as divination is concerned is barred out of the Magician's influence.—*Times of India.*

BISMARCK'S WISE SAW.

When the German Emperor asked Bismark to say something into the Phonograph, the other day, that great man spoke thus:—"The opinions of to-day are not those of all time. The fashions of wisdom are various, and each generation must get through its own allotted task of thinking and doing."

This "sentiment" is of course a truism for Theosophists, who believe that the world and all therein is working out a process of development, and that the bud, the blossom and the fruit are necessarily different, and endowed with different beauties and utilities; but its recognition by Prince Bismark proves that he is far more of a philosopher than might have been supposed, for his well known advocacy of "blood and iron" as a kind of "Holloway's ointment and pills" for the cure of all the evils of the world.

This phonogram will probably be preserved for the benefit of posterity, and when it is repeated a few hundred years hence, fathers will say to their listening children, "you must remember that my dears, and when you feel inclined to call Prince Bismark short-sighted old tyrant, correct yourselves and say: 'The Iron-Chancellor was a wise man but of quite another kind to those we have got at the present day.'"

SUPPLEMENT TO THE THEOSOPHIST.

MARCH 1890.

SPECIAL NOTICES.

I. The undersigned resumes the responsible direction of the *Theosophist*; at the same time thanking Mr. Richard Harte most sincerely for his valuable services during the period of the absence of the undersigned from India. Dr. J. Bowles Daly, LL. D., and Mr. F. Douglas Fawcett, in addition to Mr. Harte, will henceforth be members of the Editorial staff. Their articles will be signed with their full names or initials. By a friendly arrangement with Madame Blavatsky, a certain class of important articles contributed to either Magazine will appear in both *Lucifer* and the *Theosophist*.

II. The undersigned is taking measures to carry out the recommendations of the late Bombay Conference of Theosophists. He is in active correspondence with friends with the view of finding suitable persons to undertake a portion of the work at Head-quarters.

III. Upon reflection it is thought best to postpone the Annual Report for 1889 and combine it with that for 1890. A pamphlet embodying important statistical information will, however, be circulated.

IV. The meeting of Council on the 27th May will be a meeting of Secretaries of Sections and Head-quarters Officers, as prescribed in Section E of the Revised Rules of 1888-89. A report of the proceedings will be issued.

V. In December next, at the usual time, a general meeting of the whole Society will be convened at Adyar. Full details of the programme to be notified in advance to the Sections and Branches, as heretofore.

H. S. OLCOTT.

ADYAR, 27th February 1890.

THE ESOTERIC SECTION IN THE EAST.

THEOSOPHICAL SOCIETY, ESOTERIC SECTION,

LONDON, Dec. 28, 1889.

I hereby appoint H. S. Olcott, my confidential agent and sole official representative of the Esoteric Section for Asiatic countries.

All correspondence relative to admission into, or resignation from, the Section shall be referred to him, and all instructions transmitted by him; and his decision is to be taken and accepted as given by myself. Such correspondence to be invariably marked with the letters "E. S." and the word "Private" on the envelope.

H. P. BLAVATSKY,

Head of the Esoteric Section.

REPORT OF THE RECORDING SECRETARY FOR FEBRUARY 1890.

On the arrival of our President-Founder from his tour in Great Britain and Ireland, brotherly greetings of the individual Fellows and of Branches were waiting for him. A large number of telegrams and letters from prominent Hindu and Parsee members were received, congratulating him on his success, and on his better health, and safe return. Two Japanese gentlemen, appointed by their Government to go to India to learn about Indian Agriculture and Horticulture, have been staying at Head-quarters for some days by invitation. They accompanied Colonel Olcott to the Salem Agricultural Show, held on the 18th February and following days, at which our President was appointed by the Madras Government

one of the Judges. The Colonel was absent from Head-quarters for three days, and by special invitation, delivered in the Show Yard at Salem a lecture on Agriculture to a large and appreciative audience, he having been a well-known authority on Scientific Agriculture in the United States before he gave himself up wholly to the work of the Theosophical Society.

The Secretary of the Benares Theosophical Society reports:—

"We are glad however to inform you that the Collector of Benares in his official report of 1889 has very favorably noticed the Kasi-Tattwa Sabha and has indirectly introduced Theosophy to the circle of agnostics here. It is a pleasure to us to find Babus Ramklai Choudhuri and Umesh Chandra Sannyal, M.A., two leading lights of Benares and hitherto known to be confirmed Atheists studying the Secret Doctrine, the Key to Theosophy, also *Lucifer* and the *Theosophist* with much interest."

There is nothing in particular to report in regard to the Indian Branches or Sections. Things are going on as usual.

T. VIJIA RAGAVA CHARLU,
Recording Secretary.

BRITISH SECTION.

Report of the General Council Meeting, British Section, Theosophical Society, LONDON, 18th December 1889.

The General Council Meeting of the British Section was held at 17, Lansdowne Road, W., to carry out the Agenda of business already submitted to its members. The following members and delegates were present:—

Col. Olcott, *President of the T. S.*;

Madame Blavatsky, *Corresponding Secretary*;

W. Kingsland, *President, Blavatsky Lodge*, and as delegates of 120 members, Mrs. Annie Besant, Mrs. Cooper Oakley, F. L. Gardner, and Herbert Burrows; G. R. S. Mead, *delegate of Dublin Lodge*; Mrs. A. Leighton Cleather, for *Liverpool Lodge*; Miss L. Cooper, for *Edinburgh Lodge*; Sydney V. Edge, for *Cambridge Lodge*; W. R. Old, for *General Secretary, British Section*; and Countess C. Wachtmeister, *Treasurer of the Section*.

Business transacted.

1. On the motion of H. Burrows, it was unanimously agreed that the propositions to be brought before the Convention of the Theosophical Society at Adyar, Madras, in May, 1890, should stand adjourned for special consideration by a Council elected for that purpose, viz., Miss Cooper, and Messrs. F. L. Gardner and H. Burrows. The propositions consist of additions to, and amendments of, the Rules of the Society adopted by the last Convention.

2. Proposed by W. R. Old, that Col. Olcott be elected to represent the British Section of the Theosophical Society at the Annual* Convention in May 1890. Carried unanimously.

3. The Rules of the Section were read through and certain amendments and additions were made. Copies of Revised Rules as adopted by the Council of the Section will be forwarded to each of its members in due course.

4. The Reports of Lodges were read by the different representatives, and adopted as read.

5. The following persons were elected to serve as the Executive of the Council during the year 1890:—

General Secretary, W. R. Old.

Treasurer, F. L. Gardner.

Auditors, Herbert Burrows and W. Kingsland.

The meeting recorded its satisfaction with the progress of the Section during the past year, and expressed its best thanks to Colonel Olcott for the valuable work done by him throughout the Section during his Lecturing Tour in the United Kingdom.

* This is a misapprehension. There will be no "Annual Convention" at Adyar in May next, but merely a meeting of the General Council by delegates according to the provision of the Revised Rules of 1889.—Ed.

6. On a special motion of the Council, the following recommendation as to the delegation of authority to Madame Blavatsky was placed before the President of the Society.

"In consequence of the great distance of the British Section from Head-quarters, it is considered advisable that H. P. Blavatsky, assisted by a Council appointed by Col. Olcott, should be authorized to deal on emergency with any questions that may arise which are properly referable to the President, as the delay caused by the length of time that must elapse before answer can be obtained from India might give rise to serious and even disastrous consequences to the Section.

Constance Wachmeister, W. R. Old, W. Kingsland, T. L. Gardner, Sydney V. Edge, G. R. S. Mead, A. L. Cleather, Herbert Burrows, Annie Besant—*Members of the Council.*"

The President accepted the recommendation of the Council and signified his willingness to draw up a Presidential Letter giving the required authority to Madame Blavatsky and the Council he should appoint to assist her.

The following persons will serve on that Council by election of the President:—Mrs. Annie Besant, Messrs. W. Kingsland and Herbert Burrows.

7. In connection with Section 2 of the Agenda, the following Resolution was passed:—"LONDON, 18th December 1889.—At a meeting of the Council of the British Section, Theosophical Society, held in London this day, it was unanimously resolved that Col. H. S. Olcott be appointed the delegate of the Section to the General Convention* to be held at Adyar in May next, and he was cordially requested to convey to the Convention the hearty and fraternal greetings of the British Section to their fellow Theosophists of the world, with the hope that, by the united Theosophical efforts of East and West, the ensuing year may see a larger development of that spiritual Brotherhood for which it is the duty of all to strive."

W. R. OLD,
General Secy., British Section, T. S.

THE COLOMBO THEOSOPHICAL CONVENTION.

Report of the proceedings of the Convention of Ceylon Branches of the Theosophical Society, held at the Sectional Head-Quarters in Colombo, on the 28th of January 1890.

The President-Founder, Colonel H. S. Olcott, took the chair at 12 o'clock noon, and the roll of Branches being called by the Assistant General Secretary, Mr. Dhammapala Hevavitarana, the following were found to be represented in the meeting:—

BRANCH.	DELEGATE.
Kandy	D. S. S. Wickramaratna.
Colombo	Dhammapala Hevavitarana.
Galle	Do. Proxy.
Trincomalee	Do. do.
Anuradhapura	A. Uluwita.
Mawanella	H. H. Ukku Banda.
Matara	D. A. Weerasinha.
Weligamma	M. S. Gunaratna.
Matale	L. C. Wijesinha Mudaliyar.
Kataluwa... ..	A. P. Karunaratna.
Bentota	Andrew Silva Tillockaratna.

The President-Founder then addressed the Convention at length upon the present state of the Theosophical movement, and then the following Constitution and Rules were, after discussion, adopted.

CONSTITUTION AND RULES OF THE CEYLON SECTION OF THE THEOSOPHICAL SOCIETY.

1. The Branches and Members of the Theosophical Society in the Island of Ceylon constitute the Ceylon Section. But the President-Founder may place under its jurisdiction Branches in other Asiatic countries as a temporary measure.

2. Its governing body is the Council: which is composed of the Presidents of all Branches, *ex-officio*, and the General Secretary.

* There will be no "General Convention" at Adyar in May, See note previous page.—Ed.

3. The Council shall meet annually on the second Sunday of November, to hear the General Secretary's Report, and transact such other business as may be brought before the meeting by him or any other member of Council. No act shall be done in violation of the Constitution and By-laws of the Theosophical Society.

4. The President of the Theosophical Society shall continue to be the Executive Director of all the work of the Society in the Island of Ceylon, and the General Secretary of the Section his responsible official representative, and the channel of communication between the Section and himself.

5. The General Secretary shall keep a Register of all Branches, Branch officers, and individual members of the Society in the Island. He shall be the custodian of the records.

6. Disputes between individuals or Branches may be referred for decision upon appeal to the General Secretary, or in case of extreme necessity, to the President of the Theosophical Society, whose decision is final.

7. Applicants for membership shall pay an entrance fee of Rs. 10, and an annual subscription of one Rupee shall be paid by every member; of which sums one half shall be applied for payment of the Section's expenses, and one half be remitted monthly to Adyar to the Treasurer of the Theosophical Society. Provided, however, that the Entrance Fee may be reduced, or even altogether excused, in exceptional cases, upon the recommendation of Branch Presidents, and with the consent of the General Secretary.

8. The funds of the Section shall be kept in custody by a Treasurer, to be elected annually by the Council, and paid out on the order of the General Secretary.

9. At least one Delegate shall attend the Annual Convention of the Society at Adyar, and bring forward for action such suggestions as the Section may wish to lay before the General Council.

10. The Section has general control over the movement for the spread of education among the Buddhist community of Ceylon, and the General Secretary, as the representative of the President-Founder, shall be the Manager and General Superintendent over all schools that may be placed under the supervision of the Theosophical Society. But the local Branches shall have control over the financial affairs and administrative details of all schools started by themselves.

It was then moved by Mr. D. S. S. Wickramaratna (Kandy) and seconded by Mr. A. Uluwita (Anuradhapura) that the above rules be adopted as amended. Carried. Affirmative: Colombo, Galle, Anuradhapura, Kandy, Mawanella, Bentota, Weligama, Matara, Kataluwa, Trincomalee, Matale. Negative: Nil.

Mr. L. B. Mahagedera was elected Treasurer of the Ceylon Section for the ensuing year.

Upon motion, Resolved that, unless some other person should volunteer, Mr. Dhammapala, Assistant General Secretary, shall attend, as Delegate, the May meeting of the General Council at Adyar.

Upon motion, it was unanimously resolved that the November Convention shall be held at Kandy.

Upon motion, Resolved that the above rules may hereafter be amended with the consent of the President-Founder.

The Convention then adjourned.

DHAMMAPALA HEVAVITARANA,
Asst. General Secretary.

Approved:—H. S. OLCOTT, P. T. S.

OPENING OF A BUDDHIST SCHOOL.

(From "The Buddhist.")

Wellawatta, a seaside station, not far from Colombo, presented a lively scene on Sunday the 26th instant (January), being the occasion of the opening of a Girls' School, under the auspices of the Women's Educational Society. A branch of this Society has been organized at Wellawatta, and to it the new school owes its origin. The building was tastefully decorated with ferns and flowers. The approach road to it from the Railway Station was also decorated with triumphal arches, in honor of the guest of the occa-

sion, Colonel H. S. Olcott, who was to declare the school formally opened. He and a large number of friends, including the Right Reverend H. Suman-gala, High Priest, arrived from Colombo by the midday train. On arrival at the school Mrs. O. L. G. A. Weerakoon, the President of the Women's Educational Society, received the guests.

The school-room was densely packed whilst the surrounding compound was a veritable sea of heads.

The proceedings commenced by Miss M. Fernando reading an address, in Sinhalese, of welcome to Colonel Olcott; Miss M. E. deSilva, Assistant Secretary of the Parent (W. E.) Society, giving the English version. When the opening ceremonies had been gone through, the Chairman then called upon Colonel Olcott to address the meeting. He spoke at length on the subject of female education, pointed out its present neglected state in Ceylon, and brought home to those present the benefits of educating the girls of Ceylon. He concluded by making some practical observations as to the manner in which Female Education should be extended in the Island. He was followed by Mr. E. D. Fawcett, in a short address in a similar strain to the previous speaker. He informed the audience that the Western thinkers of the day take an interest in Buddhism, that the friends of the philosophy are daily increasing, and the people of Ceylon, he trusted, will ere long have friends and admirers of their glorious philosophy, as expounded by BUDDHA, all over the world.

THEOSOPHY IN SWEDEN.

The following highly interesting document is the Annual Report for 1889, made by the Council of the Swedish Branch of the Theosophical Society on January 12, 1890:—

REPORT OF THE SWEDISH T. S.

In our days the carving of a more spiritual view than the orthodoxy of the Churches or the modern enlightenment can give us, has made itself more and more felt. The latter has succeeded in overthrowing the old faith in very wide circles, but has only negations to put in its place. This is quite natural, as the knowledge acquired by the senses and the sensual mind alone is not capable of reaching the care of Nature and man's being. This partial enlightenment has therefore not been able to reform either religion or society; but, on the contrary, it has produced a materialism which threatens to undermine the foundations of both. Thus, while the development of the European civilization seems to have got into a *cul de sac*, not knowing how to escape, many of those who in this cycle of darkness still retain a spark of spirituality discovered help and rescue in the old Esoteric Doctrine which in our days is brought into daylight from the night of the ages.

The Theosophical Society is the organ by which this doctrine or, as it is now called, Theosophy, is made accessible to the man of our days. In the circumstances just mentioned lies the reason why Theosophy in so short a time has had such a rapid spreading in so many countries. It has also reached Sweden during the last few years, owing to the books of Mr. Sinnett, "The Occult World" and "Esoteric Buddhism."

It is very natural that the Theosophical teachings, on the one side verthrowing so many religious fictions, and on the other maintaining that there is a higher and more perfect method of obtaining knowledge than that known by the sensual sciences, must excite resistance and animosity among the followers of the prevailing creeds and sects, as among the materialistic scientists. But here as elsewhere there was a soil ready to receive and ripen the Theosophical seed, namely, those minds which, discontented with the religious ideas of the time, aspired to a higher and clearer knowledge about the origin and destiny of man.

To those Theosophy came as a comforter with its principal: "There is no religion higher than truth," with its sublime history of evolution with its *evangel*; God is no Being exterior to man, but the divine spark, interior in himself which leads him through all the vicissitudes of evolution from unconsciousness to divine consciousness; and with its clear ethics: Live for your fellow-creatures and do your duty towards them as much as you can, and last towards yourself, for you are solidarity with mankind, and egoism is a criminal delusion which injures others without benefitting yourself. In raising yourself you raise humanity; falling into egoism and, unrighteousness, you will prevent its progress.

Some persons, living in Stockholm, and very much interested in Theosophy, assembled in order to discuss the constitution of a Theosophical Branch in Sweden, and

thus the Swedish Branch of the Theosophical Society was founded on February 10, 1889. Seventeen members entered the Society. Rules were accepted and officers elected on February 28. At the meeting of March 10, it was decided to begin with a literary activity for the spreading of knowledge about Theosophy by the publication of cheap pamphlets. During the year ten pamphlets have been published, containing 20 articles on different Theosophical topics, especially translations from English and German, but also a few original articles.

A beginning is also made to publish some more important Theosophical works in Swedish translation at the charge of the Society, by bringing out Dr. Hartmann's "Magic, White and Black." Madame Blavatsky's "Key to Theosophy" is also under translation. To this Branch of the Society's activity 600 Kr. have been donated, as a fund for the publication of books (at the meeting of September 8). A Theosophical lending library has been founded, partly by purchase and partly by donations of Foreign and Native Theosophists, where members for a moderate price can get books. In "Stockholm's Reading Room" several Theosophical works are to be had, for example, "The Secret Doctrine" (given by Mrs. Bloomfield-Moore), "The Key to Theosophy" (by the Countess Wachtmister), "Lucifer" and others.

At the meetings lectures and discussions on Theosophical subjects have been held. The Society is always increasing. The number of the members was, at the close of the year 71, 46 in Stockholm, 24 in the country and 1 abroad.

Those numbers may, however, not be considered as a complete expression of the interest with which Theosophy has been accepted in Sweden. According to its rules the meetings of the Society have been visited by a greater or smaller number of guests, non-Theosophists. Probably a large number of people interested in Theosophy are spread over the whole country, but either not having reached inner certainty or not understanding their duty to support a cause from whence they gather nourishment for their spiritual life, they have not yet joined the Society. Although 400 ex. of the pamphlets have been distributed to the different newspapers, the press has tried to kill Theosophy by a dead silence. Yet some articles in defence of Theosophy have been seen in "Jäteborg's Händles and Sjöfarts tidning."

Some attacks have also been seen. One, from the side of the Church, has been answered by the President in the 8th number of our pamphlets.

Though Theosophy has been ignored and attacked, its literature has forced its way, and has become known to a wide circle.

G. ZANDER,
President.

A. AKERBERG,
Secretary.

EMIL ZANDER,
Treasurer.

V. PLEIFF,
Vice-President.

AMELIE CEDERSCHILD,
Corresponding Secretary.

THEOSOPHICAL ACTIVITY IN JAPAN.

The following communication has been received by the President from "The Ladies' Association," Shimochaya Macni, Nagoya, Japan:—

"Since you left this land half a year has already passed; during that short space what Japanese Buddhists have done is indeed wonderful. I thank you most respectfully for your kind exertions in arousing the Japanese Buddhists from their slumber: and they formed a great many organizations in the interest of that beautiful and rational religion.

"But all what they have done is for men, while there is nothing for the other sex.

"We now determined to organize the Ladies' Association and to establish a Girls' School here at Nagoya, which you visited, for the purpose of producing good mothers, educated sisters and cultivated daughters, for the sake of our beloved Nippon. And a magazine, named 'The Moral Friend,' is also to be published by our Association once a month. We have already induced 2 Princesses, 5 Marquises, 5 Countesses, 8 Viscountesses, 7 Baronesses and many famous Buddhist priests, celebrated scholars, &c., to become honorary members, while common members are daily increasing in number. We are very glad to see that the time of restoring this beautiful religion to its former condition is near at hand.

"May I ask you to allow yourself to become an honorary member of our Ladies' Association, also Mr. Dammapala; and to give us your advice about the best method of educating women?

"Praying for your increasing prosperity and happiness, and trusting to be favoured with a reply in the affirmative.

I am, honored Sir,
Yours very truly,
M. OKA,
Manager."

NEW BRANCH IN AMERICA.

GENERAL SECRETARY'S OFFICE,
NEW YORK, 7th January 1890.

To the Secretary of the Theosophical Society;

Adyar, Madras, India.

DEAR SIR AND BROTHER,—I beg to notify you of the issuance of a Charter for the formation of a new Branch of the Society to be located at Tacoma, Washington Territory, U. S. A., and to be known as the Narada Theosophical Society. Information as to the officers and the organization will be sent later.

Please have this inserted in the *Theosophist*.

Fraternally yours,
WILLIAM Q. JUDGE,
General Secretary.

THE LATE BOMBAY MEETING.

Brother Daji has sent the following letter to the Editor. He also requests all those who have not yet forwarded to him the amounts subscribed by them to the Head-quarters Fund at the Bombay Conference to do so without delay, as he wishes to close the account at once and forward the balance still due to Head-quarters.

DEAR SIR AND BROTHER,—Will you kindly supplement the following names to the list of members present at the Conference of Fellows held in Bombay, which was given in the current number of the *Theosophist*.

P. R. Mehta, Pyari Lal (Meerut), P. R. Naidu (Gooty), A. Banon (Kangra), Balkrishna Vishan (Poona), J. D. Kolatker, J. Shreenivas Row (Gooty), V. R. Iyengar (Anantapur), Suruf Norogon (Lucknow), A. D. Ezekiel (Poona), Kali Kanta Sen (Dehra Dun).

In the list of Donations in the Theosophical Supplement (p. 94), Br. Byromji Panday is stated to have paid 10 Rupees, whereas he paid 6, and 10 Rupees were paid by Br. Byromji Mithaivala. I have received Rupees 22 from the Secunderabad Branch.

16th Feby. 1890.

Yours fraternally,
J. K. DAJI.

ACKNOWLEDGMENT.

The President's Commissioners beg to acknowledge in the *Theosophist* as requested the following donation to the Head-quarters Fund:—

G. Budassana Charry (Madras) Re. 1.
Mrs. Norderling, England—10s.
Hon'ble Mrs. Malcolm, do. £ 5.

THE LATE CHAS. F. POWELL.

As the sad death of our late lamented brother Chas. F. Powell is noticed at length in the body of this Number of the *Theosophist*, it is unnecessary to say more here than to acknowledge the receipt of numerous expressions of sorrow from the many friends he had made during the 14 months he has been in India. Among the telegrams received at Head-quarters is one from the High Priest Sumangala, telling of his "extreme regret,"—a sentiment which, indeed, seems to be universal with Hindu and Buddhist alike.

GOOD BYE AND GOOD LUCK.

The following, from *Lucifer* of January, will be of interest to our readers:—

"At a 'Blavatsky Lodge' meeting of December 19, the President of the Lodge, W. Kingsland, in the chair, a resolution of sympathy with and thanks to Colonel Olcott for his work in England was unanimously passed. Annie Besant was called on to move the resolution, and to bid the Colonel farewell in the name of the Lodge; she alluded to the work done by the Colonel in the various parts of England, Wales and Ireland that he had visited, and the loving memory and respect in which his name would be kept by all the English Theosophists. She asked Colonel Olcott to carry back with him to India a message of brotherly affection to the Indian Theosophists, and tell them that their English brethren looked to them to keep the flame of Theosophy burning in that country which must ever be the Holy Land of every true Theosophist. Herbert Burrows seconded the resolution in a few brief sentences, expressing the affectionate regard in which Colonel Olcott was held among all who knew him. Colonel Olcott, in reply, thanking the Lodge for the kindly feeling expressed towards him, said that he always tried to do his duty, and, whether in England or in India, his life would be devoted to the cause of Theosophy. He expressed the pleasure it had given him to be once more with H. P. B., his dear colleague and teacher, in the body, as always in heart and spirit, feeling as he did that, when they were separated, each was less than half what they were when together.

As the meeting broke up, the members clustered affectionately around their President, shaking hands and wishing him well."

"H. P. B."

The two following letters, first from the *Birmingham Daily Gazette*, the other from the *Sheffield Daily Telegraph*, are interesting as throwing light on the state of feeling in England.

"MADAME BLAVATSKY."

SIR,—I was exceedingly astonished to hear that there has appeared in your paper some days ago some objectionable remarks about Madame Blavatsky, attributed to me. Your correspondent must have made a mistake as to his source of information, because my impressions after having visited Madame B. and the Theosophists were very different. Having heard of Madame B. in Sweden, I took the earliest opportunity of visiting her, and found her one of the most interesting women I had ever met, and the evening spent in her house was one of keen intellectual enjoyment.

Yours faithfully,

B. JACOBI.

London School of Medicine, Jan. 6.

THE PROPHETESS OF THEOSOPHY.

SIR,—As you remark in your issue of December 27 the finances of the Theosophical Society are not flourishing. Nevertheless, in nearly every country in the world it is continually adding new members and branches, and pouring forth an increasing stream of theosophical literature. For this reason, its income, whatever figure it may reach, must perforce be too small, and this is the intention of every member of the society.

Perhaps you will allow me, as an acquaintance of Mme. Blavatsky, to add a touch or so to your picture of hers. She rises at six and works continuously all day. The work is the completion of her great book, "The Secret Doctrine," of which two volumes are out, the writing of many smaller books, the translation of Sanskrit text, the editorship of "Lucifer" (the Theosophical monthly) with Mrs. Besant, a vast correspondence, and much tuition work of other kinds. At about 7 p. m. she knocks off, and is then ready to talk on every mortal topic (barring the Irish question and the existence of Shakespeare), but in the main devotes herself to helping individual students of theosophy.

Yours, &c.

BOILER.

January 2, 1890.

SHE NEVER BETRAYED A TRUST.

Mrs. Annie Besant writes in the *National Reformer*:—

The American *Truth-seeker*, in a very kindly notice of my conduct of this journal during Mr. Bradlaugh's absence, remarks that I have not introduced any Theosophy into it. It would have been a fairly dishonorable thing to have used a temporary position to push views antagonistic to the editorial policy of the journal. And I do not think that my worst enemy can say of me that I have ever betrayed a cause or a person, or used a friend's trust for a private end."—*Madras Mail*.

BOOKED FOR NIRVANA.

The following is from the *Ceylon Times*:—

CONVERSION OF AN ENGLISHMAN TO BUDDHISM.—Last night the Theosophical Hall at the Pettah was crowded to excess with almost all the Buddhists of Colombo, as well as some up-country chiefs, among whom there were Muduwanwella and Mahavellatenna Ratemahatmeyas, and Messrs. F. T. Ellawalla and Louis Wijesinghe Mudaliar, to witness the ceremony of converting Mr. E. D. Fawcett of London, who recently came out from England with Col. Olcott. The ceremony commenced at about 8-30 p. m. in the *sanctum sanctorum* of the Buddhist Hall, where the High Priest Sumangala examined the candidate. Satisfied with the views of Mr. Fawcett, the High Priest came down-stairs followed by Col. Olcott, Mr. Fawcett, Mr. Powell and some Buddhist monks. The High Priest then, as Chairman of the evening, addressed the large gathering, and said that it gave him the greatest pleasure to introduce Mr. Fawcett, an educated English gentleman, who would in a few minutes more be counted as one of their co-religionists. He also said that a great interest was now being taken in the West in the study of Buddhism, and that that philosophy was gaining Western followers rapidly, some of whom he had the pleasure of formerly admitting into the Church. Mr. Fawcett then stood up and begged the High Priest to give him the "Pansil." The High Priest assented and the "Pansil" was given, Mr. Fawcett repeating it after the High Priest. At the last line of the "Five Precepts" the New English Buddhist was cheered vociferously by his co-religionists present. The High Priest then asked Mr. Fawcett to address the audience, which he did. Col. Olcott then also addressed the audience, reviewing the past ten years' work done by the Theosophical Society and the work it proposes to do. The High Priest then addressed the meeting again in a few words, and brought it to a close at about 11 p. m.

DEATH OF A DEAR FRIEND.

(From "The Buddhist.")

One of the staunchest, most unselfish and zealous Buddhists of Ceylon died on Thursday night, at his residence in Colombo, aged 80 years. This was Andris Perera Dharma Gunawardana, Muhandiram, President of the Colombo Branch, Theosophical Society, since the year 1883. He was the chief Dayakaya of the High Priest Sumangala's College at Maligakanda and may be called the father of that useful institution. His universal benevolence, and unwearying perseverance in all good works are well known, and should be an incentive to the Buddhists of the Island of Ceylon, to whom he was so well-known, to follow so noble an example. It was to him that is due the establishment of the *Sandaresa*, the organ of the Buddhists in Ceylon, and he headed the subscription list with a donation of five hundred rupees. His loss is a severe one and will long be felt.

H. S. OLCOTT,
President-Founder, T. S.

AN IMPOSING CREMATION.

(From the "Ceylon Times.")

CREMATION OF THE PRESIDENT OF THE COLOMBO THEOSOPHICAL SOCIETY.—An imposing funeral ceremony of a layman—that of the late Dharma Gunawardana Muhandiram—took place on Saturday afternoon, and the Buddhists of Colombo mustered in force to pay their last respects to the deceased. The funeral cortege started from 2nd-Cross Street, Pettah, at 3-30 p. m. It was

preceded by the banner of the Theosophical Society, the Volunteer Band, and the "Mini Berra." The hearse on which the coffin was placed came next, drawn by the relations of the deceased. The pall-bearers were the members of the Theosophical Society and Parivena, and the chief mourners were the son and grandsons of the deceased. These were followed by about three thousand people, either on foot or riding in all sorts of vehicles. The funeral went by Kayman's Gate, along Wolfendahl, Barber Street, Green Street, Galpotta, and then through Kotabona Street to the Crematorium. Whilst passing Kotabona the bell at the Temple there began to toll. At the Crematorium there was a veritable sea of heads. The funeral pyre was built of sandal and other valuable woods, and measured about 12 x 10 feet. Here the coffin was placed, and around it stood the High Priest Sumangala, with about seventy-five Buddhist monks, Col. Olcott, Mr. Fawcett, Mr. Powell, and the chief mourners. On behalf of the High Priest his chief pupil Gnanisara Thero, a very eloquent young monk, mounted the pyre and gave the Pansil to the people; after which he delivered the funeral oration. The young priest was followed by Col. Olcott in a discourse in which he feelingly touched on the excellent qualities of his deceased friend, and the loss the Buddhists of Colombo had sustained in the death of their friend, the President of the Colombo Theosophical Society, and the founder of the Oriental College. After some Buddhist rites, the deceased's son set fire to the pyre. The burning was witnessed by the people for nearly half-an-hour, when the crowd dispersed. The pyre was left to burn till the following morning, when it was only a heap of ashes.

WELCOMED BACK.

We welcome back Colonel Olcott to India. Some missionaries have done all they could to spread scandals about the Hindus all over the world, in Europe and America. The Theosophical Society has done much to remove this bad impression about the people of India. It has besides secured for us friends in every civilized country in the world. The Theosophical Society is now a powerful organization.—*Amrita Bazar Patrika.*

THE THEOSOPHICAL CONFERENCE OF BOMBAY.

The *Saraswati*, "a Weekly Anglo-Telugu Journal of Politics, Philosophy, Sociology, and Science," published at Bellary, contained the following notice of the late Bombay Conference in its issue of February 3rd:—

"The religious, social and political movements are working hand in hand as it were for the regeneration of India. The Theosophical movement is the harbinger that has brought the others in its train. It has proclaimed first the benefit of *Universal Brotherhood*, and dinned into the ears of the negligent sons of the soil how they should work for their country and their brethren. It is to be placed to the credit of this time-honored society animated by the self-sacrificing and noble exertions of the much respected souls of Madame Blavatsky and Col. Olcott, a Russian lady and an American gentleman, that the Indians have learned once more the forgotten history of their nation, and have entered heart and soul into the task of working for the religious, social and political regeneration of the country. Can we dream for a moment that such a gathering of people of various sects, diverse creeds and different customs and manners, would associate together, as we saw the other day at Bombay, sinking all distinctions of caste and color, and knit as it were, in a bond of universal brotherhood, for one common cause, the cause of India, had not the Theosophical Society paved the way beforehand and taught effectively that the key for the bettering of humanity lies in Truth and Universal Brotherhood.

"Had not the late Theosophical Conference at Bombay been confined to the members of the Society, we doubt not that the attendance might have been counted by some thousands. The members one and all were very enthusiastic, and we were highly pleased with the spectacle, and we can pronounce it a perfect success. The Chairman, Khan Bahadur Nowraji Dorabji Khandalavala, a distinguished Theosophist, had conducted very nobly and syste-

matically. He said, among other things, that there may be difference of opinion on secondary questions, but one great idea prevails amongst all members and binds them together, viz., "the idea of doing good to humanity by spreading Theosophy and promoting Universal Brotherhood, and that idea the Society has promulgated against all opposition and aspersions." We can endorse fully the above sagacious statement. We have been for years watching this vigorous and highly beneficial movement, and in proportion to the aspersions and calumny freely showered upon it, it has been, to the astonishment of its enemies, gathering more and more strength and extending its utility to foreign and distant lands where it was previously unknown. This one fact proves distinctly that Theosophy is truly the *Wisdom-Religion*. Another most potent evidence to add to the above is that the Conference was concluded by a "Vote of Confidence and Thanks to the Founders," which was received and passed with great acclamations by hundreds of the members that attended the Conference. That the Theosophical Society may prosper is our earnest wish!"

THE WORK OF THE THEOSOPHICAL SOCIETY.

The following interesting remarks are taken from an address by the Secretary of the Calcutta Psycho-Religious Society at a recent meeting of that body as reported in the *Statesman*. They afford another proof of the widespread recognition in India of the excellent work of the Theosophical Society, and of the debt of gratitude owed by Hindus to its Founders. We have taken the liberty of correcting the date given in the report as that of the arrival of the "two foreigners to Aryavarta."

"More than 25 years ago, i. e., between the years 1861 to 1866, there was hardly a part of this town which had not its debating society presided over by a missionary gentleman, in which questions of education, emancipation of women, abolition of caste system and polygamy were not vehemently discussed, and along with such discussions the Hindoo religion was not openly derided. The members of the societies, like the Krishna of our old operas, joined with the Radhika in singing his own abuses. The opinions of the town were speedily shared by the mofussil. The national instinct was ripe for a change. A man of sufficient moral courage was only wanted to lead them on, and that man came. The late leader of the Bramho Somaj was the individual. He sang the first death-knell of Hindoo caste system and zenana seclusion which was echoed far and wide. If the leader had had as much insight into the religious literature of the East as he had of the West, the Bramho Somaj would have, I doubt not, been moulded differently. The Hindoo religion was now abused more than ever. Whatever was Hindoo was out of date. Whatever was Hindoo was superstition. Then followed shortly a reaction. Many began to question the validity of the new religion, and those who were foremost to enlist themselves as Brahmos, fell back with fear. The Census returns shewed the number of new converts much below what the public had expected or estimated it to be. It was at this juncture, in 1879, there came two foreigners to *Aryavarta* to preach Hindooism among the Hindoos, to shew to them that their ancient religion was unique and grand in many respects. Those who scoffed at Hindooism before, like Byron's calumniators, now began to ask among themselves "why" and "wherefore" they did so. The advent of these foreigners was followed by an awakening of national intellect, and Hindoo religious Societies multiplied fast both in the metropolis and abroad. The press took advantage of the change and translations of Sanskrit religious works were issued by hundreds to supply the place of dramas and novels. The foreigners preached Theosophy, which was a new thing in India, at least a new cloak put over the old matters and dressed up as a new thing. They decried spiritualism generally, but their papers were full of ghost stories. They, however, did one thing new. They, like the magician, in the fable, painted the eyelids of the Hindoos to see the hidden wealth of their own religion. This Society (Psycho-Religious Society) which owns no direct influence to Theosophy, is yet a product of the general awakening that followed Theosophy."

THE "THEOSOPHICAL TRACT SERIES."

General Secretary J. K. Daji and those Bombay brothers who are helping him to bring out his "THEOSOPHICAL TRACT SERIES" are deserving of praise and encouragement. There is no doubt that such publications as this Series will do great good, for owing to the dearth of men we cannot send lecturers and inspectors round the country, and so we must trust in large measure to printer's ink for bringing our ideas before the public and keeping those ideas green in the minds of our Fellows.

Brother Daji has shown good judgment in the selection of his matter, for he has chosen three remarkable articles from *Lucifer* by Madame Blavatsky for his three first issues, namely "A True Theosophist," "The Science of Life" (the translation of a lecture by Count Tolstoi) and "Know Thyself." The price of these tracts is one anna, and they may be had from Radhabai Atmaram Sagoon, 135, Kalbadevie Road, while "copies for free distribution can be had at cost price from the publishers, Theos. Tract Series, 117, Kalbadevie Road, Bombay."

When Dr. Daly arrives, the President will commence the publication of a monthly series of interesting Theosophical tracts for the benefit of the Branches.

DRINKING AND MEAT-EATING.

Brother Dadabhai Dhunjibhai Jussavala of Bombay, who takes a very keen interest in the Temperance and Vegetarian movements, has printed an edition of 5,000 copies of a ten page pamphlet on those subjects for free distribution, which may be had from the Bombay Branch. It appeals to the reason rather than to the emotions, for it consists almost wholly of short extracts on the subject from the leading lights of the Medical firmament, who must all be total abstainers and vegetarians of the most rigid type if they practice what they preach. It is hard to see how a stronger blow to drinking and meat-eating could be given in ten pages—if people would only read the pamphlet and ponder over its contents.

TURNING THE "KEY."

Brother K. P. Mukherji writes as follows from Berhampur:—

"Those of my Indian brothers who are, like me, studying the Secret Doctrine, The Key to Theosophy, and the Voice of the Silence, or any of these books, are requested to correspond with me for putting and answering questions on the subjects of their study. After a sufficient number of questions are received they should be circulated for answers, and, after that, the answers also for consideration and discussion.

K. P. MUKHERJI, F. T. S."

A. B. B. Theosophical Society, }
BERHAMPUR, Bengal.

RELIGIOUS SUICIDE.

A correspondent writes to us:—

"In a village near Aligarh a woman of the Pagi caste wished to become Sati (to be burned alive) on the death of her husband. All the preliminaries were gone through, but the Police got timely information, came to the spot, and took the woman into custody. She was tried by a Mr. Peters, who assayed every means to dissuade her, but she was resolute. At last she was sentenced to a year's simple imprisonment on the charge of attempting to commit suicide. At the time she was brought to the Court, she had given out that she would give up the ghost on the 15th day of the moon's wax. On that very day she died."

"THE SPIRITS OF THE DEPARTED."

Khuddaka Patha, or "Lesser Readings," is one of the books of the Buddhist Scriptures. It is the first of the fifteen divisions of Khuddaka and Nikaya, and immediately precedes Dhammapada. It possesses a high authority in Ceylon. The Seventh Sutra runs thus in Childers' translation:

THE SPIRITS OF THE DEPARTED.

They stand outside our dwellings, at our windows, at the corners of our streets; they stand at our doors, revisiting their old homes.

When abundant food and drink is set before them, by reason of the past sins of these departed ones, their friends on earth remember them not.

Yet do such of their kinsmen as are merciful bestow upon them at due seasons food and drink, pure, sweet and suitable. Let this be done for your departed friends, let them be satisfied.

Then, gathering together here, the assembled spirits of our kinsmen rejoice greatly in a plentiful repast.

"Long," they say, "may our kinsmen live through whom we have received these things: to us offerings are made and the givers are not without reward."

For in the land of the dead there is no husbandry, no keeping of flocks, no commerce as with us, no trafficking for gold: the departed live in that world by what they receive in this.

As water fallen upon a height descends into the valley, so surely do alms bestowed by men benefit the dead.

As the brimming rivers fill the ocean, so do alms bestowed by men benefit the dead.

Let a man consider thus—'Such a one gave me this gift, such a one brought me this good deed; they were my kinsmen, my friends, my associates.' Then let him give alms to the dead, mindful of past benefits.

For weeping and sorrow and all manner of lamentation are of no avail; if their relatives stand thus sorrowing it benefits not the dead.

But this charity bestowed by you, well secured in the priesthood, if it long bless the dead, then does it benefit them indeed.

And the fulfilment of this duty to relatives to the dead is a great service rendered, to the priests a great strength given, by you no small merit acquired.

(To "give the priests a great strength" would hardly be accepted now-a-days as a good reason for fattening up the ghosts of one's ancestors.)

A NUCLEUS OF UNIVERSAL ENMITY.

The difficulties which the reformer has to contend with in India are well exemplified by the public meeting held at Srirangam just at the time when the Congress met in Bombay. Srirangam is full of Vaishnava Brahmins composed of the two sects—*Tengalais* and *Vadagalais*. The old feud between them was becoming softened by the necessities of modern life, and the leaders of both sects feared that were peace established their own influence would die out. A public meeting was therefore called, at which speeches were made and resolutions passed, that hardly sound as if they were seriously intended,—but they were. One orator is reported to have said:—

"Some of you, I learn, imbibing what are called broad and cosmopolitan principles, have expressed your views, and would urge on your friends and neighbours, the desirableness of bringing about amicable and cordial relations between the two sects—can this be believed? Have you forgotten what a martyrdom your ancestors have undergone to maintain the prestige of your sect, and have you become so ignoble that you will allow the vitals of your social fabric to be eaten up by the canker of your liberal education."

The *Hindu*, from which this extract is taken, gives the following as the resolutions which these reactionaries passed with acclamation:—

I. Resolved, that henceforward no social intercourse be permitted under any circumstances between the Vadagalai and the Tengalai.

II. Resolved, that all possible steps be taken to maintain and develop the differences, social and religious, which characterize the distinguishing features of the two sects.

III. Resolved, that in future, inter-marriages among the two sects be strictly interdicted, and that any member acting in violation be excommunicated.

IV. Resolved, that an Executive Committee be formed for giving effect to the above resolutions.

V. Resolved, that subscriptions be raised to carry out the object of this meeting.

Rs. 2,000 were subscribed on the spot.

Truly a "Nucleus of Universal Brotherhood" is badly wanted in India.

THE DIVINING ROD.

A belief in the efficacy of this ancient practice is called "superstition" by modern sciolists, but still it survives. The following letter is of interest, as a sign of the revolt now in progress against the tyranny of "Men of Science," who expect the world to shut its eyes to natural phenomena because, not being able to explain them, they are pleased to pooch-pooch them:

To the Editor of the North Wilts Herald.

SIR,—Having seen some letters lately in the papers on this subject, I think it may interest some of your readers to learn that I have just had a well sunk on my land at East Challow, on a spot marked out for me by a water diviner, Mr. Edward Allen, of Kingston Bagpuize; and I have found a plentiful supply of pure water at a depth of 20 feet. I do not attempt to explain this singular gift of finding water by the aid of a small rod or twig; I merely wish to state the fact of its undoubted success in my case.

I am, Sir, yours truly,

W. BROOKS REYNOLDS.

Challow Park, Wantage, Jan. 9, 1890.

"THE THEOSOPHIST."

The following notice has been sent to all the old friends and patrons of the *Theosophist* :—

DEAR SIR,—Allow me to call your attention to the following extracts from the *Theosophist* for February :—

"It is the intention of the Founders to present a portrait of themselves to all the subscribers to Vol. XI of the *Theosophist*, and as it will not be for sale, only subscribers to this Magazine will have copies.

"This is the only time that the two Founders of the Theosophical Society have been photographed together without a third sitter, and as likenesses the portraits are said to be wonderful. *London Light* thus speaks of it on January 4 :—

"As he departs, Colonel Olcott sends us a photograph of the Founders of the Theosophical Society, Madame Blavatsky and himself—a truly striking picture. The intent face of Madame Blavatsky, with its air of concentrated power, and the patriarchal benignity of the Colonel, are admirably caught."

"The picture is copied from a photograph by the 'Monochrome' process, which gives an exact *fac simile* of the photo, that will never fade.

"I have also great pleasure in informing you that Dr. J. Bowles Daly, LL.D., late of the *Illustrated London News*, and an eminent author, and E. Douglas Fawcett, Esq., late of the (*London Daily Telegraph*), one of the cleverest writers of the day on Philosophy and Metaphysics, have joined the Editorial staff of the *Theosophist*. Colonel Olcott retains the Editorship, Madame Blavatsky's writings will occasionally appear, Mr. Richard Harte will continue to write, and arrangements have been made for a monthly letter from London giving the latest news about the spread of Eastern philosophical and occult ideas throughout the Western world.

"I shall be glad to record your name as a subscriber upon the usual terms, viz., Rs. 8 for India and Ceylon, and £ 1 (or \$ 5) for other countries.

Yours faithfully,

T. VIJIA RAGHAVA CHARLU,

Manager, "*Theosophist*."

SUPPLEMENT TO THE THEOSOPHIST.

APRIL 1890.

THE CHANGES AT HEAD-QUARTERS.

The President has been in correspondence with seven different Fellows, each whom he thought capable for the Office of Secretary and Treasurer of the Theosophical Society, but has not yet succeeded in securing the right man. He is also most anxiously trying to fill the place of Pandit of the Adyar Oriental Library, left vacant by the death of Pandit Bashyachariar.

BRITISH SECTION.

Important changes are making at our London Head-quarters. The lease of the present house, 17, Lansdowne Road, expiring in September, our colleagues have taken over from Mrs. Besant her 18 years' lease of the spacious detached house, 19, Avenue Road, N. W.—St. John's Wood. She reserves two rooms for herself, Madame Blavatsky will have two on the ground floor—not being able to mount stairs—and the Society will occupy the two across the entrance-hall. In the spacious garden a lecture-room, 100 feet long, with sleeping-rooms overhead for the Staff, will be erected; a subscription for the purpose having been made. In all, there will be eight large and as many small bedrooms. The permanent residents will be H. P. B., Countess Wachtmeister, Mrs. Annie Besant, Mrs. Cooper-Oakley, and Messrs. Cobbold, Mende, Old, A. and B. Keightley, and Herbert Burrows. The arrangement is sensible, practical and admirable. If provision be made for a small printing-office on the premises; where confidential papers may be printed, the scheme will be complete; especially if their printers can turn out such splendid work as comes from Mr. Judge's "Aryan Press," which make me covetous whenever I receive a fresh pamphlet from him and compare it with the best we can produce at Madras.

THE AMERICAN SECTION.

Mr. W. Q. Judge, General Secretary, American Section, officially reports, under date of 13th February, as follows :—

"With the consent of the Executive Committee, I have issued Charters to two new Branches of the Theosophical Society. One is to "The Oriental Club," of Gilroy, California; the other is to "The Stockton Theosophical Society," Stockton, Cal."

PRACTICAL WORK IN THE AMERICAN SECTION.

It is healthful for Theosophists to understand not only what their Brethren in other lands are doing, but how they are doing it. Certain outlets for energy are common to the interested everywhere,—the organization of a Branch, arrangements for its holding public meetings, provision beforehand for papers and discussions thereat, the establishment of a Branch Library, a supply of leaflets for distribution to visitors, such use of the public press as may be attainable, and, where funds permit, the support of a permanent and continuously-open Head-quarters. But there are also other activities which have been evolved through experience, and this paper is devoted to an exposition of one of such.

Before attempting it, one may well pause to emphasize the exceeding importance of throwing open Branch meetings to all interested. Theosophy is not only for Theosophists : it is an enlightening and reforming agency, which it is the great privilege of those who possess it to extend to those who do not. So essentially expansive is the nature and mission of Theosophy that a "Private" Branch seems almost a contradiction in terms. Such are not forbidden by our Rules, and there may be an exceptional case where hostile environment or some other special reason makes temporary secrecy ex-

pedient; but it is quite within limits to say that a non-missionizing Theosophical Society is an anomaly, and that its conversion into an open, aggressive Branch should be the ultimate purpose of the Charter-members. A Branch foregoing growth foregoes life. This, which is antecedently probable, is confirmed by the experience of the American Section. During its career five charters have been granted to "Private" Lodges. Of these, two died in a very short time, the third is virtually extinct, the fourth is considering the relinquishment of its Charter, and the fifth is only a month old. On the other hand, the vigorous, growing Branches are they who have thrown open their meetings to all desiring to come, and who distinctly take the ground that they wish to give Theosophy all the publicity in their power. In the two years and four months during which the Aryan Theosophical Society, for instance, has adopted this policy, its membership has increased about fourfold, the increase coming mainly from visitors first drawn by curiosity, then remaining through interest, then joining from devotion. Our recruits *must* come from the outer world; and how shall they do so if Theosophy proclaims a Universal Faith while Theosophical Lodges are "closely tyled"?

When the *Epitome of Theosophy* was printed about Jan. 1888, an American Theosophist determined to use it for large distribution as a tract. There is, published each year, a "Newspaper Directory," giving the name, character, circulation, and price of every journal and magazine printed in the United States, as well as the population and leading industries of the place. It was the practise of this Fellow to select a town, remit to the Editor of each promising newspaper, stamps sufficient for one copy, and then mail a tract to each lawyer, physician, clergyman, merchant, and private citizen whose name appeared therein. As the tract bore an advertisement of an elementary Theosophical pamphlet, it was easy for any one interested to remit to the *Path* office for it, and, as the pamphlet contained a list of Theosophical books with their prices, the way to further reading was fully opened. In this way many thousand tracts were put in circulation and no small number of pamphlets ordered.

In 1889 several new tracts of a more interesting and popular character were issued by the T. P. S. of London, and these were immediately reprinted in America. This suggested a much larger effort than could be carried on by one individual, and the General Secretary of the American section published in the *Path* (November, 1889) an appeal "To Theosophists willing to work," inviting all who could spare either time or money to co-operate in the "Tract-Mailing scheme." Many contributed both, paying all expenses of the work assigned them; some, without time, gave funds to supply others with the material needed; and a number, without money, offered their time.

In order to facilitate effort and avoid mistake, the General Secretary prepared three circulars, one giving "Instructions" how to carry on the work; one giving the town or towns assigned to an applicant, together with the newspapers to be ordered from each, and their price; and the third a printed blank addressed to editors, ordering one copy of the paper and stating the value of stamps enclosed, this to be filled up by the applicant and mailed [samples of these circulars will be sent to the *Theosophist* for inspection]. Upon receiving a remittance, the General Secretary forwarded the number of tracts ordered, and sent the above circulars with a designation of the towns assigned. The recipient then procured his newspapers and addressed his tracts. It was found that, when a participant had determined upon the sum he could expend, he should remit one-third of it to the General Secretary for tracts, the remaining two-thirds being retained for expense of newspapers and of the stamped envelopes to carry the tracts.

Before the adoption of the "Tract-Mailing Scheme," about 10,000 tracts had been issued by the printer. The scheme has now been in operation about three months, and the number has risen to 90,000. The result has been very marked in the number of pamphlets and documents ordered from the office, and in the letters of inquiry to the General Secretary. What has been its effect in awakening thought, giving information, stimulating to higher aim and motive, no man can tell. It is a sowing of seed, much, no doubt,

lost or fruitless, but not a little falling upon good ground. And this, observe, is the *only* way by which Theosophic truth can be brought directly home to thousands whose newspapers never mention it, and who would otherwise never encounter it. Who can calculate the amount of discussion, inquiry, interest these unfamiliar doctrines may excite in some Western town whose inhabitants all know each other, and many of whom have received from some unknown source "Theosophy as a Guide in Life" or "Karma as a Cure for Trouble"!

Any one is at liberty to reprint and circulate the tracts used in the "scheme," provided that the wording is not changed, and this is now being done on the Pacific Coast.

One other missionary agency warrants a line,—the Circulating Theosophical Library. This has been established by the General Secretary at the Headquarters in New York. Any F. T. S. and any person endorsed by an F. T. S., the latter becoming responsible, may have a book from this Library, upon paying postage to and fro, at 5 cents per week for its use.

It may possibly be that in India either or both these forms of activity, modified to local needs, may be adopted. Cannot Indian Theosophists tell us of their experiences, plans, and methods?

AN AMERICAN FELLOW.

MR. KEIGHTLEY'S TOUR.

Mr. Bertram Keightley, one of the most unselfish, indefatigable and well educated men in our Society, is doing excellent work in America, whither he was sent by Madame Blavatsky in November last on special service. In the performance of this duty, he has had to make a tour which traverses the whole American continent, and carries him to many of the chief cities and towns, at all of which he has visited or formed Branches and given public addresses to large audiences. From the newspaper reports it appears that there is great public interest in our Theosophical questions, and that he is treating his various themes with eloquence and ability. The devotion of Mr. Keightley as well as of Dr. Archibald Keightley to the work of the Society, and especially to Madame Blavatsky, during the past four years, has been most conspicuous and won for them general respect. Both University graduates and young men of ample fortune, they have eschewed the pleasures which the world offers to those who are similarly situated, to take up the hard, and unrequited drudgery of Head-quarters work with an enthusiasm hard to find even in the best paid employees. Mr. Bertram Keightley advanced the money which it cost to bring out "The Secret Doctrine," and did many other acts of generosity; and now he has added largely to the sum of his good Karma by what he is doing so thoroughly in the United States.—H. S. O.

FRANCE.

Our dear and respected friend and colleague, Madame d'Adhèmar, announces, in the March Number of the *Revue Theosophique*, that that will be the last; personal considerations moving her to the step. With the promptness of true enthusiasm M. Arthur Arnould, President of the *Hermes* Lodge Theosophical Society, and the eminent French *litterateur*, will issue in conjunction with Mme. Blavatsky, a new magazine called *Le Lotus Bleu*. The first number was to be out on the 7th March. With such able collaboration the new Review should be a grand success. M. Arnould is one of the most interesting writers of modern France, and at the same time one of her most lovable characters. I know nobody in one Society whom I had in higher esteem.

THE ALTRUISTIC THEOSOPHICAL SOCIETY.

That most upright and Theosophical gentleman, M. Edouard Coulomb, F. T. S. (whose mortification is great than his ancient family name should have been so besmirched of late years) has got together a group of Theosophists at Nantes and applied for a Branch Charter. The proposed organization declares its objects to be (a) To form the nucleus of an Universal Brotherhood; (b) To study the world's philosophies and religions, sciences and arts, customs and institutions, especially those of the East, with the fixed design of proving that one sole and universal truth underlies them all; (c) To develop the powers latent in man, with the purpose of thereby acquiring

greater capacity to help on the perfecting evolution of mankind. This is the most unselfish programme hitherto put forth by a Theosophical group. There is no talk of self nor apparent policy of selfishness: if they seek after psychic powers, it is for the neighbours' sake and the whole world's.

The Nantes Branch will, it appears, be the heart and moving vortex of a distinctly altruistic crusade against all forms of brutality, selfishness and ignorance; which movement has already begun under the direction of an organized body called "La Société d'Altruisme" (the Altruistic Society). It would seem from the Prospectus that, in their noble enthusiasm, our French colleagues had attempted to cover too much ground: to reform all the abuses enumerated would be the work of hundreds of devoted altruists. Still, by merely formulating them, our friends have called attention to the existence of such social ulcers, and that is a good thing of itself. The office-bearers of our new Altruistic Theosophical Society are MM. Edouard Coulomb, Gaston Casse and Paul Gendron, *Presidents*; Alexandre Lebiboul, *Secretary*; and Jean Brand, Louise Casse and Eugénie Billet.

FROM THE JAPANESE EMPEROR.

Col. Olcott has received through the Rev. S. Asahi, a learned priest of Tokyo, and H. E. Baron Takasaki, Governor of that Metropolis, the following communication:

" TOKYO, 18th October 1889.

TO BARON TORUKU TAKASAKI.

His Imperial Majesty has accepted the present of a stone image and five other articles which were offered him by Colonel H. S. Olcott with an explanatory Memorandum accompanying each article. I beg your Excellency to inform that gentleman of His Majesty's acceptance.

COUNT TOMAYANE YOSHI,
Vice-Minister of the Imperial Household.

Memorandum with the above:—

" Committed to the Rev. S. Asahi, Chief Priest of Tentoku Temple, for transmission to Colonel H. S. Olcott."

The articles in question were an ancient carved votive dagoba from Buddha Gya; leaves of the Bo trees of Gya and Anaradhapura; several photographs of Ceylon shrines; and the original model of the Buddhist flag, now universally adopted throughout Ceylon and Japan, and introduced into Burmah, Siam and other Buddhist countries. It is fast acquiring among Buddhists an equal symbolic significance with that of the Cross among Christians. His Majesty of Japan has ordered the gifts to be placed in the Imperial Museum.

JAPAN AWAKE.

Later advices (24th January) confirm what was said last month about the gratifying effect of Col. Olcott's tour in Japan. Mr. Kōnin Kobayashi, a well-known priest of the Hongwanji temple, at Nagoya, writes in high spirits about the present state of the public mind about Buddhism.

"It is incredible," he says, "how many associations have sprung up to promote the interest of our beloved Buddhist religion. Not only this, but a great many papers and magazines have appeared as Buddhist advocates! Truly, considering the short period of but a year, what our brethren have done to the good of our country is quite astonishing. We can't hesitate to ascribe this great blessing to you. I, representing the Yamato Minzoku of 40,000,000, thank you with all my heart. Pray accept my best thanks. At the time you visited our country, Christians and superstitious fellows tried to cause false reports to be spread, and even they went so far as to say that your visit was only for the sake of money and fame. It is true that one of our missionaries, called Cashday, staying at Shidsu Oka, declared publicly just before your arrival, that there is no religionist by the name of Col. Olcott. But the sound of salutation to you at Kobe Minato exposed his lie. He was impeached, blamed and attacked by his Japanese fellow Christians. Members began to desert him gradually, and he is left behind with the nickname of "the greatest liar in the world." Even the incredulity of Nippon Jin began to lose faith in Christianity on the whole. It has now become a general opinion that Christianity is against and antagonistic to our nationality, and detrimental to our country.

"It was just three years ago that we organised a Society called Hon Kyokwai here at Nagoya. It has been advancing favourably under the presidency of Prof. Nanjo, and now is standing upon a solid foundation, having about 5,000 members. The magazine regularly published in our Society goes to as many readers as 4,500. It surely helps to stimulate them to improve their virtue and purify their own hearts. Indeed the condition of all Buddhist associations is very encouraging. A few days ago a great religious meeting was held here; the most celebrated priest from each sect being present; very interesting speeches were delivered. President Nanjo gave a lecture too. It was a quite remarkable thing that we could see them working hand in hand; the animosity hitherto too prevalent between all sects being turned away and pacified. I am very glad to say that we can hereafter work together. We can see our great work accomplished much sooner, I am sure, because unity is strength. Moreover, a Buddhist Ladies' Association is to be started as a sister of our Society, with the purpose of producing good mothers and wise sisters."

CEYLON.

At a meeting of Fellows of the Theosophical Society held in Kataluwa, this fourth day of July 1889, the President-Founder in the chair, it was resolved to form a local Branch under the name of "The Sariputra Theosophical Society," (Sariputra Parama vighnartha Banddha Samaguna).

Following were chosen officers for the ensuing year:—

President,—Don Abaram de Silva, Peace Officer.

Vice-President,—K. R. A. Dharmapala.

Secretary,—P. E. Wickramasinha.

Treasurer,—D. J. Abayagunawardena.

The Chairman then appointed the above officers a Committee to draft bye-laws.

The meeting then adjourned.

H. DHAMMAPALA,

Secretary to the Meeting.

[The late Secretary for the Ceylon Section omitted sending the foregoing notice for earlier publication.—*Ed.*]

THE WORK IN BERHAMPUR.

Brother K. P. Mukherji writes to the President:—

"I am trying to form a Bengal Theosophical Publishing Company for translating and publishing (1) Theosophical, (2) Rare Sanskrit, works in Bengali (the latter with original commentaries), (3) Publishing cheap pamphlets on Theosophy in easy Bengali, and for (4) Editing a cheap magazine on Theosophy and other kindred subjects, in Bengali. I hope some influential Bengali F. T. S. may be induced to take up the scheme.

"We have got many new members in our Branch, while your old familiar workers are still working hard for the cause. They have not allowed your favorite Branch to be inactive, and as long as even a single of them remain, you would ever find a hearty home-like welcome in Berhampur and fervent expressions of unwavering loyalty to you, one of the Founders of a movement on which depends the only hope of regenerating poor fallen India."

THE WORK IN BOMBAY.

Our brother, Muucherjee M. Shroff, Librarian of the Bombay Branch, writes:—

"Out of the whole lot of Besant pamphlets ("Why I became a Theosophist") sent here by Bro. Hart, this Branch distributed above 500 during the gathering in December last, a few hundreds were sent to chief Branches, and 200 are now being sent to Babu Gungooly and Pandit Gopi Nath. About 50 are now on hand for the use of this Branch.

The small article, "What has the Theosophical Society done," was reprinted from *Lucifer* by a few earnest members of this Branch, and 1,000 copies freely distributed to the public and the leading newspapers of India.

A member of our Branch printed 5,000 copies of a tract on Vegetarianism and Narcotics, &c., for free distribution. Those who want them will get them free if they send postage.

Brother Tookaram Tatya has been publishing the Upanishads in English, 500 pages of which have already been struck off; the book will be ready for sale in a few weeks.

A new and revised edition of Patanjali's Yoga Philosophy, commented upon by Professor Manilal N. Dvivedi, is also in course of publication by our Brother Tookaram. This edition will surpass the American one in its lucidity and notes.

Swami Sabhapatee, who is known to have come out of the Agastya Rishi's Ashramum in the Nilgherries, has been in Bombay for the past two months and delivered a series of six lectures in the Framjee Cowasjee Institute on Creation and Evolution and Purification of mind and soul. The lectures were illustrated by diagrams. He has been initiating some hundreds of men into the practical system of Raj-Yoga, as he calls it. The Swamy says that he will persuade all his disciples to join the Theosophical Society. It is a question whether the Theosophical Society should or should not identify itself with such Guru-Yogis, and Swamis, and it is hoped our beloved Colonel will throw some light on this subject.

This Branch holds its regular meetings every Sunday evening. About half a dozen members meet daily. The general topic of conversation is how to work for the cause in our daily life so as to popularize the knowledge of Theosophy.

This Branch hoped that our worthy Colonel would return to Adyar *via* Bombay. But he could not do so owing to other duties. But we fervently hope he will find an early opportunity to receive our fraternal love and greetings. I simply re-echo the feeling of the Branch."

Note.—The "beloved Colonel" repeats what he has often said already, that all this running after Yogis, Gurus and Hermetic Brotherhoods of sorts, that promise to put students into a short cut to adeptship, is criminal folly and sheer childishness. The particular Yogi in question I have known for years, and while it is kind of him to advise people to join the Theosophical Society, I should like to see his credentials before undertaking to believe that he ever went into or came out of Agasthya's Ashram.—H. S. O.

ANOTHER LOSS.

Among the best known men who have attended the Annual Conventions at Adyar during the past years was Mr. M. V. Subbarao Naidu, B. A., B. L., a High Court Vakil of the Rajahmundry Bar. He was always an active member of our most important committees, and shone in debate as a ready and impressive speaker. Between him and myself there was a strong friendship, and I respected no one in the Society more than him for private virtues, independence of character, or public spirit. From a pamphlet recently issued at Masulipatam, it appears that steps are being taken to commemorate his name and public services by founding some memorial of a religious character. A committee of the chief Hindu gentlemen of the locality has been formed to carry out this most excellent plan, and subscriptions are invited. To preserve the recollection of good men like our beloved Brother Subbarao Naidu, is the best way to stimulate the rising generation of "New India" to aspire after high thinking and noble conduct. The Manager of the *Theosophist* will gladly take charge of any donations and subscriptions that may be sent in for the purpose noted.

H. S. O.

THE LATE BABU GOVINDA CHARAN.

At a meeting of the Behar Theosophical Society, held on the 7th January 1890, it was resolved—

"That the Behar Theosophical Society records its deep sense of regret at the loss sustained by the untimely death of Babu Govinda Charan, its President.

"That the Secretary to the Behar Theosophical Society put himself in communication with the Secretaries to (a) the Behar Landholders' Association, (b) Patna Bar Library, (c) Behar Peoples' Association, (d) Bankipore Kayastha Sabha, (e) Patna Ratepayers' Association, and (f) the Victoria Jubilee Club, in order to call a public meeting for the purpose of taking steps for perpetuating the memory of the late Babu Govinda Charan."

THE LATE CHAS. F. POWELL.

Resolutions of regret and sympathy have been passed by many of the Branches in regard to the death of Mr. Powell. The following will serve as samples to show our American brothers how their compatriot had, in the space of one short year, won the esteem and affectionate regard of the people of India and Ceylon.

Resolution passed by the Bombay Branch on February 23rd:—

"The Bombay Branch has heard with deep regret of the melancholy death of Brother Chas. F. Powell, who had endeared himself to all true Theosophists by his simplicity of life and self-sacrificing devotion to the cause of the Society, and feels that in his death the Bombay Branch and the Society at large have lost a valuable and most servicable member."

Resolution passed by the Buddhist Theosophical Society of Colombo, Ceylon:—

"That this Society does express its profound regret for the loss it has sustained by the death of Brother C. F. Powell. It also takes this opportunity to record the late lamented Brother's excellent work in the Island during his short stay here."

ANNIHILATION.

The following has been received from Pandit T. Venkatarama Iyengar, Secretary of the Toda Betta Theosophical Society, Ootacamund:—

"At a meeting of the Toda Betta Theosophical Society, Ootacamund, on the 8th March, 1890, a very intelligent and earnest discussion was held in regard to the question of annihilation, and the following issues were raised:—

- I. Did individuality accompany the soul at its first incarnation?
- II. Can that individuality be annihilated?
- III. What is the true relation between the universal and individual spirits at the time of Pralaya?
- IV. Is the latter completely absorbed into the former so as to be said to be annihilated?
- V. How does the soul originate and what is its relation to the individual spirit after it finishes its round of experiences?
- VI. If *individualities* are not lost, what is their inter-relation among themselves.

"In the course of the discussion numerous arguments on the Pantheistic and the Dualistic sides were put forth and authorities quoted. It was the desire of the members gathered that the minimum amount of reliance should be placed upon recorded authority, and the maximum upon reasoning and possibilities of thought.

"The outcome of the discussion, as it was evolved from the substance of the arguments adduced, tended towards the Dualistic theory rather than the Pantheistic.

"The members of the Branch therefore appeal to the learned Fellows of the Theosophical Society for enlightenment on the foregoing issues. Mere reference to previous writings and authorities is kindly to be eschewed, the replies being based on close and impartial reasoning. The object of this request is to have the momentous question of *annihilation* viewed in all its aspects and subjected to the crucible of substantial logic, so that in the end the truth of its nature and its operation may be rightly comprehended in the light of reason.

"An old Sanskrit text says that true knowledge can be acquired by repairing to a Guru and rendering him obeisance, by sensible questioning, and by handling the queries sought to be answered in all their bearings."

A SHADY BUSINESS.

The *Pall Mall Gazette* and other British papers are favourably noticing a work that has just been issued by Mr. Redway. It is entitled "A Buddhist Catechism," by Subhadra Bhikshu; and is a translation from the (original) German Edition (of Brunswick, 1888).

Of course, the title is a theft of that of my own work, which has been before the public since 1881, been issued in nearly a score of languages, and—thanks to Sumangala's imprimatur—accepted in Courts as an authoritative exposition of Southern Buddhism. When this pirated work first appeared it was praised beyond measure in the *Sphinx* as the very thing to suit the lofty European intelligence, while my Catechism was for "children and Hin-

cus," i. e., budding brains! As the Editor of the *Sphinx*, my old and dear friend Dr. H. S., edited the German Edition of my "Buddhist Catechism" in 1886, he "spoke by the book." But what surprises me is that he did not remark two things, (1) That the titles of the two books were identical, hence that mine had been plagiarized, (2) That the text of mine had been very extensively drawn upon (without acknowledgment) by the (German) Subhadra Bhikshu. However, I let that pass, since the plagiarism was in German. But now this a little too bold a business to be passed over in silence. Some fine day I may be sued for infringement of a copyrighted title and contents when actually using my own book and title! For, as I never made or intended to make a penny's profit on this religious work, but gave and am giving all its earnings to a special fund for its wide distribution throughout the world, I never copyrighted it. The other day, at Mr. Redway's office in London, I saw the proof-sheets of this literary *düppelganger*, and Mr. Redway having a copy of my work in stock, we compared the two and found that Mr. Subhadra Bhikshu had helped himself copiously to my corn and oil without credit, and had changed my language and added what is called "stuffing" in newspaper offices. He had moreover Europeanized its spirit. I strongly protested against its being brought out in English under that title and with those contents. I understood Mr. Redway to promise to attend to it. But it seems to have escaped his memory, and I am left no remedy save the making of this public protest. As the *Theosophist* has not been favoured with a copy for editorial review—by some other unaccountable slip of memory doubtless—I am not in a position to say what alterations, if any, have been made in the text since I read the proof-sheets. But the title has not been changed, and the fact is that this Teutonic Bhikshu is going about in a cloak that belongs to me and to the Buddhists of the world for whom my book was written. If the publishers will send me a copy or I can buy one anywhere, I shall publish some extracts in double columns along with the original paragraphs in my Catechism, so that the literary honesty of this holy German mendicant may be appreciated.—H. S. OLCOTT.

PRIMITIVE SPIRITUALISTS.

"To a Karen, the world is more thickly peopled with spirits than it is with men, and the occasions on which his faith requires him to make sacrifices and offerings to these unseen beings are interminable. Every human being has his guardian spirit walking by his side, or wandering away in search of dreamy adventures; and if too long absent he must be called back with offerings. Then, the spirits of the departed dead crowd around him, whom he has to appease by varied and unceasing offerings, to preserve his life and health."—*Jour. As. Soc., Bengal*, XXXIV, 196.

"Proof Positive of Immortality" overflows among these aboriginal people of India. They bathe in it, swim in it, and still they are not happy apparently. It would be interesting to know whether they still hunt for "tests;" and, if not, how many thousand years have elapsed since they got out of that infantile stage, and arrived at a belief in their own beliefs.

"TO ON" OR "HO ÒN."

A clergyman of the Church of England, writing to one of the *Theosophist* staff, says:—

"I lament exceedingly the attitude taken by our missionaries with regard to the great altruistic religions of other races of the world. Of course where the religion is debased and of phallic nature there is every justification for urging men to turn from such dumb, harmful, rather than helpful, idols to serve the living God. The great point of divergence between Western and Eastern religions philosophy is undoubtedly in the view of the Supreme. The Western inclining towards the definition involved in *ô òn*. The Eastern preferring *Tò ón*. Our word *Personal* if used without careful interpretation is certainly calculated to give a very false and low idea of the metaphysical faculty of the Western mind. It is a legacy to us from far back times when quite other questions about the nature of God were being argued and was, in fact, the word used by Latin thinkers as an assumed equivalent for the Greek *φύσις* which is simply to translate 'nature,' or the logical term 'property,' by 'individual.'

DOGMATIC RELIGION.

Dogmatic religion has the slenderest possible hold on people's minds now; with every year that passes church-going is becoming more and more a mere form, and the religion that people profess is becoming more and more a thin veneer. And yet the men and women that form our circle of friends and acquaintances are as generous and kind-hearted as ever, in fact more so, because their sympathies are broader and deeper—and the noble principle of considering every man as a brother, irrespective of creed, is now obtaining general acceptance. There appears to be another powerful moral and elevating force operating in the world, which owes nothing to dogmatic religion; other signs of the New Illumination are not wanting. In 1848 Modern Spiritualism burst on the world: at first the light flashed in uncertain gleams, and took the form of rapping and table-turning, and the curious eccentricities of the Planchette. But in 1875 the light blazed out with surpassing splendour at the Eddy Farm House, at Chittenden, in the United States, and the extraordinary materialised manifestations which took place there form the subject of Colonel Olcott's "People from the Other World." This book rests on a foundation of facts which the attacks of science or ridicule can never shake. This was followed by "Isis Unveiled," "Esoteric Buddhism," and more recently the "Secret Doctrine." These exhibit Eastern occultism and mysticism. In 1881 appeared Dr. Anna Kingsford's "Perfect Way, or the Finding of Christ," followed by the "Virgin of the World" and "Astrology Theologized," and many other works which, all put together, form no slender literature. These last-named books all accept the Bible as it stands, but interpret it in a manner different from that taught in the Churches, the object of the writers being not to sweep away and destroy, but to follow the mystic maxim, "Dissolve and Resume," "Disintegrate and Reconstruct."—*Indian Spectator (Bombay)*.

"THE ROOT OF ALL EVIL."

"A crying evil of the days we live in," writes the *Money Market Review*, "is not only the want of mutual help amongst men engaged in business, but the absolute enmity which too frequently they bear to one another. More especially is this evil observable amongst men who are engaged in financial matters and those connected with Stock Exchange affairs. We will not put the matter upon the higher ground of that charity which ought to be the bond linking all men together, but will simply treat it as a question that promotes or retards the general welfare. One might imagine the city to be a community connected by a bond of brotherhood, and to consist of men who come in to their daily avocations with a view to make money honestly and honourably, while doing so to help their fellows. Instead of this, what do we often see? Men tearing at each other's purses—throats if need be—in order to snatch a profit from one another. There are too many who care not at whose loss it is obtained, provided they can get it. Through greed of gain men will have recourse to the most dishonourable proceedings, and will go even to the very verge of criminality, and they will not stick at measures, the plain tendency and absolute object of which are to ruin one another. Men conversant with the speculative side of finance know how lamentably true is this serious charge."—*Bombay Gazette*.

THE WORLD MOVES!

As a sign that, as Galileo said, the world moves, even in orthodox Hindn society, we may point to the fact, mentioned to-day by a correspondent in Kathiawar, that a Brahmin high priest—the spiritual leader, as we understand, of the important community of Nagar Brahmins—has lately been addressing his co-religionists in Kathiawar on the advantages, amongst other things, of crossing the seas in search of knowledge. The Nagars themselves have shown a marked tendency to the relaxation of old rule and practice on this important point. Only the other day a young Nagar Brahmin returned from England, where he had been pursuing his studies for one of the learned professions at the cost of the Junagadh State, and after this pronouncement of the Sankaracharya it is difficult to see how the old penalties upon crossing the *kala pani* can be enforced in their integrity. Here the reform, if such it is to be deemed, is spontaneous, and in no sense due to

anything but the *Zeit Geist*, from which the Brahmin community cannot quite detach itself, despite the persistency of Indian conservatism.—*Bombay Gazette*.

THE RIGHT WAY TO PROCEED ABOUT SOCIAL REFORM.

There is a sad want of unanimity or rather of unity of purpose among our present reformers. The Reform party consists of members from all castes. They are all very earnest well-wishers of their country. They all feel that the present social condition of India is unsatisfactory, and an improvement of some kind is very necessary. But few of them have any well-defined clear ideas of the evils afflicting the Hindu society, their causes and their remedies. There is division in the camp of reformers as to basing their reform on the shastras or on the doctrines of expediency and justice. The shastras support and perpetuate caste, and through caste unequal privileges. How far an enforcement of the shastras is possible in these days of enlightenment and freedom, and with what feelings a revival of them would be looked upon by the down-trodden classes of the community is yet a moot point. The advocates of the doctrine of expediency forget that their principle would never find favour with the religious Hindu, and would, if accepted at large, endanger a great many safeguards of Indian society. The widow re-marriage movement must be regarded as almost impossible of success until our women are better educated and until they are made to see that womankind is not born in this world only to suffer. Under the present opposition to the re-marriage cause, the reformers would do well to attempt to minimise the number of virgin widows by persuading parents to postpone the marriage of girls to a later age and to allow the girls the option of marriage. The evils of early marriage and widowhood affect only a small fraction of the population; the majority of the people cannot therefore take much interest in the re-marriage question. The social reformers ignore the more urgent and the grander problem of promoting social intercourse among the various sub-divisions of Hindu castes, which are differentiated from each other practically quite as much as they are differentiated from the Mahomedans and the Christians. For the social elevation of the Hindus, sympathy between its diversified sects is absolutely essential. It is doubtful whether any fellow-feeling of a lasting kind can be engendered so long as individuals of one sect are prohibited from eating the food seen or touched by an individual belonging to another. The Hindu vegetarians and flesh-eaters cannot be easily induced to shake hands over a common table. There are innumerable petty customs and habits fossilised by ages and forming an impassable barrier to the intermingling of the various sub-divisions; reformers would surely be crowned with rapid success, if instead of taking up questions which are against the spirit of the Hindu shastras, they would but try to remove those minor customs which have no shastric authority, and which are productive of no good whatever either to themselves or to their country. The people would then give a ready and sympathetic ear to all that the reformers might say, and could be gradually and smoothly led from small to great changes.—*Hindu*.

THE SARASVATHI VILASA LIBRARY.

Mr. N. S. Muthusamy Jyer, early in 1885, with other public-spirited gentlemen of the Tanjore District, established there the "Sarasvathi Vilasa Library" free to all, "without prejudice to caste or religion," and chiefly intended for the use of students. He sends us the first report of the library, in which he thanks the friends who have helped in books and money, and asks others to assist him; what he requires still being "a supply of good books, furniture and a suitable premises." The report shows that books in almost any language or on any subject will be acceptable.

THE PREMIUM PHOTOGRAPH.

The promised photographs of the Founders will be sent to our Subscribers in the July *Theosophist*.

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SUPPLEMENT TO
THE THEOSOPHIST.

MAY 1890.

HEAD-QUARTERS.

The following is published for the information of the Society :—
OFFICIAL ORDERS.

I.

ADYAR, 27th April 1890.—The resignation by Brother T. Vija Raghava Charlu of the appointments of Recording Secretary and Assistant Treasurer of the Theosophical Society, addressed under date of the 6th December 1889, to the President's Commissioners and recently renewed, is hereby accepted, to take effect upon the appointment of a successor or successors. The services of our Brother will henceforward be utilised in another department of Society work.

The undersigned places upon record his grateful thanks for the long and faithful service which Mr. T. Vija Raghava Charlu has rendered in connection with the Head-quarter's Staff, since he joined it in the year 1883.

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

II.

The provisional appointment by the Executive Committee of the American Section, of Mr. E. D. Ewen, F. T. S., as Assistant General Secretary of the American Section for the British West Indies is hereby made permanent, and enlarged so as to give him official superintendence, under the American Section, over all West India Islands, including Hayti, Cuba, the Danish and French Possessions, etc. Groups holding charters already, and new ones wishing to organize Branches, should apply for information to Mr. E. D. Ewen, The Hermitage, Tobago, B. W. I.

ADYAR, April 23rd, 1890.

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

A BENGAL TOUR.

Mr. Richard Harte accepts an invitation of the Berhampore Branch to lecture there on June 14th. Branches in Bengal and Behar wishing him to visit them, will at once notify Babu Dinanath Ganguly, Genl. Sec. Eastern Section T. S., Berhampore, Murshidabad, Bengal.

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

THE VACANCIES.

The President finds very great difficulty in getting a suitable person to fill the vacancies in the Recording Secretaryship and Assistant Treasurership. Besides personally appealing to a number of well-known Theosophists, he has even advertised in the Madras papers and sent copies to the Secretaries of Sections. The duties of the desk require a man of special qualifications. He should be versed in book-keeping; have a good knowledge of English, and of one or more South Indian Vernaculars, if possible; be of known good character, and an interested supporter of Theosophy. A second Damodar is what is really wanted: can anybody find such a worker? If not, let us have the next best man as quickly as possible.

It is even more troublesome to find a Pandit as successor to the lamented Pandit Bhasbyacharia.

THE MAY MEETING.

The Sections will all be represented by Delegate or Proxy in the General Council Meeting at Adyar on the 27th instant. This is—as before notified—only a business meeting of the Council, *i. e.*, of delegates of Sections and Head-quarters' Officers. The General Convention of next December is quite a different affair.

PUBLIC MEETING IN MADRAS.

The usual home-welcome Public Meeting to Col. Olcott upon his return from distant journeys was held in Pacheappa's Hall, on Monday, the 28th ultimo. Addresses were delivered by Col. Olcott, Dr. Daly, and Mr. Fawcett. Comment must be deferred till our next issue.

LECTURES AT HEAD-QUARTERS.

Advantage has been taken of the additions to the Staff to establish at Adyar a course of weekly Lectures of a high character. Mr. Fawcett will give nine fortnightly lectures upon Philosophy under the general title of "The Problem of the Universe in relation to Modern Thought;" Dr. Daly will discourse upon "Clairvoyance;" Mr. Harte upon "Modern Spiritualism;" and Col. Olcott upon "Mesmeric Healing."

THE DUKE STREET BUSINESS.

We hear that the Theosophical Publishing Society at 7, Duke Street, Adelphi, London, has for the last few months been in the hands of the Countess Constance Wachtmeister, who is now the sole Manager of the business and works it for the benefit of the E. S. of the Theosophical Society.

As the business is considerably improving it is to be hoped that at no long date it will be able to pay its own expenses; any profit accruing therefrom in the future will be spent in the furtherance of the Theosophical cause and devoted entirely to the Theosophical Society.

The Countess is having the office entirely renovated during the Easter Holidays so that it will look fresh and bright in the spring weather; a good augury we trust for the success of her labor which is so ardently hoped for.

Mr. John Watkins is the Secretary of the Office, and his untiring zeal and perseverance, working often till late hours at night, is beyond praise, and all thanks are due to this gentleman for working so ardently for the cause of Theosophy.

AMERICA.

Remittances received from the General Secretary of the American Section between the dates indicated:

May 8th, 1889, Diploma fees.....	\$ 30-50 and
"Brooklyn" Theosophical Society, Charter fee.....	\$ 5.. \$ 35-50.
June 24th, Diploma fees	\$ 17-50.
Charter fees "Bandhu," "Blavatsky," and "Excelsior" Theosophical Society—.....	\$ 15.
Donation of G. E. Wright.....	\$ 25.. \$ 57-50.
August 27th, Diploma fees.....	\$ 25-50.
Charter fee, "Gautama" Theosophical Society.....	\$ 5.. \$ 30-50.
October 22nd, Diploma fees.....	\$ 23.
Charter fees "Kansas City" Theosophical Society and "Light" Theosophical Society.....	\$ 10.. \$ 33-00.
November 18th, Diploma fees.....	\$ 9-50.
Donations.....	\$ 13-37 \$ 22-87.
January 30th, 1890, Diploma fees.....	\$ 36.
Charter fees "Aurora" Theosophical Society and "Narada" Theosophical Society.....	\$ 10.. \$ 46-00.

Total \$ 225-37.

There has been a change of officers in the Pranava Theosophical Society (St. Louis, Mo) and the present incumbents are as follows: *President*, W. H. Cornell; *Secretary*, William Throckmorton. The Secretary's address is, 500 North Commercial St., St. Louis, Mo.

A greater activity prevails throughout the American Section than has been noticed since its organization. The tour of Mr. Bertram Kightley is ever lengthening and its effects are observable in constantly widening circles. New Branches have sprung up, large audiences listen to him, many questions are put and answered at the close of each lecture. The Branches along the Pacific Coast are combining to strengthen the brotherly ties of mutual intercourse and support, and "a wave of spiritual interest is sweeping over the land"—as we gather from the *Path's* correspondence.

The Aryan Theosophical Society of New York has been obliged to shift its quarters from Mott Memorial Hall, our original meeting place of 1875, where the President's Inaugural Address was delivered.

The Circulating Library at the Head-quarters of the American Section 132, Nasson Street, now contains over 300 books. On the whole the American outlook is most encouraging.

THE PACIFIC COAST.

A body styled "The Executive Committee of the Pacific Coast" has been organized at San Francisco, California. Its purpose is to assist, not to replace, branch work. It has regular officers and a Head-quarters which are the Head-quarters of the Society on the Pacific Coast. It will engage in the work of propaganda with energy. "A Register containing names of all persons interested in Theosophy will be kept, and you are requested to collect and forward to the Corresponding Secretary names and addresses of all whom you may know or learn of, stating to what *degree* they are interested, and on what lines they have been reading and studying." So says the Prospectus. What a difference there is between energy and apathy!

The Executive Committee have also organized a financial department, which bids fair to keep the work going.

Among the names on the Committee are many well known in Theosophical circles: Dr. Jerome A. Anderson, Allen Griffiths, E. B. Rambo, Henry Bowman, Theo. G. Ed. Wolleb, Mrs. Sarah A. Harris, Miss M. A. Walsh, &c.

JAPAN.

Mr. Oka writes again (18th March) with enthusiasm about the growth of the Buddhist Ladies' Association—one of the alleged outgrowths of Col. Olcott's tour. The membership has increased 1,000 in a single month, and the Princess Bunshū, aunt of H. M. the Emperor, has accepted the Presidency. Among the male members are a great many scholars, who will contribute to the *Journal of the Society*, just established.

A correspondent in Japan desiring to subscribe for the *Theosophist*, and finding that he could not procure a Postal Money Order, remitted the money to our agent at New York. To obviate any further difficulty of the kind we have arranged with the New Oriental Bank Corporation, Limited, to receive for us and remit through its Branches at Kobe and Yokohama, any sums, large or small, that friends in Japan may have occasion to send us. Japanese editors will greatly oblige by making this fact known.

Mr. Matsuyama, F. T. S., of Kioto, is interviewing the foremost officials of Japan in the interest of the Buddhist Propagation Society, and finds them as friendly as could be wished. The Rev. Messrs. Akamatsu, Saito, and other leading priests of the Eastern Hongwanji are taking great interest in the formation of Buddhist Societies.

CEYLON.

Copies of numbers 1 and 2 of the *Theosophical Tract Series*, published by the Bombay Section of the Theosophical Society, so kindly sent to us by Dr. Daji, General Secretary of the Section, for distribution among the Branches in Ceylon, have been received with thanks.

A meeting of the Panadure Branch was held on the 9th instant, at 4 P. M., and officers for the current year were elected. The Acting General Secretary was present. The following gentlemen were elected as office bearers:—

President, D. C. Abayasekara Muhandiram.
Vice-President, Solomon de Fonseka.
Secretary, K. S. Perera.
Treasurer, G. Cooray.

The Galle Branch has at last secured a permanent place for its Head-quarters in the business part of the town.

The Acting General Secretary, Mr. Dhammapala, visited three schools in Panadure, which are under the management of the Ceylon Section of the Theosophical Society. The mixed school at Wekada is progressing. The average daily attendance is over 200 pupils.

The Pattiya schools ought certainly to make more progress. The Local Committee, appointed by the General Secretary of the Theosophical Society, is responsible for their good management.

A commodious Hall is being built for an Anglo-Vernacular School, in Weligama, by the local Branch of the Theosophical Society. The school will be opened on the next Full-moon day of Wesak.

Applications for grants-in-aid for the schools at Balapitiya, Ambalangoda, Kehelwatta, Madapata, have been forwarded to the Director of Public Instruction.

The Library opened by the Sat-Chit-Ananda Theosophical Society, Trincomalee, in January last, is being well patronised by the Hindu community.

The Batticaloa Pragna Marga Theosophical Society, it seems, is doing no work. The Secretary requires a waking up.

The Buddhists of Dibedda, a village near Panadure, send their children to the schools opened by the Wesleyan Mission and maintained by the fees obtained from these children. There are over a hundred pupils in the Boys' school, and with the exception of half a dozen boys all are the sons of Buddhist parents. The poor boys, utterly ignorant of Buddhism, are daily instructed in biblical doctrines so antagonistic to Buddhism. Karma, Reincarnation, and Nirvana, the basic doctrines of Buddhism, these boys are taught not to believe. There are plenty of well-to-do Buddhists in the village. May we not expect that they will open a school for their boys.

Mr. W. Scott-Elliott, a prominent member of the London Lodge of the Theosophical Society, and an earnest Theosophist, arrived in Colombo on the 17th ultimo by the F. & O. S. S. *Britannia*. He is on a tour for the benefit of his health and spent a fortnight in Ceylon before proceeding to Japan.

Brother H. Dhammapala, our most indefatigable young colleague, writes that the work in that Island has become far too heavy for the existing staff, and that an indolent disinclination to work prevails there among the brothers. There is a great deal of school work to be done and no one to help.

Mr. Sawai, of Temperance fame in Japan, passed through Ceylon lately on his way to Europe, and visited the sectional Head-quarters. He goes to England for study, and will take up his abode in one of the English Universities. He expects to be about six years in Europe. He is cordially recommended to our British colleagues.

SANATAN DHARMA THEOSOPHICAL SOCIETY.

The anniversary of the Surat Branch was celebrated on the 21st April at 6-30 P. M. in the premises of its President (Br. N. O. Trivedi) where a mandass was erected for the purpose.

The public were invited and about 200 persons were present.

At the request of the Chairman (Br. Daji) Br. Trivedi first addressed the meeting. He explained the meaning of Sanatan Dharma or Wisdom-Religion, observing that certain fundamental conceptions common to all religions demanded the most careful attention of all men. He pointed out that brotherhood, right thought, right speech, and right action were enjoined in all religions; that it was the religious duty of all men to observe them in right earnest; and that such earnest right effort would be conducive to human welfare in various ways.

The Secretary then read the report of the Branch, explaining how the Branch was organised by the strenuous exertion of Br. Trivedi. Members met daily to offer their devotion to wisdom-religion, not by reading and speaking alone, but by earnest work in the interest of humanity. A number of Theosophical works were edited in Gujarati by members and published by the Branch. A free school was opened for poor boys.

The schoolmaster of the Subodh Institution then read his report, stating that the number of pupils rose to one hundred within the short period of three months. Particular attention was paid to moral instruction. The Chairman in summing up the proceedings observed that he would leave the facts pertaining to the unselfish zeal and devotion of members of the Sabha to speak for themselves; that their educational work in the interest of poor boys deserved the most cordial sympathy of their co-citizens, particularly because they made due provision to impart moral education systematically, in an appropriate form; that he considered it a serious mistake to trust to intellectual education alone to improve the moral tone of the individual. He then remarked that the prejudice of some people who adore brahmagnyan as against Theosophy was an absurdity, since by Theosophy was meant brahmagnyan; that if they loved brahmagnyan they had only to understand the meaning of Theosophy to love it. Lastly he referred to the researches of Prof. Max Müller regarding the common descent of all modern civilised races of mankind and to the close kinship of their religions, amounting to identity in substance, not noticed by superficial observers owing to a little difference in colouring; and closed the address with an exposition of the three objects of the Theosophical Society, laying particular stress upon brotherhood, which he explained as the main factor of man's psychic development, the master-key to higher knowledge, the most efficient moral motive power, and at the same time the best means of securing happiness here as well as hereafter. The proceedings were carried on in Gujarati and lasted for more than two hours.

J. K. DAJI.

SCOTLAND.

At a General Meeting of the Scottish Lodge of the Theosophical Society after its reorganization lately, the learned President delivered a thoughtful address. Of Theosophy, he said among other things:—

"It is religion—the abstract conception—that which binds not only all men but all beings, all things in the universe, into one grand whole—the universal law in fact; and thus it is not only the abstract religion, but the abstract science, whereof every individual religion and every individual science are just concrete examples."

This renovated Scottish Lodge is somewhat esoteric in its methods,—requiring two pledges from its members, suggested by the peculiar nature of Scottish religious prejudice: (1) "Entire secrecy as to the name of any person attending any meeting, the reader of any paper, or the office bearers of the Lodge." (2) "Not to attack or criticise in any hostile spirit the exoteric creed or religion of any member or associate."

We wish the Scottish Lodge a glorious success, which the ability of its present managers goes far to insure.

Dr. DALY.

Dr. J. Bowles (Daly, LL.D.), arrived at the Head-quarters, Adyar, on the 13th April, after a short tour in Ceylon. Dr. Daly came out on the German Lloyd's steamship *Kaiser Wilhelm* and expresses himself greatly charmed with Ceylon, its people, and the promise of the future. Between himself and the Sinhalese it seems to have been a case of "love at first sight."

BUDDHISM IN VIENNA.

The University authorities of Vienna have made a discovery as unexpected as extraordinary; nothing less, in fact, than the proof of a Buddhist movement among the young men of the schools. Not less extraordinary than the fact itself is the reason which has decided a number of young men to rally round

the standard of Buddha. The motive, it appears, is both profound and serious, and furnishes a new and curious chapter of anti-Semitic history in Austria. It is anti-Semitism to which the movement is to be traced. Here are the declarations made by these neophytes of the cherished religion of China, Japan and the Indies. They argue that 'Christianity is of an origin too Semitic, and had its birth in a Jewish tribe. Buddhism, on the contrary, was born in the Indies, among tribes essentially Aryan. Buddhism is then the pure religion of the Aryans.' If then we aspire to true Aryanism, we must become adepts in Buddhism.'—*Petit Journal*.

THE "PATH."

Mr. Judge's interesting and valuable magazine, the *Path*, closed its fourth volume with the March number, with an increased subscription-list and greater signs of coming prosperity than at the close of the previous volume. To signalize the beginning of its fifth year, Mr. Judge presents to every subscriber a picture of the Adyar Head-quarters, copied from Mr. Nicholas' well-known photograph by the Monochrome process. An excellent idea.

THE TRACT-MAILING SCHEME.

A Hindu Brother writes:—

"The 'Tract Mailing Scheme' of my American brothers appears to me to be a very good one and may be introduced into India with great advantage. I think it would be better to print and publish translations of these tracts into the Bengali, the Hindi, the Telugu, the Tamil, etc. In this way every active Indian fellow will be able to do something for the cause and a large amount of misconceptions which the outside public have formed about our Society may be easily removed in this way. I am of opinion that this, if successfully carried out by at least a dozen of our Indian brothers, may prove more beneficial than even the tours of our President Founder, from which we have always received so much benefit and from which we expect more in future.

I would request our brother Tukaram Tatya of Bombay to have some of the tracts printed and the facts notified to all the Indian Branches."

A STRANGE LINE.

Brother K. P. Mukerjee of Bengal writes:—

"There is a peculiarity in the palm of my right hand seldom seen in others: a line runs right across it dividing it into nearly two equal parts, the upper and the lower. I would like some Palmist to explain this fully." Let him consult Mrs. Louise Cotton's excellent "Palmistry and Its Practical Uses."

OVERFLOW.

A number of valuable articles and book-reviews stand over this month on account of the unusual press of matter. Among them, an important philosophical critique by Mr. Fawcett of "Looking Backward" and the scheme of its author.

BRANCHES OF THE THEOSOPHICAL SOCIETY, CEYLON SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
ANURADHAPURA...	Maha Mahendra T. S.	1889	Relapanawa Ratemahatmayar	A. Uluwita	Kachcheri, Anuradhapura
BADULLA	Uva	1887	D. C. Kotalawela	W. D. M. Appuhami	Badulla
BATTICALOA	Sugatapala	1889	G. V. Bastian Silva	J. Fernando	Batticaloa
Do.	Paragnana-marga	1889	Satha Sivam Pillai	R. N. Arol-ambalam	Kachcheri, Batticaloa
BENTOTA	Bentota	1880	Andrew Silva Tiliekaratna	P. E. Wikramasinghe	Bentota
COLOMBO	Colombo	1880	Batuwanudawe Pandit	W. F. Wijayasekera	61 Maliban Street
Do.	Lanka	1880	Edward F. Perera	H. J. Charles Perera	Colombo
DIKWELLA	Moggaliputta	1889	D. A. Kumaratunga	A. L. Deonis Silva	Dikwella
GALLE	Galle	1880	D. O. D. S. Goonesekera	O. Alexander Jayasekera	Fort, Galle
KANDY	Kandy	1880	A. D. J. Goonewardana	D. S. S. Wikramaratna	Theosophical Hall, Kandy
KATALUWA	Sariputra	1889	Don Abaran de Silva	Don Teberis Silva	Ahangama, Kataluwa
KURUNEGALA	Maliyadeva	1889	S. N. W. Hulugalle, R. M.	U. Daniel	Kurunegala
MATALE	Ubhaya-lokartha-sadhaka	1889	Dorekumbura Disawa	W. Stephen Silva	Matale
MATARA	Matara	1880	C. D. S. Weerasuriya	J. W. K. Jayawardana	District Court, Matara
MAWANELLA	Ananda	1889	Wattegama, R. M.	L. B. Kobbekaduwe, R. M.	Mawanella
PANADURA	Panadura	1880	D. C. Abeyasekera Muh'm.	K. S. Perera	Panadura
RATNAPURA	Sabaragamuwa	1887	W. Ellawala, R. M.	J. de Alwis	Ratnapura
TRINCOMALEE	Mahadeva	1889	A. D. Warnasooriya	T. Daniel Silva	Trincomalee
Do.	Sat-chit-Ananda	1889	C. Chelliah	T. Sivaratna	Kachcheri, Trincomalee
WELIGAMA	Siddhartha	1889	D. M. Samaraweera	D. M. Jayasuriya	Weligama
WELITARA	Welitara	1880	B. M. Weerasinha	S. de S. Wijayawardana	Welitara, Kosgoda

Address the General Secretary, Ceylon Section T. S., 61 Maliban St. Pettah, Colombo.

BRANCHES IN THE AMERICAN SECTION THEOSOPHICAL SOCIETY. General Secretary, W. Q. Judge, P. O. Box 2659, New York.

Place.	Name.	Date of Charter.	President.	Secretary.	Address.
St. Louis	Arjuna Theosoph' Socy	1882	Albert J. Stiles	Elliott B. Page	P. O. Box 659.
New York	Aryan T. S.	1883	William Q. Judge	Dr. Horace A. Loomis	P. O. Box 2659.
Chicago	Chicago T. S.	1884	Stanley B. Sexton	Miss Gertrude A. Piper	34 Walton Place.
San Francisco	Golden Gate Lodge	1885	Dr. Jerome A. Anderson	Dr. Allen Griffiths	Room 5, 13 Mason St.
Los Angeles	Los Angeles T. S.	1885	Dr. C. W. Bush	Miss Louise A. Off	Collado St. Station F.
Malden	Malden T. S.	1885	Sylvester Baxter	Frank S. Collins	97 Dexter St.
Boston	Boston T. S.	1886	Arthur B. Briggs	Robert Crosbie	55 South St.
Cincinnati	Cincinnati T. S.	1886	Robert Hosea	Miss Annie Laws	100 Dayton St.
Chicago	Ramayana T. S.	1887	Dr. W. P. Fielon	Edwin J. Blood	463 S. Leavitt St.
Milwaukee	Ishwara T. S.	1887	Dr. J. W. B. La Pierre	James Taylor	75 S. 9th St.
Philadelphia	Krishna T. S.	1887	Edward H. Sanborn	John J. L. Houston	902 Walnut St.
St. Louis	Pranava T. S.	1887	Wm. H. Cornell	Wm. Throckmorton	500 N. Commercial St.
Omaha	Vedanta T. S.	1888	Dr. J. M. Borglum	T. Richard Prater	205 Sheeley Block.
Grand Island, Neb	Nirvana T. S.	1888	L. D. Proper	Nathan Platt	Grand Island.
San Diego, Cal.	Point Loma Lodge	1888	Dr. John F. S. Gray	Mrs. Anne J. Patterson	643 6th St.
Bridgeport, Conn.	Varuna T. S.	1888	Dr. E. Kirchgessner	Miss Emma L. Shannon	59 William St.
Cleveland	Dharma T. S.	1888	Wm. E. Gates	Mrs. W. E. Gates	Room 3, 76 Euclid Ave.
Decorah, Iowa	Isis Lodge	1888	Miss Therese Asselh	Miss Clara Reum	Box 301.
Milwaukee	Brahmana T. S.	1888	Mrs. Julia Ford	Mrs. Alice M. Wyman	421 Milwaukee St.
Los Angeles	Satwa Lodge	1889	Samuel Culloun	Mrs. Angie F. Shaw	Box 132.
Brooklyn	Brooklyn T. S.	1889	Col. H. N. Hooper	John C. Tredway	72 Lafayette Ave.
San Francisco	Bandhu T. S.	1889	Dr. W. W. Gamble	Mrs. Mary H. Bowman	Santa Cruz.
Washington, D. C.	Blavatsky T. S.	1889	Chas. O. Pierson	Geo. H. Baldwin	923 F. St., N. W.
San Jose, Cal.	Excelsior T. S.	1889	Mrs. P. D. Hale	Mrs. P. M. Gasset	351 N. 3d St.
San Diego, Cal.	Gautama T. S.	1889	Geo. H. Stebbins	Mrs. V. M. Beane	Box 1258.
Kansas City	Kansas City T. S.	1889	Hon. Henry N. Ess	Chancy P. Fairman	1828 Grand Ave.
Fort Wayne	Light T. S.	1889	(Private)	Henry Bowman	630 9th St.
Oakland, Cal.	Aurora Lodge	1889	Miss Marie A. Walsh	John H. Scofield	744 St. Helen's Ave.
Tacoma, W. T.	Narada T. S.	1890	Rev. W. E. Copeland	Abbott B. Clark	P. O. Box 1270.
Stockton, Cal.	Stockton T. S.	1890			
Gilroy, Cal.	Oriental Club	1890			
Muskegon, Mich.	Muskegon T. S.	1890			
Los Angeles	Sakti T. S.	1890			
San Diego, Cal.	Upasana T. S.	1890			

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SUPPLEMENT TO THE THEOSOPHIST.

JUNE 1890.

HEAD QUARTERS.

OFFICIAL NOTICES.

I.

1. Mr. S. E. Gopalachari, F. T. S., son of the late Pandit N. Bhashyacharia, and recently Head Clerk and Accountant, Forest Dept., Kurnool District, Government of Madras, is hereby appointed Accountant of the Theosophical Society, to date from the 7th May, instant.

2. Until further orders he will act as Recording Secretary and Treasurer of the Society, *vice* Mr. T. Vija Raghava Charlu, resigned.

3. All correspondence relating to the business of Head-quarters with Sections and Branches should be addressed to him; and until further notice all bank drafts and postal money orders *for the use of the Society* be made payable to my order.

4. The services of Mr. T. Vija Raghava Charlu will henceforth be exclusively given to the business of the *Theosophist* and Book depôt, of which he has accepted permanently the office of Manager. Correspondence relating to every branch of this business is to be made exclusively to him, and all cash remittances on magazine or book account be made payable to his order.

It is particularly requested that henceforth there will be no more mixing up of the business of the Society and the *Theosophist* by correspondents, which hitherto has caused both confusion and delay.

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

ADYAR, 21st May 1890.

II.

1. At the urgent request of the Indian Sections, the meeting of the General Council, which was called for the 27th of May at Head-quarters, is hereby postponed, on account of the extreme heat and consequent danger of travel, until the 26th of December at noon. No earlier date having, after consultation, been found practicable.

2. The Recording Secretary will, meanwhile, have printed and distributed to the General Secretaries of all the Sections, the various proposed amendments to the Rules and By-Laws, so that the Sections may have the opportunity to compare the different suggestions and reconsider their own.

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

ADYAR, 21st May 1890.

III.

1. Pending the final decision of the General Council, regarding fees and dues, I hereby direct that the following rule shall be observed. Each Section is at liberty to alter within its own jurisdiction the amount of entrance fee and annual due, (hitherto fixed by the Rules of the Theosophical Society at one pound and two shillings respectively, and payable to the Treasurer of the Theosophical Society at Adyar); and each Section as an autonomous part of the Theosophical Society shall collect said fees and dues, as determined by them, in the name and on the authority of the Theosophical Society, and apply the same for the Society's work as the Sectional governing body shall from time to time determine.

2. The Indian Sections, as represented in the Conference of Fellows at Bombay in December last, having unanimously recommended that the entrance fee and annual due shall be restored to Rs. 10 and 1 respectively, the recommendation is hereby approved; and I direct that these shall be the amounts collected under this rule in India from this date for all applications for fellowship made, after 7th of June next and until final action be taken

by the General Council. And the further recommendation of the Bombay meeting, that of these said amounts one half shall be kept by the General Secretary of the Section collecting it for the uses of that Section, and the other half be remitted to the Society's Treasurer at Adyar, for the Headquarters expenses, is also hereby approved and will take effect from the 7th June.

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

ADYAR, 21st May 1890.

IV.

At the unanimous request of the leading Branches in the Ceylon Section, Dr. J. Bowles Daly, LL.D., F. T. S., is hereby detailed for duty in that Island as General Secretary of the Ceylon Section, and as such will represent the President-Founder and, in the absence of the latter from the Island, exercise the various executive powers and fulfil the duties reserved to the President-Founder under the Constitution and By-Laws of the Ceylon Section.

This Order to have effect from the date of Dr. Daly's arrival at Colombo.

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

ADYAR, 25th May 1890.

V.

M. R. Ry. C. Kotayya Chetty Garu, F. T. S., Pensioned Dy. Inspector of Schools, having volunteered his valuable services to the Theosophical Society, is hereby announced as a member of the Executive Staff, in the capacity of Inspector of Branches.

Inspector Kotayya will begin his work by visiting and instructing the South Indian Branches.

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

ADYAR, 23rd May 1890.

MADAME BLAVATSKY.

Latest advices from Mr. Mead about H. P. B.'s health are of a disquieting nature. She was so ill as to be unable to even write her editorial leader for the *May Lucifer*. Her devoted and most able physician Dr. Z. Mennell, sends me word that it will be impossible, without danger to life, for her to come here in December, as she and I had fully arranged that she should. She is just now passing—he tells me—through a grave crisis, upon the issue of which hangs life or death. Every grateful Asiatic heart will fervently pray the scale may turn in the right direction. There is no other "H. P. B."

THE "THEOSOPHIST" OFFICES

Have been removed from the Main Building at Head-quarters to the West Bungalow, which was repaired and neatly fitted up for the purpose at private cost. This leaves the old office free for the exclusive use of the Recording Secretary, Theosophical Society, and prevents all confusion between the two departments of Head-quarters work.

FRATERNAL ADDRESSES.

In anticipation of the meeting of the General Council at Adyar on May 27th (now postponed until December 26th), charming addresses have poured into Head-quarters from all parts of the world, expressive of fraternal feeling and Theosophical enthusiasm, both from the Sections and from single Branches. These addresses, intended to be read at the said meeting, are characterized by a marked hopefulness for the future of Theosophy and of the Theosophical Society, and by a sentiment of veneration for this ancient land of India, the home of philosophic religion and the nursery of Sages. The Addresses will be laid before the Council and Convention when they meet.

ACKNOWLEDGMENTS.

The Assistant Treasurer begs to acknowledge the sum of \$5, being a donation to the Head-quarters Fund from the Bandhu T. S., Santa Cruz, California, U.

S. A., made through Mr. W. Q. Judge, General Secretary, American Section T. S. Also the following donations and subscriptions:—

LIBRARY FUND.

R. Sooria Row Naidu, Esq., Masulipatam	...	Rs. 15 0 0
Mr. C. Sambiah Chettyar, Mylapore	... ..	" 5 0 0
(Subscription for April.)		
Dr. H. Pratt, Leamington, England	... ..	£10.
(Annual Subscription.)		

HEAD-QUARTERS FUND.

Mr. W. C. Temple, New York	... ..	Rs. 13 8 4
Mr. Sheriar D. Patel, Poona	... ..	" 10 0 0
W. Q. Judge, Esq. (Diploma and Charter fees)	... ..	" 239 7 8

S. E. GOPALACHARLU,

ADYAR, 20th May 1890.

Treasurer, Theosophical Society, pro-tem.

BRITISH SECTION LODGES.

Name.	President.	Secretary.
Cambridge	... G. F. Rogers	... R. W. Heaton
Dublin	... H. M. Magee	... Claude F. Wright
Liverpool	... S. G. P. Coryn	... Jno. Hill
Scottish	... [Private]	... ..
West of England...	Mrs. Passingham	... ..
Newcastle	... F. Bandon Oding	... Wm. Burn
Blavatsky	... Annie Besant	... F. L. Gardner
Brixton	... ..	... ..

Lodges are also in formation at Birmingham and Tenby,

Hon. Treasurer, British Section, F. L. GARDNER,

General Secretary, W. R. OLD.

7, Duke St., Adelphi, London. W. C.

Addresses and particulars of the Lodges can be had on application to the General Secretary.

HOW IT SPREADS.

I heartily enjoyed the excellent lecture given by Mrs. Besant on the 'Sphinx of Theosophy' at Portman Rooms, Baker-street, last week. The lecturer, after having been introduced by the chairman, Mr. Richard Stapley, proceeded to propound the theories of Theosophy. I never heard Mrs. Besant so eloquently address an audience as on this occasion. From the first words she spoke to her peroration the audience listened, one might say, almost breathlessly, to a doctrine that had hitherto been considered by the majority of them to be nothing better than an elaborate form of humbug or superstition. The lecturer lucidly explained to her listeners that the aim of Theosophy was to form a universal brotherhood "to help man on through life's thorny paths," and to do all the good to one's fellows that one could do.

If this is Theosophy, then I am going to be a Theosophist. There is too much selfishness and bigotry in the world, and anything that serves "to lighten life's labour" should be eagerly embraced, not only by the student of human nature, but by the philanthropist, and the seeker after the higher happiness.—*London Society*.

LITERARY ACTIVITY IN BOMBAY.

Mr. Tookaram Tatya writes from Bombay under date 14th May as follows:—

"The Rig Veda Bhashya, by Sayannacharya, is now ready for sale. It contains 8 Ashtakas and the supplements, containing Pani in Unadi, and Fit Sutras, the Rig Vidhana and the Parishita. The work is excellently done by the aid of the best of the Pandits to be secured this day. The price fixed is Rs. 50 per copy. It is four or five times lower than the price of the English edition of Dr. Max Müller, which I can say is not so good as ours.

In a few days I will have ready the 2nd edition (much improved) of the Rig Veda Samhita and the 1st edition of the Aitareya Brahmana of the Rig Veda.

We have been publishing works of great Sadhus in Marathi and Hindi. The new English translation of the Yoga Sutras and its Bhashya by Bhoja, and also of the Hatta Pradipika, will shortly be out, also the English translation of the 12 Upanishads with Sankarhashya."

We bespeak for Mr. Tookaram's books all the personal influence and helpful services that every friend of the Society can exercise.

SAD LOSSES.

Pandit Gopi Nath, President of the Lahore Branch of the Theosophical Society, and General Secretary of the North East of India Section of the Theosophical Society, writes to the Recording Secretary, under date April 27, as follows:—

"I have to express our Society's extreme regret at the death of three members during the last few months, namely:

Babu Kanai Lal Pal.

Iela Sowa Ram, B. A. (*Barrister-at-Law.*)

Mr. Garu Datt, M. A."

We, at Head-quarters, add our sincere regret for these unfortunate losses to those expressed by our worthy brothers of the Lahore Theosophical Society.

"POURQUOI JE DEVINS THEOSOPHE."

Madame Camille Lemaitre, Member of the Freethought Society of Saint Florentin and Fellow of the Theosophical Society, has brought out an excellent translation under the above title of Mrs. Besant's "Why I became a Theosophist?" We understand that this valuable pamphlet is having a great success in France as elsewhere. It is eminently calculated to influence those who, like Mrs. Besant herself, are of a naturally religious mind, but who, disgusted with the absurdities of exoteric religion, have managed with a great deal of effort to reason themselves out of all recognition of a universe now hidden from our senses and consciousness. In Theosophy Mrs. Besant seems to have found a peace of mind which neither religion, with its "you must believe!" nor irreligion, with its "you must not believe!" could afford her; for Theosophy is so catholic and so tolerant, that it permits each of its devotees to build his temple after his own design, so long as the main rules of Theosophic architecture are observed.

THE "BHAGAVAT" IN TELEGU.

The second edition of the Telegu version of the Bagavat Gita was long since exhausted, but Mr. C. Ramiah Garu, the author, promises Col. Olcott to immediately bring out a third edition of 2,000 copies. There is frequent call for the book, and it is to be hoped that Mr. Ramiah will not forget his promise amid the untiring duties of his office at Kallastry.

REQUIEM TO C. F. P.

We all must part! This is a world of change:
Nothing endures; but caught on Life's great Wheel,
Old worlds evane, and stars both new and strange
Ascend the heaven of time for good or ill!
Though forms may fade and pass like garments new,
To feed the moth of Time and fall at length to dust,
What reck's it if our hearts be good and true,
Our ways sincere, our minds both wise and just?
Light out of darkness ordereth all things well;
Ignorance is dying with its sting of stings;
Truth will alone endure, though Heaven and Hell
Pass out of memory with all man-made things!

JAPAN.

S—.

The news from Japan continues cheering. It is to be deplored that no capable man is available to send there as our representative, to help our Japanese brethren to organize the splendid work they have undertaken. It is also a vast pity that more care has not been taken in their choice of

Western correspondents and agents. They should have consulted Parliamentary Blue Books before putting the care of their national religious interests into the hands of strangers.

KEELY'S NEW MIRACLE.

Mr. Keely has, it seems, "long since quit working at the motor," but a few days ago he gave a wonderful exhibition at New York before Professor Leidy, President of the Philadelphia Academy of Natural Sciences, and three or four others. Mr. Keely's show was an exhibition of an alleged new force, the sympathetic vibration, about which more or less has already been written. The "sympathetic transmitter" is thus described in the *Philadelphia Inquirer* by a witness of the experiments:—

There was a cupboard about thirty inches high, on which stood a cylinder of what looked like bronze, fitted with a concentric series of upright tubes, one half inch in diameter, also of the same metal, surrounded at its base with a series of graduated horizontal rods, solid and evidently of some resonant metal, and capped by a bell-shaped metal cup, in which appeared to be several tuning forks about four inches long, set parallel to each other. The cupboard door was open. Inside it appeared a curious-looking harp and a glass ball, to which Keely put his ear every now and then to see whether he had hit the proper 'sympathetic chord' on the resonant rods and on the harp-like instrument.

In front of the cylinder above mentioned was a brass spindle, which was set in motion by a cord wound around it and suddenly pulled. The cylinder was connected by a 'silver and platinum' wire to a copper weight on which was placed a metal dish, and in the dish a magnetic needle. When the spindle had been set spinning, says the reporter:—

Mr. Keely began striking the strings of the harp, and tentatively seeking with the other hand a responsive chord among the resonant rods on top of the cupboard. When what he called "B flat" was touched on both rod and harp-string, the magnetic needle gave a shiver, distinctly visible to everybody, and began slowly to revolve from left to right. In a half minute it was going so fast as to be almost invisible. Keely didn't go near to it, but sat by the cupboard with his hands in his pockets. The spindle revolved all the while, and the echoes of the note came from the cupboard.

Mr. Keely said that the force already generated was sufficient to keep the needle revolving at the rate of 120 revolutions a second for fourteen weeks.

When the observers had done admiring this production of motive force out of nothing, Mr. Keely took two glass jars filled with water. In one he put a hollow copper globe loaded with nails, weighing altogether five pounds and six ounces, and in the other three brass balls of somewhat less weight. Wire connections were made from the brass tops of these glass jars to the cylinder on his motive apparatus. The spindle was whirled again and Keely again sounded the harp and the resonant bars. From this point the report continues:—

"What are you doing now?" asked Dr. Leidy.

"I am trying," said Keely, "to get the mass chord of that copper sphere full of nails." The search for the mass chord continued on the "harp" and the resonant rods. A deep, clear note resounded from both at the same time, and at the instant it broke on the ear the heavy copper globe quivered as it lay at the bottom of the water, rolled over, and reluctantly, as it were, abandoning the ties by which gravity held it to the bottom of the jar, floated, at first slowly and then more swiftly and steadily, to the top of the jar, against which it impinged with an audible concussion. Dr. Leidy was asked this question:

"Doctor, is it true that this unknown force, or what is here maintained as such, has actually before our eyes overcome the force of gravity with which we are all familiar?" And the answer, slowly, deliberately, was: "I see no escape from that conclusion."

In a similar manner the three brass balls were made to rise to the surface and then descend half way and remain stationary at that point. There was more of the same sort, including the transmission of the force by a silk thread from one room to another.

When it was all over Dr. Leidy seems to have given the alleged discovery a rather startling endorsement. Here is the concluding sentence (quoting him) of the *Inquirer's* letter:—

"You may announce to the world, on my authority, that John E. W. Keely has discovered a new and wonderful force."

It can however do no harm to remember that years ago Keely had machines running for exhibition by the force of his motor, that no practical application of it has ever been made, and that he himself now says that he has long quit working at it.—*Hartford Courant*.

THE KARMA OF ANIMALS.

Brother K. P. Mukherjee of Berhampore writes:—

"In answer to the question whether animals are subject to the Law of Karma; I reply:—

This is the question now-a-days asked by many a thoughtful member of our Society. The question is raised by the fact that we see around us almost daily a number of dumb creatures suffering from various causes, and we cannot reasonably suppose that all this sufferings on their part are unmerited, and have, in consequence, to be recompensed in Devachan (in case they have their Devachan, which is doubtful). It may be so when their sufferings are caused by man, but such cannot be the case when they suffer from accident or other physical causes.

Well then, if it be granted that these poor beasts do suffer, and that it cannot in every instance be unmerited, they are then virtually subject to the Law of Karma. But how can Karma act when the beasts are wholly irresponsible (as they apparently are) for what they do? Their sufferings must therefore be on account of their Karma in some previous births—this is a logical necessity.

In the "Secret Doctrine," Vol. I, pages 174 to 183, you will find the whole Monadic Host of our Chain divided into three great classes, of which the third, "the laggards," will not reach the human stage during this round, "by reason of cosmic impediments," save one exception—the "dumb races" or apes—"whose monads will be liberated and pass into the astral human forms (or the highest elementals) of the Sixth and the Seventh Races, and then into the lowest human forms in the fifth Round."

It will be seen from the above that the apes and other beasts are but future men and are subject to the Law of Karma. This is, I think, in perfect accord with the teachings of our Shastras.

But are all animals so? Certainly not; and I do not think the nervous systems of all animals are sufficiently developed to enable us to conclude that they can feel pain just as we or the beasts do."

SUPPLEMENT TO
THE THEOSOPHIST.

JULY 1890.

HEAD-QUARTERS.

We have an almost empty house again at Adyar: Dr. Daly and Mr. Dhammapala have returned to duty in Ceylon; Mr. Fawcett, exhausted, almost, by unremitting labour upon his forthcoming Lectures and by the heat—which has surpassed that of the last decade—has gone for a brief change; Madame A. K., also vanquished by the heat, has returned to Europe after a visit of a year and a half; and Mr. Harte will soon be off to Bengal for an inspection tour. At night, when "Ananda" and Gopalacharlu have left their offices, I shall then be alone in this vast house.

TRANSFER OF T. S. ACCOUNTS.

Mr. S. E. Gopalacharlu, F. T. S., formally took over the office of Recording Secretary and Treasurer T. S., *pro tem.* from Mr. T. Vija Raghava Charlu, F. T. S., on the 13th May. After verifying the accounts, securities and cash, from the date of the last audit by Dewan Bahadur R. Raghunatha Row (28th December 1888); he made in the ledger the following entry, which is published for the information of whom it may concern:—

"Examined and found correct, after comparing with Postal Savings' Bank's books, Government Promissory Notes and Cash, and I hereby certify that I have received from Mr. T. Vija Raghava Charlu all necessary vouchers to verify the above account, and the following sums, viz:—

In 4 per cent. Promissory Notes of the Government of India, Rupees Twenty-one thousand only.

In Savings' Bank Deposits, as per Pass Books, Rupees Two thousand three hundred and fifteen, and annas fifteen only.

In Cash, Rupees One hundred and sixty-six, annas twelve and pies seven.

Total, Rupees Twenty-three thousand four hundred and eighty-two, annas eleven, and pies seven.*

(Signed) S. E. GOPALACHARLU,
Accountant, Theosophical Society.

ADYAR, 10th May 1890.

In presence of

(Signed) H. S. OLCOTT, P. T. S.

A SPECIAL REQUEST.

With strange pertinacity, many persons continue to misdirect their letters and remittances to Head-quarters, thus making confusion. It is now most earnestly requested that the following rules shall be observed:—

1. Letters and cash which concern the *Theosophist* business office, viz., subscriptions to the Magazine, orders for books and other publications, and advertisements, are to be addressed "The Manager, *Theosophist* Office, Adyar, Madras."

2. Correspondence of all kinds about the public business of our Branches, the joining of the Society by outsiders, the formation of new Branches, changes of postal addresses, applications for Society documents, and all other non-confidential matters, are to be addressed to "The Recording Secretary of the Theosophical Society, Adyar, Madras."

* This includes, besides the Permanent Fund, the Anniversary Convention, Subba Row Medal, Head-quarters, &c. funds.

3. All private and confidential correspondence about the Society in general; all, from Asiatic countries, about H. P. B.'s "Esoteric Section;" and all money intended for the Society's use, should be addressed to the President Founder.

4. All MSS., books, press-cuttings, and letters intended for publication or editorial reply, should invariably be addressed to "The Editor of the *Theosophist*, Adyar, Madras."

H. S. O.

THE SUBBA ROW MEDAL.

The Convention of 1888 awarded the T. Subba Row Medal for that year to H. P. Blavatsky, for the series of essays in *Lucifer* on the "Esoteric Character of the Gospels." My absence in Europe, Ceylon and Japan, during the past year, prevented my giving effect to the vote in question, but since my return from London the matter was taken up with other arrears, and, a design being furnished to the School of Arts, the Superintendent, Mr. Havell, had the medal made in pure gold, and it was sent to Madame Blavatsky by a recent Overland Mail.

THE POWELL MEMORIAL TABLETS.

The Madras School of Arts has also completed two beautiful tablets in brass to commemorate the services of the late Charles Francis Powell—one for Head-quarters, the other for the Ambalamudram Theosophical Society. Above the inscription appears the seal of our Society, and around the whole is an artistic band of repoussé work. Each plaque is mounted upon a slab of rosewood. The inscriptions read respectively thus: "In Memory of Charles Francis Powell, F. T. S., of the Executive Staff of the Theosophical Society, who died on duty at Ambalamudram, Southern India, February 8th, 1890;" and "In loving memory of Charles Francis Powell, F. T. S., an American by birth, a Hindu in sympathy—who here departed this life, February 8th, 1890. This Tablet is erected by the Ambalamudram Theosophical Society, of which he was the founder and guide." I commend this warm expression of brotherly love to the consideration of certain indiscreet friends of Mr. Powell.

A GIFT OF REAL ESTATE.

A member of the Madras T. S., formerly of a country Branch, and one of the most honest and loyal men in our Society, recently purchased at auction for Rs. 500, through Mr. T. Vija Raghava Charlu as his agent, a house and ground in the little village of Uru, which adjoins the Head-quarters estate, and has presented it to the Theosophical Society. It will serve for quarters for one or more of the Hindu members of the Staff.

MORE MANUSCRIPTS.

Our new Recording Secretary, Mr. S. E. Gopala Charlu, following the example of his uncle, our late Pandit, has presented to the Adyar Library 179 ancient palm-leaf MSS. They formerly belonged to his maternal grandfather, the late Velamur Srinivasa Charya, and are mainly treatises upon Visishtadwaitic Philosophy, in all its sub-divisions, and Vedic works, more especially in connection with Samaveda. The Library now contains over 600 MSS. works engraved on palm leaves.

THE LIBRARY.

Dr. Henry Pratt, the erudite scholar and literateur, has sent us £10 as his annual subscription towards the upkeep of the Adyar Library. Many other wealthy Theosophists have—not.

THE COMMISSIONERS' APPEAL.

The President has, at their own request, relieved his Commissioners, Dewan Bahadur R. Raghunath Row and Mr. R. Harte, from any further responsibility for money received for the support of Head-quarters in response to their "Appeal" to the Fellows. Any future remittances addressed to the Commissioners will be taken charge of directly by the Assistant Treasurer. The following is a full list of donations received in consequence of this appeal (some of which have been already acknowledged in the *Theosophist*), and the Commissioners request that any donor whose name does not appear on the list will kindly inform the President, in order that the error may be rectified, and if necessary the remittance traced. Where the donor notified his desire that no acknowledgment should be made in the *Theosophist*, initials only are given. It remains only for the President to thank those whose names appear below, on behalf of the Society and of the Head-quarters. [Foreign moneys are entered at current rates of exchange.]

PAID SUBSCRIPTIONS.

INDIA.

	RS.	A.	P.		RS.	A.	P.
D. B. (Ragunathganj)	2	0	0	B. Subroya Modeliar (Chenna-	1	0	0
G. C. B. (Ramakrishnapore)	10	0	0	palnam)	1	0	0
A. B. L. (Arrah)	1	0	0	K. N. B. (Bulandshaha)	1	0	0
Benares Branch by Upendra				K. N. C. (Do.)	1	0	0
Nath Basu	50	0	0	B. N. S. (Aya)	1	0	0
A. Nanjundappa	10	0	0	Secretary Surat T. S.	14	0	0
P. H. M. (Nadiad)	1	0	0	P. N. M. (Jalparguri)	3	0	0
Major Genl. H. R. Morgan				P. N. M. (Do.)	2	0	0
(Ooty)	14	0	0	G. C. B. (Do.)	2	0	0
Jehangir Sorabji (Warangal)	12	0	0	R. K. C. (Do.)	1	0	0
Ishan Chandar Dev (Dehra Dun)	2	0	0	B. B. B. (Do.)	1	0	0
R. Anantaram Iyer (Tinnevelly)	3	0	0	C. Vatharniam Pillai	5	0	0
S. R. Ramachandra Sastrial	1	0	0	J. D. Karoni (Bombay)	2	0	0
S. R. Ramakristniah	1	0	0	P. D. (Bombay)	20	0	0
T. A. Anantaram Iyer	1	0	0	P. Nanjunda Naidu	3	0	0
C. Vatharniam Pillay (Rangoon)	3	0	0	D. J. Medhora (Ahmedabad)	3	0	0
Anantaram Ghosh	25	0	0	Shehriar D. Patel (Poona)	10	0	0
P. R. Mehta (Bombay)	25	0	0	K. P. Ghosh (Barisal)	1	0	0
H. K. Mazundar				D. N. M. (Mozaferpore)	1	0	0
C. K. Mazundar				K. P. (Mowadabad)	1	8	0
J. K. D. (Bombay)	4	0	0	C. S. Ramanujam Chetty	2	0	0
R. Morgan (Manantodd)	12	0	0	G. N. Sudarsana Charry (Madras)	1	0	0
P. S. Ramasawmy Iyer	2	0	0	C. S. Ramanujam Chetty (Madras)	2	0	0
A. S. Row (Sivaganga)	4	0	0				

AMERICA.

Martin Ennis (Nebraska)	\$ 1.50	John Loyd	5 12 0
Hannah R. Phillips (N. Y.)	\$ 1.00	"Satwa Lodge"	5 12 0
L. M. Barton (Wash. State)	\$ 2.00	Elizabeth Hughes	2 14 0
Emma H. Clifton	\$ 4.87	A. N. Seymour (Hartford)	15 0 0
Miss Esther Phillips (N. Y.)	\$ 1.00	E. W. Parker (U. S. A.) (Hart-	15 0 0
Miss Lily A. Long	\$ 3.00	ford)	15 0 0
		A. Fullerton (U. S. A.)	15 0 0
Total...	\$ 13.37	Mrs. A. K. Boltsford	\$ 2.00
		Mrs. Dr. J. W. Moleesc...	\$ 1.00
H. Bowman (San Fran)	28 10 0	Miss Annie Moleese	\$ 1.00
Mrs. G. S. Brocklesby (Hartford)	14 2 0	Mrs. E. S. Wadhian	\$ 1.00
S. E. C. (Hartford)	14 2 0	Dr. J. A. Anderson	\$ 5.00
Mrs. M. A. S. N. (Hartford)	14 2 0	E. B. Rambo	\$ 5.00
M. J. S. H. (Hartford)	14 2 0		
F. L. M. (Brooklyn)	72 0 0	Total...	\$ 15.00
F. G. Gleason (Chicago)	28 9 6	W. L. D. (Muskegon)	14 12 0
L. P. McC. (San Fran)	7 9 0	Mrs. Mary Stubbs & (San Jose)	14 8 0
Franklin Saunders	14 2 0	Mr. Henry Heaver	72 0 0
Paul W. and friend (San Fran)	36 12 0	A. Fullerton (N. Y.)	14 6 6
Elliott Williams	5 10 0	J. J. L. Houston (Phila)	5 0 6
A. N. S. (Hartford)	14 2 0	L. D. Burland (N. Y.)	14 6 0
A. W. Goodrich (P. A.)	2 13 0	John Roessler	14 6 0
O. K. Kramer (N. Y.)	5 10 0	A. Fullerton (N. Y.)	14 9 0
Mrs. Ida Patch	14 5 0	Miss Louisa A. Off. (Los Angeles)	14 5 0
H. C. Little	28 10 0	Mrs. Mary J. Robbins	14 5 0
Dr. M. L. Gahan	14 5 0	Arthur J. Sharpley. (Texas)	3 0 0
Prof. Carpenter	2 14 0		

GREAT BRITAIN.

London Lodge T. S. (through		Miss Simpson (Scotland)	3 9 0
Mr. A. P. Sinnett	145 0 0	J. W. Brodie Innes (Scotland)	4 2 0
Lord Pollington, (Surrey)	14 5 0	Miss E. A. Bowring (London)	14 5 0
The Honble Mrs. Malcolm		Mrs. Norderling (Folkestone)	6 15 0
(Tenby)	73 0 0	Mrs. C. A. Passingham	
S. De. J. (Halifax)	1 7 0	(Eamouth)	14 2 0

	AUSTRALIA.				RS. A. P.		
W. H. Newlands (<i>Australia</i>)	14	2	0
W. Gaulton	7	1	0
J. Green	3	9	0
	GERMANY.						
Mrs. Mary Gebbard	14	0	0
	SWEDEN.						
W. Harnquist (<i>Stockholm</i>)	23	9	0

The Assistant Treasurer of the Theosophical Society has received, up to date, either directly or through Dr. Daji, General Secretary of the Central Section, the sum of Rs. 474 out of a total of Rs. 751 subscribed for the Head-quarters at the Bombay Conference of 1889. He begs that those donors who have not done so will, without delay, remit to him at Adyar the amount of their respective subscriptions. He begs to thank Brother Daji for the trouble he has taken to collect the amount received; and he will, as a reminder, publish in the next *Theosophist* the names of those who then will have still forgotten to pay up. It may be worth explaining that the sum of Rs. 400 to 500 (£ 28 to £ 35) is needed, per month, for the up-keep of Head-quarters: the sum including travelling-expenses of the President and Staff, repairs and constructions of buildings, and the care of the estate, besides ordinary office and house expenses.

S. E. GOPALACHARLU,
Assistant Treasurer, T. S.

AMERICAN SECTION.

The Assistant Treasurer begs to acknowledge, with thanks, the receipt of the following sums through Mr. William Q. Judge, General Secretary American Section T. S.:

George Falkenstein ...	...	...	...	\$ 2.00
W. C. Temple ...	...	...	...	\$ 5.00
G. P. Olmstead ...	...	...	...	\$ 6.00
Alexander Fullerton...	...	...	...	\$ 10.00

Total \$ 23.00 or Rs. 60 11 7.
S. E. GOPALACHARLU,
Asst. Treasurer, T. S.

ADYAR, 22nd June 1890.

THEOSOPHICAL SOCIETY, AMERICAN SECTION.

NEW YORK, May 2nd 1890.

To the Secretary Theosophical Society,
Adyar, Madras, India.

DEAR SIR AND BROTHER:

With the consent of the Executive Committee I have issued Charters to the following new Branches of the Theosophical Society:—Muskegon T. S., Muskegon, Mich.; Sakti T. S., Los Angeles, Calif.; Upasana T. S., San Diego, Calif.; Triangle T. S., Alameda, Calif.; Eureka T. S., Sacramento, Calif.; Dana T. S., Sioux City, Iowa; and Amrita T. S., Lincoln, Neb.

The Branches now number 38.

Very truly and fraternally yours,
WILLIAM Q. JUDGE,
General Secretary.

THE ANNUAL CONVENTION OF THE AMERICAN SECTION T. S.

The Convention was called to order in the Assembly Room of Palmer House, Chicago, at 10-30, April 27th, by William Q. Judge as General Secretary. Dr. J. D. Buck was elected temporary Chairman, and Elliott B. Page Asst. Secy. On a ballot Dr. Buck was elected permanent Chairman of the Convention. The delegates and proxies were received, and all T. S. Branches in U. S. were represented except two.

Many members were present from distant parts of the country who were not delegates to the Convention. They all showed the greatest interest in the matter, and many of them were new members taken into the Society since the last Convention. One of the Delegates, Dr. Anderson, came

especially for the Convention all the way from California, others arrived from Wisconsin, and still others from so far south as Kansas City. Bro. A. B. Griggs, President of the Boston T. S., brought with him the new branch pamphlet, which is an excellent model for other Branches to use. It contains the *Epitome of Theosophy*. A copy was given to each person present, and was read with interest.

Bro. Bertram Keightley was received as Delegate from England and representative of H. P. Blavatsky. An Auditing Committee was appointed, and a General Committee on Resolutions, the first being Dr. La Pierre, W. S. Wing, and Geo. E. Wright; the second, Bros. Griggs, Sexton, La Pierre, Knoche, and Mrs. Thirds. The General Secretary then read his Report, which was accepted. The General Secretary then read communications to the Convention from the following foreign Branches and Sections: Great Britain, Russia, Greece, Switzerland, Spain, Belgium, Ireland, Liverpool, and West of England. A communication from the Brooklyn T. S. was read, in which it was suggested that the Convention adopt a series of subjects for discussion by T. S. Branches. At this point the hour of adjournment for lunch was reached. A resolution was passed directing that the foreign letters be printed in the Report of the Convention. There were about 100 persons present, all being members of the Convention. The meeting then adjourned to meet at 3 P. M.

AFTERNOON SESSION.

The Convention re-assembled at 3 P. M., with Dr. Buck in the chair.

The following papers were reported:

Address by Dr. Buck, Letter from H. P. Blavatsky, Address by Mrs. Phelan, "Matter and Spirit" by Dr. Anderson, Address by B. Keightley. A very large and intelligent audience was present, completely filling the room. Dr. Buck read his address, in which he showed that the world had never done anything for theosophy, but that the latter, being the manifestation of divinity in man and thus at the bottom of all the great world religions, had done everything for the world. It was listened to by all with the greatest attention.

A communication was read by Bro. B. Keightly from H. P. Blavatsky, the tone of which was that the key-note for the Society should be Unity—Solidarity, and that with those no man or body of men can in any way harm the movement. The moment Mr. Keightley rose, he was received with enthusiastic applause.

Mrs. M. M. Phelan of the Ramayana T. S., Chicago, then read a paper entitled "The Narrow Path." Dr. Buck then asked that Mr. Judge speak on Karma and Reincarnation, and, the audience calling for him, he explained them at length. The Convention at 5-40 adjourned till 7-30, when other papers were to be heard.

EVENING SESSION.

About 150 of the delegates and members reassembled, and proceedings began by an excellent paper from Dr. Anderson of San Francisco, entitled "Materialism, Agnosticism, and Theosophy." Bro. A. B. Griggs moved the following Resolutions, which were carried unanimously:—

Resolved,—That this Convention deplores the absence, as it does the late severe sickness, of Madame H. P. Blavatsky, but needs no assurance that her thought is and ever will be with the Cause of Theosophy and its workers in America.

Resolved,—That this Convention desires to express its allegiance and earnest loyalty to her as benefactor and guide, and recognizes that through her efforts has come to it and to the world one of the mightiest impulses towards truth that have ever transformed despair into aspiration and hope.

Resolved,—That the substance of these Resolutions be at once cabled to Madame Blavatsky by the General Secretary.

Bro. B. Keightley then read a paper upon Practical Theosophy in Daily Life, particularly intended for members.

After the adjournment at 9 o'clock, about 50 members met in the private rooms of the Palmer House for interchange of views and facts. There were also meetings of the Esoteric Section at different times, and much earnestness was shown.

The evening session was continued until 10-15 p. m. and then adjourned until 9-30 Monday.

SECOND DAY, APRIL 28.

The Delegates re-assembled at 9-45. Dr. Buck took the Chair. The Chairman read a paper on the *Pursuit of Pleasure*. The following papers were then read by title, there not being time to read them in full: *Self is the Lord of Self*, from California; *Theosophy a Promoter of Altruism*, by Mary B. Horton; *Reincarnation*, by Ch. L. H. Michelsen; *Hints to Students of Theosophy*, by Dr. T. Docking; and *What think Ye of Christ*, by Elizabeth A. Kingsbury. All of the General Secretary's recommendations were then adopted except that one suspending the initiation ceremony, and that was laid on the table until next Convention. A Committee to submit amendments to the Constitution was appointed; being William Q. Judge, R. A. Parker, and A. B. Griggs. A vote of confidence in H. P. Blavatsky, Col. Olcott, and William Q. Judge was then passed, and also a vote of thanks to Alexander Fullerton for his services. Bro. Griggs then presented the new pamphlet of the Boston T. S., which had been circulated in the Convention. Short addresses were given by Drs. Phelon, La Pierre, and Buck. The Convention then went into Executive Session and elected the following members of Council for a year. Gen. A. Doubleday, Elliott B. Page, Mrs. S. A. Harris, Judge O'Rourke, Allen Griffiths, R. A. Parker, Mrs. Phelon; W. S. Wing, Donald Nicholson, Lillie A. Long, Alexander Fullerton, Jno. M. Wheeler, Dr. R. J. Nunn, Geo. M. Stearns, A. O. Robinson, Geo. E. Wright, Dr. Buck, Jno. H. Scotford, Dr. Ammi Brown, W. Throckmorton, Dr. Q. J. Winsor, Louise A. Off, Mrs. Brainard, Mrs. Whyman, and Mrs. Gestefeld. On motion the Assistant Secretary cast the vote of the Convention for Wm. Q. Judge as Gen. Secy and Treas. The new Executive Committee elected is, A. Fullerton, E. A. Neresheimer, Dr. Buck, A. B. Griggs, Dr. La Pierre, and Gen. A. Doubleday.

An animated talk arose here upon Bro. Griggs inviting the Convention of 1891 to Boston, he declaring Tremont Temple could probably be filled, but so many wanted Chicago that it was adopted. The question of a Delegate to India arose, and Bro. S. Thomas stated that he would perhaps go there, and the Convention directed the Ex. Com. to give him credentials as delegate in case he should be able to go. The Convention then adjourned at 1 P. M. *sine die*.

A telegram of greeting was received from H. P. Blavatsky just after adjournment.

The utmost harmony reigned during all the meetings, and great interest was shown. The three sessions were fully attended, and there were meetings during recess in the rooms of various members. In one, two sessions of the Esoteric Section took place, being crowded each time. The Chicago newspapers reported each Convention meeting in full, and the *Inter-Ocean* had a column of editorial upon the matter headed *Theosophy and Theosophists*, in which it said that which was good only. One sentence was: "Only grounds as reasonable and as logical as its own will serve as the basis of opposition; and they who are inclined to look upon Theosophists as in some way allied to the atheist, the infidel, and the materialist, will at least have to combat them differently;" and another, "It [Theosophy] may not be whiffed away by scorn, by contumely, or by laughter. It is not a fad; it is an absolute philosophy."

"BRANCH WORK" AND AMERICA.

It is much to be wished that Indians had some of the "go" of our American brethren. Here is an extract from a circular just issued by Mr. Judge in New York. The fact is that in the West people have learned to think for themselves, and to examine all questions from every standpoint in order to arrive at a knowledge about them. In the Branch meetings the members *compare ideas with each other*, and no process so effectually gets rid of prejudice and ignorance. Self-examination is not to be compared in real efficacy with the criticism and arguments to which one's ideas are subjected in a meeting of intelligent, sympathetic and outspoken people; for self-examination implies sitting in judgment on oneself; and, since no man is free from his own prejudices, or wiser than himself, self-examination, except

in matters connected with the innermost life of the individual, is not unlike trying to "pull oneself up by one's bootstraps." The following is the extract in question:—

"The General Secretary has long been conscious of that deplorable waste by which valuable and interesting papers, once read at a Branch meeting, are unused again, and has desired some arrangement making possible their circulation among other Branches, particularly among those weak in membership or in capacity for originating discussion. It is needless to enumerate the various difficulties, but a leading one has been the expense. He believes that the result of an organized and regular system of circulation will be three-fold; 1st, to greatly extend the range of the best and newest Theosophical thought; 2nd, to supply weak Branches with interesting matter for instruction and debate; 3rd, to promote that attractiveness in Branch meetings which will make them sought by intelligent outsiders, thus giving the Branches a status in their communities, and tending to increase both their growth and influence.

"Having secured the consent of the Executive Committee to the plan, he now purposes to print from time to time on the Aryan Press a selected paper, and mail a copy to each Branch. The number of papers issued will depend upon the amount of attention he and his aids can spare from the constantly-increasing work of the office, and also upon the funds placed at his disposal by the Branches and individuals. While no certain periodicity can be pledged, it is thought that a bi-weekly issue will prove practicable."

Mr. Judge has rapidly developed executive capacity, and I warmly thank him for several very kind appeals, recently made, for a more generous support of Head-quarters. O.

THE "PATH" PICTURES.

Mr. Judge gives his readers in the May *Path* a reproduction in monochrome of a photograph taken of Col. Olcott in 1884, at Elberfeld, Germany, and considered by many the best of the many likenesses taken of him. It is a pity that the accompanying biographical notice of a life that has teemed with striking and dramatic incidents, should have been so meagre. In preceding numbers of the *Path* appeared a portrait of Madame Blavatsky and a view of the front of the principal Head-quarters building, as it appeared before the recent alterations were made. The North, or Adyar River, front is far nobler in mass and outline than the Southern. Some day we may be able to give a view of it to our readers. R. H.

A MISTAKE.

Says the *Indian Mirror*:—

A correspondent writes from Matara: "Our Native Buddhist population here were rejoiced to learn that Mrs. Anne Besant and Madame Blavatsky and several eminent English and American Theosophists are to visit Ceylon and Matara in next November. They are sure to receive an ovation in our little old town of Matara. There are many rich noble Buddhist ladies in Matara. One of them presented the 'Three Pitakas,' and their commentaries, in Pali language, to Colonel Olcott some time ago for the Adyar Library. The above present was valued at three thousand and odd rupees. So we expect that Anno Besant and Madame Blavatsky are sure to receive a right royal reception at the hand of these Buddhist ladies, and we are confident that they are sure to receive some costly presents of Pali books, &c., as a memento of their visit to Lanka."

As stated last month, Madame Blavatsky's physician peremptorily forbids her risking the journey out here, and warns her that she might die at sea if she should attempt it this year. But I have better hopes as regards Mrs. Besant and perhaps one or two others. The greatest obstacle in the way is the lack of money: she earns her living as she goes along, and I am unable to defray her expenses in view of the poor pecuniary support given our Head-quarters. If she came here and lectured she would deal a staggering blow to materialism. The London correspondent of the (*Allahabad Morning Post*) writes of her as follows:—

"It has always been my idea that women cannot speak, when speaking means an unstimulated flow of eloquence extending over an hour, never wandering from the point, yet not partaking of the nature of a disputative argument. Now I am converted into unreserved admiration for our sex. I heard Mrs. Annie Besant, the

Socialist, speak on Theosophy, and was much impressed by her power, the easy mastery of her subject, the restrained strength showing in the quietude with which she represented all sides of it, and the impassioned eloquence she reserved for her own especial view. When Mrs. Besant abandoned mystery and the gorgeous East to tell us of the East End of London, which she knows so well, and where she is so well known, the interest became painfully real. Two or three women had tears in their eyes, everyone was moved, and had a collection been made on the spot she would have realised a round sum towards the alleviation of the miseries she so touchingly described, and perhaps even a few ornaments would have been taken off and sacrificed to this good purpose. Mrs. Besant was one of those who spoke to the masses assembled in Hyde Park the Sunday before last; and I can imagine that her deep beautiful voice would ring out grandly in the open air under strong excitement. She has a fine face; her hair, which is cut short, is almost white; and she wore a dark brown woollen dress, high to her throat, with long sleeves."

She is indeed a splendid speaker.

H. S. O.

MR. BRADLAUGH.

The *Indian Nation* says:—

"A contemporary announces that Mr. Bradlaugh is likely to be converted to Theosophy. If he should accept that creed, he would certainly enhance his popularity with a certain class of natives of India. Many little things go to affect a man's popularity. Religion is not, of course, a little thing, "But it should certainly be of little account in judging of one's political views."

The above paragraph, or its equivalent, is going the rounds of the Indian press. It has no present basis whatever as to its main statement. Mr. Bradlaugh has never shown any disposition to accept Theosophy or join our Society. His mind is iconoclastic and not at all spiritual or mystical. In this he is not in the least like his old colleague, Mrs. Besant, who is a natural mystic and a woman of sweet intuition. If Mr. Bradlaugh should ever cast in his lot with us, it is far more likely to be brought about by the reading of such cool, hard logic and crushing analysis of the untenable bases of materialistic philosophy as Mr. Fawcett's, than by the most brilliant writing of the Author of "Isis Unveiled" and "The Secret Doctrine," which threw a flood of light into the mind of Annie Besant. His is a mind of iron and granite; one to be left alone to digest its own difficulties.

The "certain class" meant by the *Indian Nation* writer is virtually the whole educated class of India.

O.

DEATH OF MR. E. D. WALKER.

It is with a feeling of deep sadness that we have to report the premature death of Mr. E. D. Walker of New York, author of that grand book "Re-incarnation." The following paragraph, from the *May Path*, gives all the information we have received about the sad event:—

"We greatly regret to announce the death by accidental drowning of E. D. Walker, F. T. S., author of one of our most invaluable works, *Re-incarnation*, and a member of the Aryan Theosophical Society, New York City. This regret is intensified because, as is reported, Mr. Walker was compiling material for a companion work on *Karma*.

"That Mr. Walker was a young man of unusual ability, need not be told to any reader of "Re-incarnation," and those who knew him personally were puzzled which to admire most,—his gentle, lovable nature, or his strong will and great industry. While holding a laborious and responsible position in the great publishing house of Harper Brothers (as one of the Editors of *Harper's Weekly*), he found time not only to write a standard work on Re-incarnation and to make a study of Eastern philosophy, but also to make himself master of various branches of knowledge. Whatever he thought he ought to do he did, and whatever he thought he ought to learn he learned. For instance, he said to himself, "I ought to know French and German," and he set himself in earnest to learn them, so that, thanks to his excellent memory and great power of attention, he made himself a thorough master of those languages in a wonderfully short time. His loss is a very sad one. Strange are the ways of Karma!"

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SUPPLEMENT TO THE THEOSOPHIST.

AUGUST 1890.

HEAD-QUARTERS' OFFICIAL ORDERS.

I.

To secure a better management of the Society's affairs throughout Europe, than I can give from this distance, I do hereby depute to my co-Founder, H. P. Blavatsky, full authority to come to an agreement with the Branches of the United Kingdom, Greece, France, Austria and Holland, and the non-official groups in Spain, Russia and other Continental countries, for the consolidation of the whole into one Section, to be designated as the European Section of the Theosophical Society; and to take the general supervision over and have as full management of the same as I could myself. Provided,

1. That the formation of the said Section shall be agreed to by three-fourths of the whole number of Branches and non-official groups.

2. That the Constitution of the said Section shall fully recognize the three declared Objects of the Theosophical Society, and no By-Laws be enacted in violation of the same.

3. That the said European Section shall have complete autonomy, to the same extent as the American Section.

Branches receiving copies of this Order are requested to put themselves in official correspondence with Madame Blavatsky.

ADYAR, 9th July 1890.

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

II.

The following resolution of the Council of the British Section of July 2nd 1890 is hereby cancelled, as contrary to the constitution and by-laws of the Theosophical Society, a usurpation of the Presidential prerogative, and beyond the competence of any Section or other fragment of the Society to enact.

ADYAR, 29th July 1890.

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

Extract from Minutes of the British Section T. S.

"At a meeting of the Council of the British Section held on July 2nd 1890 at 17, Lansdowne Road, London W, summoned for the special purpose of considering the advisability of vesting permanently the Presidential authority for the whole of Europe in H. P. Blavatsky, it was unanimously resolved that this should be done from this date, and that the British Section should unite herewith with the Continental Lodges for this purpose, and that the Head-quarters of the Society in London should in future be the Head-quarters for all administrative purposes for the whole of Europe.

W. R. OLD, *Genl. Secy.*"

THE FOUNDERS' GROUP PICTURE.

Gratification seems to have been felt by our subscribers generally at the present of the Founders' Group pictures with last month's *Theosophist*. Some kind things have also been said by the Indian press. The *South of India Observer*, published at Ootacamund, in the Nilgiris, remarks:—

"With the July number is presented to the subscribers of the *Theosophist*, two excellent monochromes of the Founders of the Theosophical Society, Madame Blavatsky and Colonel Olcott. Both are true likenesses, and the pictures are well developed, being taken in London. The former looks as she sits at her writing desk and weaves into her vigorous prose the thoughts and visions she sees in the astral light. The latter wears the look of repose, begotten of an experience of many lands and many people."

Among others is the following, which is copied from the *Amrita Bazar Patrika*, of July 10th, on account of the important admission this most influential journal makes as to the result of our work in India:—

“The present number of the *Theosophist* contains a monochrome picture of Madame Blavatsky and Col. Olcott. To this Russian woman and American man *India owes the revival of her ancient philosophy and religion.* Before they came, almost all men educated in Western science and literature had become practically non-Hindus. On their arrival most men of this class have again adopted the philosophy and religion of their forefathers. They talk of miracles being performed by this Russian and American. *We cannot conceive of a greater miracle than this conversion of a vast continent without apparently any serious efforts on their part.* We regret to learn that Madame is ill, but her disciples do not believe that she can be taken away from them without her consent.”

Few persons can say that they have represented a cause so grand, so convincing and irresistible, that within the brief space of a dozen years it has changed the minds and won the allegiance of the educated class among more than a sixth of the world's population. There is something majestic beyond description in the idea, and we would be fools indeed if we did not realise in the results of our work in India, Ceylon and Japan, to say nothing of Europe and America, that our lives could by no possibility have been devoted to any labour that would compare with that of the Theosophical movement. Years ago, the late Reverend Philip Smith, one of the chiefs of the Oxford Mission, confessed that we had revived Buddhism and re-infused life into Hinduism. So, too, Parsi writers have kindly said that Theosophy was helping their people to appreciate Zoroastrianism; and, unless all signs fail, it is possible that before we two old people pass out into the silence, where only the secret of human life is to be learnt, the Western nations may admit that even Christianity became imbued with life and a soul, when its holy books were read with the key that the Secret Doctrine alone affords.

VISITORS TO HEAD-QUARTERS.

The Visitors' Register in the Adyar Library shows that during the past twelvemonth 527 persons visited us and recorded their names and comments. Among these were many distinguished men—of social rank, official position in many different countries, and in the world of letters, science, etc. Their recorded impressions about the Library and the Head-Quarters are, without an exception, appreciative and friendly. During the first half of the present year 248 names have been registered.

THE ADYAR LECTURES.

The second lecture of the weekly course was delivered July 26th by Mr. Richard Harte, upon the now popular subject of “Hypnotism.” It was, in Mr. Fawcett's and my opinion, the ablest compilation of the subject hitherto made. As for the audience, the close attention they paid throughout was a high compliment to the speaker. Next month we shall find place for a resumé: all possible space being this month devoted to Mr. Fawcett, in view of the great interest of his theme, and the historical importance which the event is likely to have in the future. For the same reason thirty pages of interesting matter which was standing in type have been kept over for next month. Among them, the promised article on Mrs. Watts Hughes' magical “Sound-flowers.”

FINANCIAL.

The Assistant Treasurer begs to acknowledge with thanks the receipt of the following sums during the month of July 1890:—

HEAD-QUARTERS FUND.

* R. J. B. (Nagpur).....	Rs. 2 0 0
Rai B. P. Basu Bahadur.....	” 10 0 0
Babus Nivaran Chandra Gupta and Brojo Mohun Tripathi (Ranchi).....	” 2 0 0
Francis Ware.....	” 100 0 0

* Name not logibly written.

Mr. E. Rambo. (San Francisco).....	(£ 3)...	Rs. 36 14 9
“An English F. T. S.” thro' Countess Wachtmeister.....	(£ 5)...	” 61 8 7
Thro' Mr. W. Q. Judge (U. S. A.)		
Franklin Saunders.....	\$ 2:00	
Franklin Schoonmacher.....	\$ 2:50	
C. M'Kenny.....	\$ 2:00	
Miss H. R. Philips.....	\$ 1:00	
Dr. M. J. Gahan.....	\$ 2:50	
W. C. Temple.....	\$ 5:00	
Miss M. Fortescue.....	\$ 1:25	
John Smith.....	\$ 10:00	
D. J. Hunter.....	\$ 1:00	
A. O. Robinson.....	\$ 2:00	
Albert Targe.....	\$ 1:00	
“A New York F. T. S.”.....	\$ 469:75	

\$ 500:00 or Rs. 1,230 12 4

Pandurang Janardan..... ” 1 0 0

LIBRARY FUND.

Rai Bahadur R. Surya Row Naidu (Masulipatam).....	Rs. 15 0 0
Mr. C. Sambia Chettyar (Madras).....	” 5 0 0

The following sums, promised in the Bombay Conference held in December last, were duly received direct from the donors:—

Babu Norendro Nath Sen.....	Rs. 25 0 0
Babu Upendra Nath Basu (Benares).....	” 25 0 0
Mr. J. Srinivasa Row, (Goody).....	” 10 0 0

S. E. GOPALACHARLU,
Assistant Treasurer, T. S.

TREASURER'S NOTICE.

The following individuals and Branches have not yet paid subscriptions promised by them at the December Conference in Bombay, as indicated in the appended list. The Treasurer requests that, in view of the constant necessities of Head-quarters, they will kindly send him the sums specified without any further delay.

Nagpore Branch Rs. 15; Rai Bahadur S. Subramanya Iyer 50; Tookaram Tatyia Rs. 25; “B. W.” Rs. 25; Dewan Bahadur R. Raghunath Row Rs. 24; Krishna Branch Rs. 10; Martandrao Babaji Rs. 10; Dr. Pandurang Gopal Rs. 10; N. B. Atreya Rs. 10; Budrudin Kur Rs. 10; P. Casava Pillay Rs. 10; Meerut Branch Rs. 5; Dr. Fakirji Ruttonjee Rs. 4; Kalikanta Sen Rs. 5; A. D. Ezekiel Rs. 5; Pandit Tummaraju Rs. 5; M. Trimbak Lal Rs. 5.

S. E. GOPALACHARLU,
Assistant Treasurer.

MR. T. SUBBA ROW'S DEATH.

Letters of condolence and copies of resolutions adopted by our Branches have been coming in throughout the whole of last month. Lack of space prevents our giving them to the reader as we should have liked to do. Would it not be the most practical way to prove the affection in which his memory is held among us, to enlarge the Subbarow Medal Fund (now amounting to only Rs. 600), so that the income would enable us to either give an additional medal annually, or contribute something towards the support of the Adyar Library, or publish some valuable book of the kind which the fund was meant to help to bring out? Subscriptions towards this object will be gladly received by the Treasurer and duly acknowledged in these pages.

THE NEW LONDON HEAD-QUARTERS.

Visitors to London must now seek H. P. B. and her staff at our new Head-quarters, 19, Avenue Road, St. John's Wood, N. W., where by this time they are fairly settled. The new Hall, which has been mentioned in our London correspondence as building, was completed in time for the meeting of the

Blavatsky Lodge T. S. Mr. C. F. Wright sends me a description of the opening function. "The room was crammed," he says, "and we had to turn away nearly 50 people; allowing each, however, to have a peep inside for a moment. The meeting began at 8-30 p. m., and by 9 o'clock there was absolutely no more standing room. We managed, by making the overflow stand all along the walls, to crowd in 250 persons; and it seems we are likely to have meetings up to 200 always now. We had four speakers at this inaugural meeting—Mrs. Besant, A. P. Sinnett, Mrs. Woolff (of America) and Bertram Keightley, all of whom spoke excellently, particularly Annie Besant and B. K., the former as Chairman concluding the meeting with an unusually brilliant address. Mr. Mitchell, F. T. S., has painted a considerable part of the ceiling with mystical sketches, among them the 12 signs of the Zodiac. The room is otherwise most beautifully adorned with mirrors, Oriental hangings and Japanese ornaments." Mr. Wright's news about H. P. B. is later even than that of our London correspondent. She was, when he wrote, much better than she had been before for some time. She did not speak at the meeting, however, though present. With H. P. B. nothing goes as with ordinary folk. I have seen her several times apparently dying, and yet there would come a change within the next twenty-four hours and the crisis would be tided over. Still, that she is now in a very critical condition is beyond dispute. Die, she will not, until her work is finished.

CEYLON.

No official report has been received since Dr. Daly's return to the Island, but from other sources we learn that he is actively at work, appealing to the people to help our work, encouraging the opening of Buddhist schools, pointing out their shortcomings, and urging them to live the lives of true Buddhists. At a recent Saturday meeting of the Women's Educational Society, in Colombo, he broached the subject of starting a journal for the benefit of Sinhalese women,—a scheme that we had fully discussed together at the Head-quarters and were entirely agreed upon. The local *Times of Ceylon* prints a letter from a correspondent, who says that at the meeting in question

"It was resolved that measures be adopted to start a new venture in the shape of a journal for the Sinhalese women of Ceylon. Dr. Bowles Daly was present and addressed the meeting on the subject. I understand that early steps will be taken to launch the journal, which the Society contemplates calling "The Sanghamitta." It will be in the Sinhalese language, and edited, managed and worked by a staff of Sinhalese ladies, under the leadership and supervision of Dr. Daly. Col. Olcott as chief adviser of the Women's Educational Society has full sympathy with the proposed venture and has promised his aid."

Another correspondent says :—

"The magazine will be devoted, among other things, to matters concerning the female sex, such as health, dress, household duties, female education, &c. It is interesting to note that among the members of the Women's Educational Society there are some exceptionally good lady speakers (Sinhalese), and with lady editors and managers of journals, the Sinhalese women are shewing laudable powers of mental development. By the way, I understand that an English lady now residing at London, and a graduate from Newnham, is seriously contemplating coming down to Ceylon to work with the W. E. S. to elevate the condition of the Sinhalese women."

This movement among the Sinhalese women has been conducted very quietly, without resort of clap-trap or sensationalism, yet it is among the most notable of our times. Never until now have the women of Ceylon organized for any public purpose or mounted a public platform, yet the ladies who are heading this have shown a dignity and moral force, and displayed oratorical talents which would be creditable to their sex in any Western country.

Among the charitable projects that Dr. Daly has brought to public notice, is that of providing a small Buddhist shrine for the unfortunate inmates of the Leper Asylum.

Following in the wake of all his Theosophical Society colleagues who have

had to do with the Sinhalese, Dr. Daly has embraced Buddhism. He is the second Anglican priest to do so, Rev. C. W. Leadbeater having been the first. The following is copied from the report in the *Times of Ceylon* :—

"Last night (17th) the Head-quarters of the Theosophical Society at the Pettah was crowded with a large Buddhist audience, to witness and take part in the ceremony of the conversion of Dr. Bowles Daly to Buddhism. Shortly before the public meeting commenced the High Priest Sumangala, assisted by some other members of the priesthood, catechised the candidate in the tenets of Buddhism. The Board having found that the candidate would prove himself a conscientious and sincere follower of the great Philosopher, Dr. Daly was apprised that the High Priest would give him Pansil and that they would declare him a member of the Buddhist Church. Accordingly the assembled monks and the candidate left the *sanctum sanctorum* and came downstairs to the Public Hall, where there was an expectant crowd. Mr. Boultjens introduced Dr. Daly to the audience in a few words, and the High Priest following him said that his task to-day was a very pleasing one, that of giving Pansil to Dr. Daly, a gentleman of no mean attainments and position. This was not the first European whom he had had the pleasure of initiating but many others too before, in this very same place. Buddhism was now being inquired into by the thinking world, and it was gaining adherents from the West. Dr. Daly was one of them and he would now proceed to perform the ceremony. Dr. Daly then begged of the High Priest to admit him a member of the Buddhist Faith. The whole audience then stood up and the High Priest gave "Pansil" to Dr. Daly. With the repetition of the last stanza of the Pansil, the new member was vociferously cheered. Dr. Daly then addressed the meeting at length."

JAPAN.

Mr. J. Sawano, the Japanese Imperial Commissioner who recently made an agricultural tour of inspection in Southern India, writes from Kioto a very kind letter. Since his return home the Government has kept him busy lecturing upon scientific agricultural topics, with illustrations derived from his observations in Europe, America and India. "Your name," he writes, "has appeared in nearly all the Japanese papers, in connection with your kind treatment of our Commission and the help you gave us to gather useful information in India. Many Japanese who yearn after you, come and ask me about the present condition of your Theosophical Society, and of your health. Some eagerly desire to go to India and study under you, and some without private means would be only too glad to perform any service in your house or on the place only to be with you and able to devote part of their time to acquiring knowledge." It is delightful to feel that the Society's work has aroused such deep sympathy among those excellent people of far away Nippon. It augurs well for their future relations with us.

THE CAUSE OF THE MAGHS.

Our excellent and unselfish Buddhist brother, Babu K. C. Chowdry, of Rangoon, who has been indefatigably striving to improve the moral and spiritual condition of his people, the Maghs of Eastern Bengal, is now at Bangkok, to beseech H. M. the King of Siam and his royal brother, the Sangha Rajah, to help them with the means to support some Buddhist monks and open religious schools. We sincerely wish him complete success in his undertaking.

THE HINDU NOBLE COLLEGE.

At the request of Mr. A. Sankariah, F. T. S., Dewan Peishkar (Under Minister) of Cochin State, I went to Trichinopoly on the 29th June, and presided the next day at a public meeting to celebrate the inauguration of his commendable scheme for the foundation of a Nobles' College, where the sons of princely and aristocratic families of the Madras Presidency may be educated. These young persons have until now been sadly neglected in this respect. In the Bombay and other Presidencies there are such "Rajkumar" colleges, under Government direction, but none here. The result is that these children of luxury and power are too generally suffered to grow up ignorant, absurdly vain, puffed up with conceit, and given to every kind of ignoble pleasure. Each petty court is filled with lazy panderers and sycophants,

and the revenues of the State squandered in trivialities and spendthrift extravagance. Mr. Sankariah is a kind and patriotic man, and his whole life has been spent in Native courts, where he was compelled to witness the abuses he saw could only be cured by properly bringing up the young scions of royalty on the lines of true manhood and usefulness. His present step was taken under necessary assurances of future support, though the necessary endowments are not as yet forthcoming.

I had the gratification of addressing an overflowing audience in the Trichinopoly Town Hall on the occasion under notice, and on the 30th spoke again in the ancient temple of Ganesha on the picturesque rocky hill familiar to every visitor to Trichinopoly. From the correspondence of the *Hindu*, the following account of the first day's proceedings is copied:

"A public meeting was held at 5-15 P.M. on Sunday, the 29th instant. Col. Olcott, President of the Theosophical Society, took the chair. Among others were present Messrs. A. Sankariah, Dewan Peishkar, S. Krishnama Chariyar, B. A., Public Prosecutor, Cochin, S. T. Rangaswami Aiyar, B.A., B.L., and G. Sessa Aiyangar, and others. The students present on the occasion were about 200 in number. Mr. Sankariah read an address about the proposed opening of the Hindu Noble or Rajkumar College at Trichinopoly from the 1st July next. Col. Olcott delivered an interesting and impressive lecture on the H. N. R. College. The College is to be located in the upper portion of the house No. 7, Mal Agradharam, Fort. Mr. S. T. Rangaswami Aiyar, B.A., B.L., High Court Vakil, and Chairman, Trichinopoly Municipality, is to be the Honorary Principal, H. N. R. College, and Mr. Ramachandriah, retired educationist, to be the Honorary Secretary of the College. The Hindu students of birth and good behaviour will be admitted as pupils of the College. Yakadesi, full-moon, new-moon, Sundays, are the holidays for H. N. R. College. Mr. Ramachandriah thanked the Chairman, Messrs. Sankariah and Rangaswami Aiyar. The proceedings were brought to close at 7-15 P.M."

Want of space prevents my printing Mr. Sankariah's documents and the speeches in the two meetings.

THE SANMARGA SABHA.

Brother R. Jagannathiah writes that Rai Bahadur A. Sabapathi Moodeliar, F. T. S., has paid Rs. 1,000 to the Sanmarga Sabha at Bellary, of which he (Bro. Jagannathiah) is the Founder and President.

THE BUDDHA GYA PILGRIMAGE.

Frequent inquiries having been made by Buddhist friends as to the best time to visit Buddha Gya, I have asked for and received the following information. The most favorable time is the Cold Season—from October (*Kartick*) to February (*Paungun*). March and April are less favorable, yet not entirely bad. The worst time of year is the Rainy Season—Mid-June to September 30th. The temperature in the Hot Season is something to remember—as I know by experience. Gya is situate in a basin surrounded by treeless hills, which reflect the torrid sunshine, like the burning mirror of Archimedes, and shut off the breezes. Add to this an atmosphere muddy with swarming mosquitoes, and then wisely regulate your piety so as to make the pilgrimage in the right months. There are no rest-houses or choultries in Gya for Buddhist pilgrims, though there are plenty for caste Hindus. But at Buddha Gya itself, just opposite the great *Stupa* of the Master, there is a small choultry, built by H. M. the King of Siam, the key of which—if I remember aright—may be had of the Abbot (Mohunt) of the adjoining Jain temple. This dignitary—if he be the same one I met when there—is a very kind and hospitable person, and ready to give shelter and food to all Buddhist pilgrims. The language of the country is Bengali, but Hindustani is very current, and with English one can get on anywhere in India. From either the Calcutta or Bombay side, Gya may be reached by railway. Pilgrims from Burma, Ceylon, Siam, Singapore, China or Japan should go by sea to Calcutta and thence by rail. The prices of tickets from Calcutta are: Second Class, Rs. 18-8-3; Third Class, Rs. 9-4-3. Bombay to Gya, Second Class Rs. 37-7-9; Third Class, Rs. 18-14-3.

"ANNIHILATION."

The following elucidations of the paragraph headed "Annihilation" in the Supplement of April last have been sent us for publication by Pandit T. Venkatarama Iyengar, the Secretary of the Ootacamund Branch, as adopted at a meeting at which these notes were drawn up. They should be read with the paragraph in the April Supplement:

"By soul, in our first question, we meant individual spirit.

By individuality, in our second question, we meant the state of inconceivable happiness in Moksha of the spirit.

Our theory is that the spirit or individuality is never created, and that the spirit is incarnated in different spheres of existence by the effect of Karma, which we hold to be eternal.

By annihilation we meant complete extinction of the individual spirit into the universal, and as regards Pralaya we certainly meant the Mahapralaya.

We never meant that mere syllogistic reason, unaided by intuition, is our sole guide, and we have also said that full scope should also be given to possibilities of thought, which means to the operation of intuition.

We exercise an independent opinion when authorities disagree, and it is only this that we meant by "reason."

PANDIT T. VENKATARAMA IYENGAR,
Secy., Toda Betta T. S.

A FAIR ESTIMATE.

The following is from the London *Society Times*:—

"The idea is being forced upon the attention of scholars, that all the great world religions have been derived from this one primal source, the Great Wisdom Religion, a Secret Doctrine of the Initiates. Many names have been given at different periods of the world's history to this body of occult knowledge, the key to which was kept a profound secret by its custodians, those, viz., who through initiation had earned a right to its deepest mysteries. Sages, philosophers, adepts, and mystics in all ages have drawn upon this Secret Doctrine for their knowledge and inspiration; have hinted as plainly as they dared, at its more recondite secrets and transcendental knowledge.

The nineteenth century has witnessed a great revival of knowledge and science, and it is not to be wondered at that, among other things, this Secret Doctrine should once more emerge from the obscurity into which it was thrown by the superstition, ignorance, and fanaticism of the Middle Ages, and the influence of ecclesiastical religion.

The element of super-naturalism is fast disappearing under the influence of modern scientific generalisations, and any doctrine or teaching which presents itself for acceptance among the readers and thinkers of to-day, must undergo this first test, as to whether it can stand in line with the law of the conservation of energy, and the ordered sequence of cause and effect which we discover in every domain of natural phenomena.

Now, not only is this their fundamental claim of the various tenets of the Secret Doctrine itself, so far as it has been presented to the world up to the present time, but if it can be proved fully and indisputably that a transcendental knowledge of man's nature has always existed in the world—so far as all events as we have any historical records,—and that all the great religions and philosophies are but echoes or reflections of these occult doctrines, overlaid and perverted in most instances by ages of superstition and ignorance; then the revival of this knowledge will clear away entirely that element of supernaturalism in religion, which is the great cause of the total rejection of all religious doctrines by the intelligent thinkers of the present day. But it will do more than this. In freeing religion from its supernatural element, its work will be constructive of a new and surer basis for the practice of religion as a matter of conduct instead of belief.

For if its claims are verified, it will be seen that all the great reformers the world has ever known—drawing upon this Secret Doctrine for the truths they taught—were simply endeavouring to lead men by way of the fundamental laws of human brotherhood and love, into that higher knowledge to which only those may lay claim who have renounced all thought of selfish profit or reward. This religion, in its doctrinal aspect, will become scientific, and in its practical aspect will mean universal brotherhood.

We have two sources to which we may look for light on this subject. We may study it in the writings and researches of men who have investigated the ancient lore, and disclosed the hidden meaning of monuments, hieroglyphics, and manuscripts

which were not accessible, or translatable, fifty years ago. From these we shall get much light as to the existence in all ages of this Secret Doctrine, but perhaps not much light as to the Doctrine itself. But we need not be left in the dark as to the latter, for a great revival has already commenced, and once more this Occult Wisdom is presented to the world for its acceptance; presented in a fuller and more complete form, to accord with the requirements of modern thought and research, than has ever been done before.

This new revival of occult knowledge has been called by the name of Theosophy; a name, indeed, by which it has been known in some of its forms for many centuries. That which is embodied in modern Theosophical teachings claims to be so much of this occult knowledge as it would be safe to teach to the world in general at the present time, in an age when self-interest is the dominant power, and every device and contrivance which man can invent is used to construct weapons of slaughter and destruction. Yet though it is only a few who will grasp the real meaning and key which will open to them the deepest secrets of nature, only the few who will win their right to these secrets, by their self-sacrifice for the good of humanity, still much will be accomplished on intellectual and moral grounds by an understanding of some of the principles and doctrines which Theosophy now presents to the world."

NOSOGRAPHY.

If it be true that our characters and destinies are written not only in the hand but in every part of our body, why should not the nose be as good an indicator as any other? At all events "Nosography" may spring up into a fashionable "occult" study some day soon, under some new name "Nesomancy," perhaps, or "Nososophy." Here is what the *Hindu Patriot* says about this interesting topic in a recent issue:—

"Reading character by the Nose:—Nosography (says a writer learned in the science) reveals the character, habits and inclinations of people by a simple inspection of noses. According to this system the nose should be as long as possible, as this is a sign of merit, power, and genius. A straight nose denotes a just, serious, firm and energetic mind; the Roman nose a propensity for adventure; and a wide nose, with open nostrils, is a mark of great sensuality. A cleft nose shows benevolence. The curved, fleshy nose is a mark of dominion and cruelty. The curved thin nose, on the contrary, is a mark of a brilliant mind, but vain and disposed to be ironical; it is the nose of a dreamer, a poet or a critic. If the line of the nose is re-entrant—that is, if the nose is turned up—it denotes that its owner has a weak mind, sometimes coarse, and generally playful, pleasant, and frolicsome. A pale nose denotes egotism, envy and heartlessness. The quick, passionate, sanguine man has a strongly colored nose of uniform shade. And we know many people will turn up their noses at all this."

THE TREATMENT OF LEPROSY.

Father Müller, S. J., of St. Aloysius College, Mangalore, writes to the *Indian Daily News* that he has treated several cases of leprosy with success, using Count Mattei's specifics. Some were very bad cases, and the cure of none occupied more than three months: while the cost was never more than ten rupees. He gives the following accounts of the treatment:—For two weeks take *scrofuloso*, one-third dilution, in the morning, and *canceroso*, one-fifth dilution, in the evening—ten drops every five minutes if possible; for this treatment is the most efficacious. If, however, this is not convenient, a teaspoonful may be taken every quarter of an hour, or half a tablespoonful every half-hour, or a tablespoonful every hour. This treatment at first seems to increase the disease, but the aggravation is only temporary. After two weeks, besides the above interior treatment, baths of *canceroso* 5 must be taken twice a week. Take a tub or other vessel large enough to immerse the whole body, fill it with lukewarm water, then melt 60 globules of *canceroso* 5 in a cup of water, and mix it well with the water in the tub. Immerse the whole body for about fifteen minutes in the tub. After the third or fourth bath the wounds generally begin to close and the white spots and nodosities to disappear. This is all the treatment required.—*Madras Mail*.

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SUPPLEMENT TO THE THEOSOPHIST.

SEPTEMBER 1890.

MR. HARTE'S TOUR.

The Calcutta papers notice very favourably the several lectures that Mr. Harte has given in the Indian Metropolis. His admirable discourse on Hypnotism has been reported *verbatim* by the *Indian Mirror*, and the same paper, in its issue of the 19th August, says of another:

"Mr. Harte delivered an interesting lecture on "Theosophy in the West" in the Corinthian Theatre on last Saturday evening, in which he described in an able manner the formation of the Society in New York, the religious situation at that time in America, the purpose of the Society, its objects, and the views of the early Theosophists on the subjects of religion and philosophy; after which he dwelt on the present condition of Theosophy in America and Europe. Babu Norendro Nath Sen was in the chair. Mr. Harte is likely to deliver another lecture on his return to Calcutta from the Mofussil a few weeks hence."

T. SUBBA ROW'S WORKS.

The friends of the gifted Mr. T. Subba Row, B. A., B. L., have asked me to collect into one volume and edit his theosophical writings, and the family have sent me the following authorization:—

NOTICE.

"The family of the late T. Subba Row, B. A., B. L., hereby give full authority to Col. H. S. Olcott, P. T. S., to collect and publish in book-form all his writings upon literary, philosophical and religious subjects.

(Signed) D. TIMMA RAJU,

For the Family.

COCONADA, 13th August 1890.

If I find that there is a sufficient demand to warrant Mr. Tookaram Tatya's Fund in undertaking the cost of publication, I shall be willing to do the work at leisure moments. Persons wishing to subscribe to such a work, will, therefore, kindly send in their names to either Mr. Tookaram Tatya, 17, Tamarind Lane, Fort, Bombay, or the Manager of the *Theosophist*. The writings are not so voluminous, I should say, as to make the cost above Rs. 2, even with the four Bhagavad Gita Lectures included. However, the price must be left unsettled for the present.

BOMBAY CONFERENCE SUBSCRIPTIONS.

The following subscriptions, promised at the recent Bombay Conference, were received during the month of August, and are acknowledged with thanks:—

Rai Bahadur Subramanya Iyer (<i>Madras</i>)	Rs.	50	0	0
Dewan Bahadur R. Raghunath Rowji (<i>Madras</i>)	"	24	0	0
Tookaram Tatya, Esq. (<i>Bombay</i>)	"	25	0	0
Budrudin Kur, Esq. (<i>Bombay</i>)	"	10	0	0
M. R. Ry. P. Kesava Pillay (<i>Gooty</i>)	"	10	0	0
Dr. Fakirji Ruttonjee	"	4	0	0

The following sums were received direct from the donors in the month of April, but by an oversight were not acknowledged in the *Theosophist*:—

Mr. A. D. Ezekiel (<i>Poona</i>)	Rs.	5	0	0
Dr. Pandurang Gopal (<i>Bombay</i>)	"	10	0	0
T. S. Sankara Narayana Iyer	"	2	0	0

HEAD-QUARTERS FUND.

The following donations, &c., received during the month of August, are also acknowledged with thanks:—

Mr. Paul Webersinn (<i>California</i>).....	\$ 5.00		
His Friend.....	\$ 5.00		
		\$ 10.00	= Rs. 24 10 0
Mr. D. D. Jussawala (<i>Bombay</i>).....			" 10 0 0
" A. F. H. (<i>Hongkong</i>).....	60s.		" 36 15 0
" M. M. Shroff (<i>Bombay</i>).....			" 5 0 0
" R. S. Pandiyaji (<i>Madras</i>).....			" 1 0 0
Thro' Mr. W. Q. Judge:—			
Diploma Fees for 66 Members.....	\$ 33.00		
Charter Fees, Vyasa T. S.....	\$ 5.00		
" " Lotus T. S.....	\$ 5.00		
Donations:—			
Mr. E. A. Hill.....	\$ 2.50		
" R. L. Scannell.....	\$ 5.00		
" T. B. Prater.....	\$ 2.00		
Miss M. K. Glanner.....	\$ 5.00		
Mrs. K. M. Tileston.....	\$ 1.00		
" M. T. Robbins.....	\$ 5.00		
" Ida R. Patch.....	\$ 5.00		

Total ... \$ 68.50 or £13-19-11 = 158 3 6

Madame H. de Neufville (*Amsterdam*)..... £ 2 0 0 = 24 7 0

SUBBA ROW MEDAL FUND.

Rao Saib Iswari Persad, F. T. S., Assistant Engineer, through the Secretary, Nagpore Branch..... Rs. 21 0 0

LIBRARY FUND.

M. R. Ry. C. Sambia Chettyar (*Madras*)..... Rs. 5 0 0
R. S. Pandiyaji (")..... " 1 0 0

S. E. GOPALACHARLU,
Assistant Treasurer, T. S.

August 25th.

BAD ADVICE.

The British Section—unwittingly, of course,—adopted, at its meeting of the 2nd August, a resolution, *nemine dissentiente*, which is tantamount to advising me to commit a felony! As they had no money to spare for Head-quarters, the Secretary was "directed to ask Colonel Olcott to devote some part of the Permanent Fund to meet the deficiency at Adyar." Now the Permanent Fund is in my keeping as the Society's Trustee; and the condition specified was that only its annual increment should be used for current expenses. The Penal Code deals sharply with breaches of trust—as the gentlemen who proposed and seconded the Resolution in question would find out if they came as near as I am to the High Court of Madras and tried their own prescription. They have easy access to first-rate legal talent in our British Branches, and they should have consulted it before giving me such very bad advice. I have the right to strip the *Theosophist* office bare to meet those chronic "deficiencies," and never hesitate to do it, for its little cash-chest is private property. But, being a tolerably honest man, I shall leave the Permanent Fund alone.

COOCH BEHAR.

The brilliant young Maharajah of Cooch Behar, son-in-law of the late renowned Keshub Chandra Sen, and A. D. C. to H. R. H. the Prince of Wales, recently asked and obtained my permission to organize a Branch T. S. at his capital. He has been an F. T. S. for several years, but not until now an active one. The following telegram, reporting the result, will be read with interest by all who know what great favorites he and his charming Maharance are with Her Majesty, the crowned Mother of India:

From H. H. The Maharaja of Cooch Behar.
To the President Founder of the Theosophical Society.

"Members join me in thanking you for opportunity, granting me permission to organize society. Successfully started to-day."
Dated at Cooch Behar, 6th August 1890.

CEYLON.

Dr. Daly has not favoured the Head-quarters with any official report last month, but I see he is actively at work in the Central Province. Messrs. Dhammapala and Abraham Perera (a *pucca* Buddhist, though he does bear a Portuguese Catholic name) are with him.

Mr. A. Chakravarti, F. T. S., an Iyengar Brahmin of high family in Madras, returning home via Colombo, from the Cirencester Agricultural College, where he has recently graduated with distinction, publicly professed Buddhism at our Colombo Head-quarters. Of course, no persuasion whatever was used to make him change his religion, the Buddhists having ever held Brahmins in the highest respect.

AMERICAN SECTION.

An annual meeting of the Pranava Theosophical Society of St. Louis (U. S. A.) was held on the 6th July for election of officers, and the following were elected to serve for the following year:—Seth Wheaton, *President*; Thomas Nolan, *Vice-President*; Wm. Throckmorton, *Secretary*.

From the latest communications received from America, it appears that two Branches—Vyasa and Lotus Theosophical Societies—have been formed, but no further information is forthcoming.

From the General Committee of the Pacific Slope Theosophical Branches, we have received a package of the cheap tracts upon Theosophical subjects that are being widely circulated by them. For such practical theosophy I have great respect.

THE POWELL TABLET.

The artistic memorial tablet to the late C. F. Powell has been properly mounted on a slab of cedar wood and hung in the Adyar Library. The one prepared for the Ambalamudram Theosophical Society is also hung in the local Public Reading Room of that village, and its beauty excites general admiration. Over Powell's ashes I have raised a mound of flowers.

MR. SUBBA ROW'S PORTRAIT.

With the consent of the family and to oblige friends, the Manager of the *Theosophist* has had some copies struck off of the life-like photograph taken by Mr. Nicholas sometime ago. This is not the one in which he was photographed along with H. P. B., but a much superior one. Copies are available at the usual price of cabinet portraits—Rs. 1-8-0.

GREECE.

It is pleasant to know that the unflagging devotion of the President and Secretary of our Corfu Branch (the "Ionian Theosophical Society"), Signor Pasquale Menelao, and Mr. Otho Alexander, is being rewarded by a revived interest in Theosophy in the classical land of Homer. Mr. Alexander writes about a recently admitted member that he is of an extraordinary talent, 19 years of age, a law student in the University of Athens; he is besides a student of Philosophy, General Literature, Chemistry, Physiology, Mathematics and Astronomy. He is a very clever lecturer, and has already distinguished himself by recent contributions to the best Greek periodicals. A native of Cephonia, one of the Ionian Islands, he is a natural Theosophist, and means to devote his rare talents to the spread of the noble ethical ideas which the word Theosophy represents. Such men as these, of whatsoever race or religion, are most important gains for our movement: they will be the standard-bearers of the future after we, their elders, have finished our work.

The tendency of Theosophists to show their interest in social reform by organizing adjunct groups and societies devoted to specified altruistic objects, is once more exemplified. Mr. Alexander sends me the By-laws of a Philalethian (Truth-loving) Society recently formed in Athens by Mr. Plato E. Draculy, F. T. S. Membership is confined to persons between 20 and 30 years of age. The aim is assuredly laudable, and I hope it may be

fully realised. Greece needs it as badly as India, which is saying a good deal. I have a sort of prescriptive right to be interested in Grecian affairs, as in 1854 or 55, I was offered the professorship of agriculture in the Athens University. Perhaps the predestined evolution of the Theosophical Society, twenty years later, compelled me, to decline the proffered honor?

Our readers may remember a note we printed some months ago about certain young men of Kapurthala who, after hearing the eloquent discourses of a travelling *sanyassi*, pledged themselves to speak the truth on certain designated days, and to try to gradually teach themselves to avoid lying altogether! The Athens society's by-laws will be interesting reading to those gentlemen: they are as follows:—

Translation.

SOCIETY OF THE FRIENDS OF TRUTH!

The princess of all virtues is truth. | The beginning of wisdom is to speak truth.

REGULATIONS, OR BYE-LAWS.

1. This Society has been formed for the purpose of creating the habit of telling the truth on every occasion.
2. Every member of the Society is supposed to aim at the formation of this habit. He therefore undertakes to speak at all times and everywhere the pure truth.
3. As this is a difficult thing in every day-life, this Society shall enforce the following method in order to facilitate the task.
4. Each member keeps a diary of all the occasions on which he either was compelled to tell a lie or succeeded to tell the truth amid difficulties.
5. In the weekly meetings of the Society each member reads a summary of his diary, and then follows a discussion as to how in future lies could be avoided and truth spoken in spite of all difficulties.
6. The meeting is never to last longer than one hundred minutes. The duration of every speech is limited to five minutes. Three members constitute a quorum.
7. For further information write to the Secretary of the Society, 17 Caning's Square—Athens.

The Secretary,
(Signed) B. DONDOUMIS.

If there could be some guarantee that the diaries would be records of fact, the plan proposed might work. But we live in a time of shams, hypocrisy and lies, and our Philistines start heavily handicapped.

THEOSOPHY FOR CHILDREN.

Every parent in our Society must have felt the need of a class of literature adapted to the comprehension of children. Sometime ago I asked a dear lady Theosophist in Scotland, whose maternal instinct is strong and child-government sensible, to prepare me some little books of that sort. Meanwhile, I am glad to learn that the same idea has struck Mr. Judge, and that one of the most honored lady members of our Society in America, Mrs. J. Campbell Ver Planck, has undertaken to write a series of child-books. From practical tests I tried in Ceylon with school-children, I am thoroughly convinced that nothing is easier than to teach the young the basic theories of Indian and Buddhistic philosophy, *viz.*, Karma and Re-incarnation. I tried it first at Galle one day when I was distributing the school prizes; and I could not help thinking—and saying to the audience—how immeasurably better adapted the doctrine of Karma was to arousing and strengthening the moral nature of a child, than those Christian dogmas which I was taught in a Presbyterian Sunday School and which my childish sense of justice revolted at.

A CORRECTION.

In page 156, Supplement to the *Theosophist* for August, under the heading "The Sanmarga Sabha," third line, omit the words, "and President" after "Founder," Rai Bahadur A. Sabhapati Mudaliar being the President of the Sabha.