

# THE THEOSOPHIST

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

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## THE THEOSOPHIST.

BOMBAY, MARCH 1st, 1880.

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

IF ANY OF OUR READERS ARE NOT INTENDING TO SAVE up their numbers of the journal for binding, we will purchase back the issues of October and November, at annas six each; either in cash or credit on next year's subscription as may be preferred. Though more than twice as many copies of those numbers were printed as an experienced Indian journalist advised, they are out of print, while even those of later months are fast disappearing.

INQUIRIES ARE CONSTANTLY MADE OF OUR SOCIETY AS to the possibility of importing from America hand-machines for various industrial purposes. There is no lack in America of inventive capacity to produce any hand-machine that India might need for any branch of manufacture, but the whole resources of our mechanical genius have for many years been applied to the production of machines to be worked by steam. The case of America is the exact opposite of that of India. Here, manual labor is superabundant; there, it is excessively scarce and costly. Steam machinery has, therefore, been brought to the highest pitch of perfection. The true way to procure what India needs in this direction is for some enlightened princes to offer prizes for machines that will do such or such work by hand or bullock power, and publish the same in the American journals that circulate among the inventive classes. Such are the *New York Tribune* and the *Scientific American*. The American Department of State might also, if requested by Colonel Olcott, who holds the appointment of United States Commissioner to the East Indies, cause the offer of the prize or prizes to be announced in the official circular of the Patent Office, and thus ensure it the widest publicity. Should this suggestion so far commend itself to the native princes as to be carried out, certain things must be borne in mind. First, that inventors are, as a rule, poor mechanics, employed on wages, and unable to devote time to thinking out such inventions as India wants, or invest their scanty means in the purchase of materials of construction, unless certain of a sufficient reward, if a certain stated result should be obtained. Secondly, that India is so far away from America as to practically prevent them from reaping any profit from the sale of royalties, or by sharing in the gains of any company that might undertake the introduction of the new machines. Even if Indian companies should form, and take the patent or patents on royalty, the inventor would be too far distant to enable him to watch over his interests; while if he should come here at great expense, he, being ignorant of the vernaculars, would be almost as badly off. The inference, then, is that the offer should be either of a round sum for a successful invention, with a stated yearly bonus for so many years to the discoverer, or a greater lump sum for the invention, and all the inventor's right and title to its use. Knowing what we do of American inventors and their capabilities, we feel no hesitancy in saying that any desired machine to be worked by either hand or bullock power, may be had by India for the asking. But the asking must be done in the right way.

There are numberless ingenious machines in America that would be wholly valueless here, because the habits and wants of the people do not call for such mechanical helps. So, too, much good intention has hitherto been wasted on foolish attempts to import European methods of agriculture, when the country is utterly unsuited to them. Common sense ought to have suggested that, rude as Indian plows, harrows and drills are, and strange as Indian systems of rotation may appear to Western eyes, the imperative demands of hunger and poverty would, ages ago, have compelled their relin-

quishment if they were utterly bad. The fact is that the Indian climates and soils demand one kind of agriculture, and the climates and soils of Europe quite another. If there be such a thing among Europeans as true friendliness for India, let it be shown in giving her help to improve upon her own methods, not to import foreign ones, in assisting her to manufacture her own raw products by utilising her superabundant labor, not to send them away and bring them back when worked up. If any one knows of one more good crop that can be introduced, or can tell where there is a seed-grain that will yield more *faras* to the *bigha*, let him, for mercy's sake, speak. Or if any English implement-maker can show a common Hindu blacksmith how to shape his mould-board so as to pulverize the ryot's ground better, with no more expenditure of bullock-power and no greater cost, he may earn the blessings of a wretched people by showing the fact. But to persuade either a rajah, or a zemindar to import costly implements or machinery on mere guess-work, is simply cruel, for it destroys their confidence and turns them into bitter foes of progress. We have been often importuned for American catalogues, and had thousands of rupees offered us to send away for machines of any kind we might think suitable for importation. But, as this is now our people and our permanent home, we have felt obliged to decline forwarding the orders when we were not quite sure the machinery or implements were really adapted to Indian wants. There is not so much Native capital left that it should be flung away on mechanical toys, great or small.

SEVERAL MOST LUDICROUS PRINTER'S MISTAKES HAVE occurred lately within our experience. The *Deccan Star*, noticing a book written by the Conductor of this magazine, called it "*Loss Unveiled*;" in printing, last month, the Viceroy's letter to us, the compositor made Mr. Batten say he had submitted three of our *members*, instead of numbers, to His Excellency; and, instead of allowing one of our metaphysical contributors to write about developing the inner or spiritual Ego, compelled the unhappy man to appear anxious to develop the spiritual *eggs*. Finally, the sober *Oriental Miscellany* of Calcutta, for February, comes prating to us about the true spiritual philosopher uniting himself to the *Seal* of the Universe! If anything more clearly justifying compositoricide than these can be shown, let us know it by all means.

Another error, not at all ludicrous but very annoying, was the conversion of the Hon. George H. M. Batten's official title from Personal Assistant into Personal *Attendant* of His Excellency the Viceroy. We trust that the stupid blunder may be excused.

THAT WITTY AND EPIGRAMMATIC JOURNAL, THE *Bombay Review*, has favored us with several friendly notices, for which it merits, and will kindly accept, our best thanks. But one remark upon our February number must not pass without rejoinder. It says "The THEOSOPHIST ghost-stories we have noted once and for ever—they make very unearmy reading." They do, if taken only in one sense; and the less one has of ghost-stories in general, judging from that point of view, the better. If they were only meant to feed the morbid fancies of sentimental novel-readers, their room might well be thought better than their company. But, since they appear in a magazine professedly devoted to a serious enquiry into questions of science and religion, it is not unreasonable to presume that the editors have a definite purpose to show their connection with one or both of these departments of research. Such, at any rate, is the fact. Before we have done with our readers, it will be made very clear that every story of ghost, goblin, and *bhuta* admitted into our columns has the value of an illustration of some one phase of that misconceived but most important science, Psychology. Our friend of the *Bombay Review* is hasty in jumping at the conclusion that he has had his last say about our Phantom Dogs, Ensouled Violins, and staking shades of the departed.

### A MEDAL OF HONOR.

The importance of the action, taken at its late meeting by the General Council of our Society, in voting the foundation of a Medal of Honor, to be annually awarded by an unbiassed Jury of Native gentlemen of eminent character and learning to Native authors, will doubtless be appreciated. To recognize that Aryavarta has a grand history, and that the sons of the soil are her proper historiographers; and to stimulate a brotherly competition for a prize of real dignity, with ample guarantees for the impartiality of the awards, is to take a long step towards creating that feeling of nationality on which alone great states can rise. Let this action stand as one more pledge that the honor of India is dear to the heart of every true Theosophist. Our innermost feelings are summed up in a single sentence of a letter received by last mail from America. "When I read of those noble Buddhists and Hindus who have passed through so much to make the soul dominant master," writes the respected Dr. Ditson, "I feel as if I could kneel and kiss their feet. How grand they seem to me! Tell all such whom you may chance to meet that I am with them in deep sympathy." At another time we shall publish extracts from the letters of Theosophists in different parts of the world to show how universal is this love and reverence for India among them. Meanwhile we give the following:—

(Extract from the Minutes of the Meeting of the General Council, held at Bombay, February, 5th 1880.)

"With a view to stimulate enquiry, by the Natives of India, into the literature of ancient times, to increase their respect for their ancestors, and to thus accomplish one important object for which the Theosophical Society was formed, it is by the General Council

#### RESOLVED

That there shall be founded a high prize and dignity to be known and designated as 'The Medal of Honor of the Theosophical Society,' for award under competition."

"The said medal shall be of pure silver and made from Indian coins melted down for the purpose; and shall be suitably engraved, stamped, carved or embossed with a device expressive of its high character as a Medal of Honor. It shall be annually awarded by a committee of Native scholars, designated by the President, to the Native author of the best original Essay upon any subject connected with the ancient religions, philosophies or sciences; preference being given in the Department of Science, other things being equal, to the occult, or mystical, branch of science as known and practised by the ancients."

"The following conditions to govern the award, viz.—

1. The Essay shall be of a high merit;
2. Each Essay shall bear a cipher, initial, verse or motto, but no other sign by which the authorship may be detected. The author's name, in each case, to be written in a closed envelope outside which shall be inscribed the cipher or other device which he has attached to his essay. The Manuscript to be placed by the President in the hands of the Jury, and the envelopes filed away unopened and not examined until the Jury shall have made their awards.
3. All Essays submitted to be at the disposal of the Society, whose officers may designate such as are pronounced most meritorious for publication in the THEOSOPHIST, with their author's names attached, so that their learning may be properly appreciated by their countrymen.
4. The Society to be allowed to publish as a separate pamphlet, the Essay which shall be deemed worthy of the Medal of Honor, on condition of giving to its author the entire nett profits of the publication.
5. Essays to comprise not less than 2,500 nor more than 4,000 words—foot-notes and quotations included.
6. The Jury shall also award to the authors of the Essays which they consider second and third in degree of

merit, special diplomas, to be entitled Diplomas of Honor and authenticated by the seal of the Society.

7. The Jury may also specifically name three other Essays besides the three aforesaid, for the distinction of certificates of honorable mention, to be issued to the respective authors under the seal of the Society.

8. Essays to be submitted in English, but it is not obligatory that the author shall himself know that language.

9. All competing manuscripts to be in the President's hands by 12 o'clock noon of the 1st day of June 1880, and the Jury to announce their awards on the 1st day of September 1880.

10. Upon the receipt of the report of the Jury, the President shall at once identify the names of the successful authors, and officially publish the same throughout India and in all countries where there are branches of the Theosophical Society.

11. Full authority is given to the President to adopt whatever measures may be required to carry into effect this Resolution."

Attest :—

KHARSEDDI N. SEERVAI,

Secretary, Eastern Division.

### ZOROASTER.

BY SORAJI JAMASPJI PADSHAH, F.T.S.

Of all the great names of ancient times—of saints and prophets—none have come down to us with less impurity attached to their memories than those of Zoroaster and Buddha. While the other great ones of the earth have hardly stood the severe scrutiny of modern sceptical criticism, these two "Lights of Asia" have never flickered for a moment, but shone on steadily with a flame whose splendour was ever visible over the din and the darkness of the storms of age succeeding age. People have begun to question the pretensions of Moses to be ranked as a prophet at all; Christ has so far lost the *faith*, on which the foundations of his religion were laid, of the majority of his followers, that they are beginning to ask if the existence of that prophet was not merely an ornamental myth; Mahomet's assertion, that "there is no God but God and Mahomet is his prophet," is subscribed to not without a limitation, and in spite of the eloquent vindication of his claims by the learned author of the "Conflict between Religion and Science," the number of people who are willing to regard him as the One Prophet, is lessening. But Zoroaster and Buddha stand without the slightest breath of slander sully their fair fame. However modern thinkers may quarrel with their teachings and the manner of their teaching, it has never been denied that they had a mission to accomplish—a great, a divine mission, which they accomplished remarkably well; that they were great reformers, and appeared when their presence was most needed to counteract the vices of the respective climes and times in which they flourished.

But the results of the work of these two great men—how vastly different they are when examined by the facts of the present day! It would appear that Buddhism was an evergreen plant—it is now almost as fresh as it was in the days of its princely founder. One third of the world's population own Buddha as their Lord. But how different is it with Zoroastrianism! It is a painful fact that Zoroastrianism never spread much beyond the limits of Persia, and that as time advanced, it had fewer and fewer followers, till at this day it numbers in its fold no more than about a hundred thousand half-believing souls. How is this to be accounted for?

Neither Zoroaster nor Buddha was so much the founder of a new religion, as the reformer of the existing religion of his country. But the ways in which each was received, were different. Buddha's career was comparatively unruffled—he had not so much to contend with his enemies as with himself and his friends. But Zoroaster had a serious opposition to encounter from the very begin-

ning. Then, again, Buddha preached his doctrines amongst a people naturally mild and thoughtful. But Zoroaster had to shout from the housetops to a proud and haughty race of warriors, who were from their very infancy trained to speak the truth and to *wield the sword*, but whose thoughts and ambition scarcely winged their way beyond these. The Persians were a rough set—a kind of military oligarchy, whose dreams were of war, and whose hopes were of conquest. It is easy to imagine what kind of reception the novel teachings of Zoroaster must have met with from such people. That he eventually made an impression on them and succeeded in converting them to his tenets, is a wonderful proof of his eloquence and the power of his writings. Zoroastrianism became the religion of the state; and the religion of the monarch was the religion of the subject. But religion soon assumes a secondary importance among a people who live by blood and conquest. The words and laws of Zoroaster were, indeed, listened to and observed, but only in an apathetic spirit—the sun of faith shone on, but the heat was taken out of him. I have said that the Persians were proud—they were proud of their country, of their women, of their weapons, of their horses, and of their kings. In the same way they were proud of their religion. Their pride forbade them to seek proselytes, though Zoroaster had enjoined them expressly to do so. It was thus that Zoroastrianism spread not beyond the bounds of Persia. The final blow was given by the Mahomedans. These people were, in their turn, in the flush of victory, and did not deign to spare the religion of their foes. A very large number—I may say, almost all—of the humiliated Persians yielded up the freedom of their conscience without any serious struggle. Few, very few escaped to India, true to Zoroaster and themselves. This, I believe, accounts for the great difference in the results of Buddhism and Zoroastrianism.

There is also another reason, and more valid, which accounts for the neglect into which the writings and precepts of Zoroaster have fallen, even among his professed followers. These writings are too abstruse and philosophical for a nation of mere fighters or traders—and the ancient Persians were nothing, if not soldiers or *sodajers* (merchants). They had neither the learning nor the necessary elevation of thought to read between the lines, so to say; nor did they take any pains to look for the vast stores of treasure concealed under the *debris* of hymns and ceremonies. And the Parsees of to-day have not taken a single step in advance in the right direction. They have tacitly subscribed to anything that those modern dictators of human thought—the German *savants*—asked them to believe. What is Zoroastrianism, as interpreted by the letter, but a commonplace sort of religion with God and Satan as its central figures, and with angels and devils hymning and cursing for ever and ever? I believe that Zoroastrianism has never been rightly comprehended, save by the initiated few, the venerable Magi, the Wise Men of the East. The first step to rightly understand the merits of Zoroastrianism is to comprehend the life and character of its founder. That life was not ordinary nor common. It was not the life, as narrated in our day, of a precocious child, a miracle-working young man, a pious old sage. It was a great deal more than this. Very few persons have attained to the real conception of the personal greatness of Zoroaster. He was not only a wonder-worker, a man learned in chemistry and astrology. There live a few who imagine that when they have dubbed their prophet as the greatest sanitary officer that ever lived, they have done him the highest honour! Zoroastrianism must have fallen low, indeed, when its followers have recourse to such shifts as this!

Who and what was Zoroaster? An answer to this question will materially assist us in the right conception of the *individuality* of that extraordinary man. I will not appeal to traditional myths for a reply. The writings of all great men are unconsciously autobiographical, and the best answer to our question is found in the writings of Zoroaster himself. How eloquently and with what pathos

the struggles of his noble life are chronicled in the ever-living pages? What glimpses have we there of a man, searching and yearning for Truth with his whole soul wrapt up in Hormazd; how he often struggles in the darkness for light, how he has to battle with temptations, how often he is lost in despair? He exclaims in the height of his god-like agony:—"To what land shall I proceed—in what direction shall I take my way? I have very few helpers. Who will plead for me when the lying people look on me with jealous eyes?"

What was Zoroaster before he appeared before the Persian people with his new system of religion? What induced him to think out a new system of religion at all? I have said before that Zoroaster was only a reformer of the old faith of Persia. The followers of this old faith were called "Porio-dakesh." They believed in one God. Zoroaster has spoken of them with respect in his writings. Other forms of faith, also, had had their day before Zoroaster appeared. But he saw that, excellent as all these faiths were, when taken superficially, there was something wanting in them. They were like so many models of sculpture—but the life was wanting. He, therefore, set about to find that which should gratify his spiritual instincts. I cannot say if he had ever come across the Vedas. He may have done so in his maturer age. But, it is certain that he had not seen them in his youth. He has not mentioned anywhere in his writings that he had had the advantage of the assistance of either *gurus* or books. It is certain that he resolved to think for himself. He wished to have a personal communion with Hormazd. In order to do this successfully, he did what others have done before and after him. He retired to the solitude of mountains. Alone, and with no other companion save the wild grandeur of nature around him, and far from the influence of the throbbing heart of humanity, he sat lost in contemplation.

He wished to know God—not through the agency of men, but through God himself. In the Avesta, it is mentioned that the assistance of "Behman" was invoked for the furtherance of this desire. This word has been variously interpreted. It has now come to mean—"the noble mind." But I cannot help thinking, that it means the "spirit." Zoroaster wished to know God, and since he had no faith in the assistance of man, he would out of his own consciousness work out that knowledge—through his own spirit he would know God. But between the wish and its accomplishment, what an eternity seems to intervene! Zoroaster despairingly exclaims:—"Oh! Thou Truthful One, when shall I be able to see Thee and Behman?" All this appears to me very much like the position of Buddha and other Yogis. I cannot help believing that Zoroaster was a Yogi, though, perhaps, he did not know it himself. And this is the more probable from the fact that the Magi, the initiated followers of that prophet, have much in common with the Indian Yogis and are fully aware of the resemblance. And, then, the process of the enlightenment of Zoroaster—his soul-communion—his temptation—his trance—all these are the mystical symbols mentioned in the *Yog-Vidya*. So, in solitude, he hoped and dreamed and planned, now radiant with the expectation of the fulfilment of his wish, and now plunged in despair. At length, the fullness of knowledge burst upon his spirit. He saw God face to face, not as Moses saw through the filmy veil of a cloud, but in all the smiling glory of his real presence. He felt God in himself; he conversed familiarly with the Deity; he questioned and received answers; he learned the mystery of being; life opened all its secrets; and death opened its portals, and beyond the portals he saw—life! All this is narrated in the Avesta with a simplicity and yet a grandeur that at once fill the reader with conviction and with hope.

I have said before that Zoroaster wished to know God through "Behman." He said, or rather wrote, distinctly, that he saw Hormazd in his eye. This may mean much. What eye does he mean—the mind's eye? I have translated "Behman" as the spirit. He saw God through Behman. He had his wish—he saw the Deity through

his own consciousness, throughout his own spirit—he felt God in himself. He says:—"When I fixed Thee in my eye, I felt that Thou wast worthy of the homage of the highest mind in the Universe, that Thou wast the Father of the inspiration of the noblest intellect, and that Thou wast the entrance to the World of Truth." This passage is remarkable. Zoroaster's God was not the God of his modern followers, who mingle terror with worship, ascribe to Him all kinds of material thunderbolts, and make him a huge, gigantic *Man!*

How is it that there exists such a close resemblance between the sacred writings of the Parsees and the Hindoos? Is it because the author of the Avesta passed through the same experiences as the author or authors of the Vedas? This much is probable, that Zoroaster had not written a word of the Zend Avesta before he had preached its doctrines orally to the people. That great work was written in the quiet of his latter days. He might have then come across the Vedas. But this is a point on which I am not competent to form any opinion. Can any members of the Theosophical Society throw any light on the subject? It must be first determined if the Avesta or the Vedas were first written. Modern opinion is extremely divided on the subject. That learned Parsee-scholar, Mr. K. R. Cama, and several German philologists, would have us believe that the Avesta writings are the more ancient. But the time when Zoroaster flourished has been traced back to about eight thousand two hundred years; while the author of "Isis Unveiled" has conclusively proved, in spite of Max Müller and his school, that the Vedas must have been written ages before the Bible.

#### VISITORS FROM SHADOW-LAND.

BY WILLIAM TEMPLE.

I am greatly entertained—may I say excited, and yet that is not quite the correct word—by the ghost stories I have read in the THEOSOPHIST. I am a believer in ghosts—I would not go into a reputedly haunted house and stay there all night for anything. Writers of ghost-stories always say—"I laughed when they told me the place was haunted." Plucky story-tellers! Perhaps *story*-tellers, in more senses than one. However, that is neither here nor there; my object is, if you care to have them, to relate a few stories that I can vouch for.

The first was told me by a friend of mine, named P. (well known in Lucknow, and alas! now no more) which he declared true, and I believe him to have been incapable of a falsehood as he was one of the best men that ever stepped. He said that on one occasion he was on the eve of his departure for India from London, when, as he was driving down to the docks, he espied a well-known friend whom he had parted with in Bombay, walking along the pavement. He stopped his cab, and entered into conversation with his friend. Arriving in Bombay, what was his surprise, his astonishment, to meet this very friend, who declared to him solemnly he had never left Bombay since the other's departure. I cannot in the least account for this. It is possible my friend suffered from a diseased brain, but I hardly think so. But what the purport of such an apparition could be, goodness only knows.

A similar adventure occurred once to myself. I was walking up Broadway, New York, one day, and stopped to look in at a shop nearly opposite A. T. Stewart's retail dry-goods store, when I became conscious that some one whom I *must* look at was standing beside me. I might as well have looked in a mirror. I beheld my double in every respect, and you bet I stared. He did ditto, and we stood there for several minutes in mute astonishment ere we passed on our way. It was not a ghost. If it was, it was the most substantial one going; and I only mention the incident because it may afford a sort of key to my friend's adventure, by showing that the world *does* contain human duplicates. However, the following story is true—at least if I may believe my mother and sisters.

They were visiting some relatives who resided in Tunbridge Wells. My aunt and cousins (all save one) had gone out to spend the evening, and my mother, sisters, and cousin were seated in the drawing-room about 10 P.M. working and talking. The door was open. Suddenly they heard some one coming down stairs. Naturally they thought it was the servant. But no, the sound of feet and a rustling dress certainly passed by the door, but no *body*. My mother, who knows no fear, rushed out on the landing, while the girls, poor children, huddled together from fright. My mother says she distinctly heard the footsteps and rustle of the dress till the—whatever it was—seemed to reach the foot of the stairs, when all sounds ceased. Again,—my eldest sister is left-handed. Whether that affects matters or not, I am not prepared to say. All I know is, she is left-handed, and people say left-handed people are always more susceptible to spiritualistic influences than others. However, she says that once when a child, she awoke from her sleep in a great four-poster bed, and saw two figures, apparently her father and mother, at the foot of the bed. They turned round soon after she awoke and had called to them in her childish way, but their faces were so hideous that she instantly retreated under the clothes in almost a fit. Our parents were at the time at supper down stairs. Now, she is grown up, she thinks it must have been nightmare—but I don't know. It was told with too much solid earnestness at the time, and if I am right in my theory of nightmare it generally results in your waking up; whereas she lay wide awake and quaking under the clothes till her father and mother came to bed.

Throughout our family, a belief in supernatural appearances is strong. I remember seeing one myself at Yonkers, New York, once, when I first went out to America in 1866. The relative with whom I was staying, (well known to New Yorkers as "Triangle B") lived a few miles out of the village, and one night as I was going along the road, and past one of his meadows, I saw a dim misty figure standing some distance on the other side of the rail fence. Somehow I had the pluck to go up to the fence and have a look at it. First of all I thought it was *my* shadow, but, as a rule, shadows falling on grass lie down. This *stood up*. Well, I had my look, and then like a brave man, I took to my heels, and never stopped till I got inside our house! I had carried my investigations as far as I considered prudent.

I believe in spirits, but I must say, I don't care about meeting them. But my grandfather was a great believer in apparitions. He too was a man who like George Washington "could not tell a lie," and he has often affirmed that when awake in his bed, he has seen his deceased wife standing beside him, "and" he used to add "I felt no fear." It is singular his seeing my grandmother; for an uncle of mine who was in Australia at the time of her death declares (and with good show of truth) that she called him by name several times on that night.

"I was resting" said he "in my tent smoking, when I heard a voice call——. Again and again it was repeated, and I felt convinced I recognised my dear mother's voice. Arising, I noted the day and hour, and allowing for the difference of time, I should say, she must have died in England about the same time I heard her in Australia."

AT CHICAGO, ONE OF THE BUSIEST CITIES OF AMERICA, is published one of the two most prosperous and widely circulated journals devoted to modern Spiritualism. The number of its subscribers we have seen stated at nearly 30,000, and they are scattered all over the world. It is a bold, incisive paper, and its Editor seems really anxious to expose fraud wherever he can find it practised by mediums upon the credulous. Recently, it has earned the thanks of the public by unmasking a gross cheat named Mrs. Stewart, who for years has been pretending to produce materialized spirit-forms, when in fact they were only herself and confederates dressed up for the occasion.

## TRUE AND FALSE PERSONALITY.\*

BY C. C. MASSEY, F.T.S.

The title prefixed to the following observations may well have suggested a more metaphysical treatment of the subject than can be attempted on the present occasion. The doctrine of the trinity, or trichotomy of man, which distinguishes soul from spirit, comes to us with such weighty, venerable, and even sacred authority that we may well be content, for the moment, with confirmations that should be intelligible to all, forbearing the abstruser questions which have divided minds of the highest philosophical capacity. We will not now inquire whether the difference is one of states or of entities; whether the phenomenal or mind consciousness is merely the external condition of one indivisible Ego, or has its origin and nature in an altogether different principle; the Spirit, or immortal part of us, being of Divine birth, while the senses and understanding, with the consciousness—*Abankara*—thereto appertaining, are from an *Anima Mundi*, or what in the Sankya philosophy is called *Prakriti*. My utmost expectations will have been exceeded if it should happen that any considerations here offered should throw even a faint suggestive light upon the bearings of this great problem. It may be that the mere irreconcilability of all that is characteristic of the temporal Ego with the conditions of the superior life—if that can be made apparent—will incline you to regard the latter rather as the Redeemer, that has indeed to be born within us for our salvation and our immortality, than as the inmost, central, and inseparable principle of our phenomenal life. It may be that by the light of such reflexions the sense of identity will present no insuperable difficulty to the conception of its contingency, or to recognition that the mere consciousness which fails to attach itself to a higher principle is no guarantee of an eternal individuality.

It is only by a survey of what individuality, regarded as the source of all our affections, thoughts, and actions, is, that we can realise its intrinsic worthlessness; and only when we have brought ourselves to a real and felt acknowledgment of that fact, can we accept with full understanding those "hard sayings" of sacred authority which bid us "die to ourselves," and which proclaim the necessity of a veritable new birth. This mystic death and birth is the keynote of all profound religious teaching; and that which distinguishes the ordinary religious mind from spiritual insight is just the tendency to interpret these expressions as merely figurative, or, indeed, to overlook them altogether.

Of all the reproaches which modern Spiritualism, with the prospect it is thought to hold out of an individual temporal immortality, has had to encounter, there is none that we can less afford to neglect than that which represents it as an ideal essentially egotistical and *borné*. True it is that our critics do us injustice through ignorance of the enlarged views as to the progress of the soul in which the speculations of individual Spiritualists coincide with many remarkable spirit teachings. These are, undoubtedly, a great advance upon popular theological opinions, while some of them go far to satisfy the claim of Spiritualism to be regarded as a religion. Nevertheless, that slight estimate of individuality, as we know it, which in one view too easily allies itself to materialism, is also the attitude of spiritual idealism, and is seemingly at variance with the excessive value placed by Spiritualists on the discovery of our mere psychic survival. The idealist may recognise this survival; but, whether he does so or not, he occupies a post of vantage when he tells us that it is of no ultimate importance. For he, like the Spiritualist who proclaims his "proof palpable of immortality," is thinking of the mere temporal, self-regarding consciousness—its sensibilities, desires, gratifications, and affections—which *are* unimportant absolutely, that is to say, their importance is relative solely to the individual.

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There is, indeed, no more characteristic outbirth of materialism than that which makes a teleological centre of the individual. Ideas have become mere abstractions; the only reality is the infinitely little. Thus utilitarianism can see in the State only a collection of individuals whose "greatest happiness," mutually limited by nice adjustment to the requirements of "the greatest numbers," becomes the supreme end of government and law. And it cannot, I think, be pretended that Spiritualists in general have advanced beyond this substitution of a relative for an absolute standard. Their "glad tidings of great joy" are not truly religious. They have regard to the perpetuation in time of that lower consciousness whose manifestations, delights, and activity are in time, and of time alone. Their glorious message is not essentially different from that which we can conceive as brought to us by some great alchemist, who had discovered the secret of conferring upon us and upon our friends a mundane perpetuity of youth and health. Its highest religious claim is that it enlarges the horizon of our opportunities. As such, then, let us hail it with gratitude and relief; but, on peril of our salvation, if I may not say of our immortality, let us not repose upon a prospect which is, at best, one of renewed labours and trials, and efforts to be free even of that very life whose only value is opportunity.

To estimate the value of individuality, we cannot do better than regard man in his several mundane relations, supposing that either of these might become the central, actuating focus of his being—his "ruling love," as Swedenborg would call it—displacing his mere egoism, or self-love, thrusting that more to the circumference, and identifying him, so to speak, with that circle of interests to which all his energies and affections relate. Outside this substituted ego we are to suppose that he has no conscience, no desire, no will. Just as the entirely selfish man views the whole of life, so far as it can really interest him solely in relation to his individual well-being, so our supposed man of a family, of a society, of a church, or a State, has no eye for any truth or any interest more abstract or more individual than that of which he may be rightly termed the incarnation. History shows approximations to this ideal man. Such a one, for instance, I conceive to have been Loyola; such another, possibly, is Bismarck. Now these men have ceased to be individuals in their own eyes, so far as concerns any value attaching to their own special individualities. They are devotees. A certain "conversion" has been effected, by which from mere individuals they have become "representative" men. And we—the individuals—esteem them precisely in proportion to the remoteness from individualism of the spirit that actuates them. As the circle of interests to which they are "devoted" enlarges—that is to say, as the dross of individualism is purged away—we accord them indulgence, respect, admiration and love. From self to the family, from the family to the sect or society, from the sect or society to the Church (in no denominational sense) and State, there is the ascending scale and widening circle, the successive transitions which make the worth of an individual depend on the more or less complete subversion of his individuality by a more comprehensive soul or spirit. The very modesty which suppresses, as far as possible, the personal pronoun in our addresses to others, testifies to our sense that we are hiding away some utterly insignificant and unworthy thing; a thing that has no business even to be, except in that utter privacy which is rather a sleep and a rest than living. Well, but in the above instances, even those most remote from sordid individuality, we have fallen far short of that ideal in which the very conception of the partial, the atomic, is lost in the abstraction of universal being, transfigured in the glory of a Divine personality. You are familiar with Swedenborg's distinction between discrete and continuous degrees. Hitherto we have seen how man—the individual—may rise continuously by throwing himself heart and soul into the living interests of the world, and lose his own limitations by adoption of a larger mundane spirit. But still he has but ascended nearer to his own mundane source, that soul of the world, or Prakriti

to which, if I must not too literally insist on it, I may still resort as a convenient figure. To transcend it, he must advance by the discrete degree. No simple "bettering" of the ordinary self, which leaves it alive, as the focus—the French word "foyer" is the more expressive—of his thoughts and actions; not even that identification with higher interests in the world's plane just spoken of, is, or can progressively become, in the least adequate to the realisation of his Divine ideal. This "bettering" of our present nature, it alone being recognised as essential, albeit capable of "improvement," is a commonplace and to use a now familiar term a "Philistine" conception. It is the substitution of the continuous for the discrete degree. It is a compromise with our dear old familiar selves. "And Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly." We know how little acceptable that compromise was to the God of Israel; and no illustration can be more apt than this narrative, which we may well, as we would fain, believe to be rather typical than historical. Typical of that indiscriminate and radical sacrifice, or "vastation," of our lower nature, which is insisted upon as the one thing needful by all, or nearly all\* the great religions of the world. No language could seem more purposely chosen to indicate that it is the individual nature itself, and not merely its accidental evils, that has to be abandoned and annihilated. It is not denied that what was spared was good; there is no suggestion of an universal infection of physical or moral evil; it is simply that what is good and useful relatively to a lower state of being must perish with it if the latter is to make way for something better. And the illustration is the more suitable in that the purpose of this paper is not ethical, but points to a metaphysical conclusion, though without any attempt at metaphysical exposition. There is no question here of moral distinctions; they are neither denied nor affirmed. According to the highest moral standard, A may be a most virtuous and estimable person. According to the lowest, B may be exactly the reverse. The moral interval between the two is within what I have called, following Swedenborg, the "continuous degree." And perhaps the distinction can be still better expressed by another reference to that Book which we theosophical students do not less regard, because we are disposed to protest against all exclusive pretensions of religious systems. The good man who has, however, not yet attained his "sonship of God" is "under the law"—that moral law which is educational and preparatory, "the schoolmaster to bring us into Christ," our own Divine spirit, or higher personality. To conceive the difference between these two states is to apprehend exactly what is here meant by the false, temporal, and the true, eternal personality, and the sense in which the word personality is here intended to be understood. We do not know whether, when that great change has come over us, when that great work † of our lives has been accomplished—here or hereafter—we shall or shall not retain a sense of identity with our past, and for ever discarded selves. In philosophical parlance, the "matter" will have gone, and the very "form" will have been changed. Our transcendental identity with the A or B that now is ‡ must depend on that question, already disclaimed in this paper, whether the Divine spirit is our originally central essential being, or is an hypostasis. Now, being "under the law" implies that we do not act directly from our

\* Of the higher religious teachings of Mohammedanism I know next to nothing, and therefore cannot say if it should be excepted from the statement.

† The "great work," so often mentioned by the Hermetic philosophers, and which is exactly typified by the operation of alchemy, the conversion of the base metals to gold is now well understood to refer to the analogous spiritual conversion. There is also good reason to believe that the material process was a real one.

‡ "A person may have won his immortal life, and remained the same inner self he was on earth, through eternity; but this does not imply necessarily that he must either remain the Mr. Smith or Brown he was on earth, or lose his individuality."—*Jus Unveiled*, vol. i, p. 316.

own will, but indirectly, that is, in willing obedience to another will. The will from which we should naturally act—our own will—is of course to be understood not as mere volition, but as our nature—our “ruling love,” which makes such and such things agreeable to us, and others the reverse. As “under the law,” this nature is kept in suspension, and because it is suspended only as to its activity and manifestation, and by no means abrogated, is the law—the substitution of a foreign will—necessary for us. Our own will or nature is still central; that which we obey by effort and resistance to ourselves is more circumferential or hypostatic. Constancy in this obedience and resistance tends to draw the circumferential will more and more to the centre, till there ensues that “explosion,” as St. Martin called it, by which our natural will is for ever dispersed and annihilated by contact with the divine, and the latter henceforth becomes our very own. Thus has “the schoolmaster” brought us unto “Christ,” and if by “Christ” we understand no historically divine individual, but the logos, word, or manifestation of God *in us*—then we have, I believe, the essential truth that was taught in the *Vedanta*, by Kapila, by Bhuddha, by Confucius, by Plato, and by Jesus. There is another presentation of possibly the same truth, for a reference to which I am indebted to our brother J. W. Farquhar. It is from Swedenborg, in the *Apocalypse Explained*, No. 527:—“Every man has an inferior or exterior mind, and a mind superior or interior. These two minds are altogether distinct. By the inferior mind man is in the natural world together with men there; but by the superior mind he is in the spiritual world with the angels there. These two minds are so distinct that man so long as he lives in the world does not know what is performing within himself in his superior mind; but when he becomes a spirit, which is immediately after death, he does not know what is performing in his mind.” The consciousness of the “superior mind,” as a result of mere separation from the earthly body, certainly does not suggest that sublime condition which implies separation from so much more than the outer garment of flesh, but otherwise the distinction between the two lives, or minds, seems to correspond with that now under consideration.

What is it that strikes us especially about this substitution of the divine-human for the human-natural personality? Is it not the loss of individualism? (Individualism, pray observe, not individuality.) There are certain sayings of Jesus which have probably offended many in their hearts, though they may not have dared to acknowledge such a feeling to themselves: “Woman, what have I to do with thee?” and those other disclaimers of special ties and relationships which mar the perfect sympathy of our reverence. There is something awful and incomprehensible to us in this repudiation of individualism, even in its most amiable relations. But it is in the Aryan philosophies that we see this negation of all that we associate with individual life most emphatically and explicitly insisted on. It is, indeed, the impossibility of otherwise than thus negatively characterising the soul that has attained Moksha (deliverance from bonds) which has caused the Hindu consummation to be regarded as the loss of individuality and conscious existence. It is just because we cannot easily dissociate individuality from individualism that we turn from the sublime conception of primitive philosophy as from what concerns us as little as the ceaseless activity and germination in other brains of thought once thrown off and severed from the thinking source, which is the immortality promised by Mr. Frederick Harrison to the select specimens of humanity whose thoughts have any reproductive power. It is not a mere preference of nothingness, or unconscious absorption, to limitation that inspires the intense yearning of the Hindu mind for Nirvana. Even in the Upanishads there are many evidences of a contrary belief, while in the Sankyâ the aphorisms of Kapila unmistakably vindicate the individuality of soul (spirit). Individual consciousness is maintained, perhaps infinitely intensified, but its “matter” is no longer personal. Only try to realise what “freedom

from desire,” the favourite phrase in which individualism is negated in these systems, implies! Even in that form of devotion which consists in action, the soul is warned in the Bhagavâl-Gita that it must be indifferent to results.

Modern Spiritualism itself testifies to something of the same sort. Thus we are told by one of its most gifted and experienced champions, “Sometimes the evidence will come from an impersonal source, from some instructor who has passed through the plane on which individuality is demonstrable.”—M. A. (Oxon), *Spirit Identity*, p. 7. Again, “And if he” (the investigator) “penetrates far enough, he will find himself in a region for which his present embodied state unfits him: a region in which the very individuality is merged, and the highest and subtlest truths are not locked within one breast, but emanate from representative companies whose spheres of life are interblended.”—*Id.*, p. 15. By this “interblending” is of course meant only a perfect sympathy and community of thought; and I should doubtless misrepresent the author quoted were I to claim an entire identity of the idea he wishes to convey, and that now under consideration. Yet what, after all, is sympathy but the loosening of that hard “astringent” quality (to use Böhmé’s phrase) wherein individualism consists? And just as in true sympathy, the partial suppression of individualism and of what is distinctive, we experience a superior delight and intensity of being, so it may be that in parting with all that shuts us up in the spiritual penthouse of an Ego—all, without exception or reserve—we may for the first time know what true life is, and what are its ineffable privileges. Yet it is not on this ground that acceptance can be hoped for the conception of immortality here crudely and vaguely presented in contrast to that *bourgeois* eternity of individualism and the family affections, which is probably the great charm of Spiritualism to the majority of its proselytes. It is doubtful whether the things that “eye hath not seen, nor ear heard,” have ever taken stronghold of the imagination, or reconciled it to the loss of all that is definitely associated with the joy and movement of living. Not as consummate bliss can the dweller on the lower plane presume to commend that transcendent life. At the utmost he can but echo the revelation that came to the troubled mind in *Sartor Resartus*, “A man may do without happiness, and instead thereof find blessedness.” It is no sublimation of hope, but the necessities of thought that compel us to seek the condition of true being and immortality elsewhere than in the satisfactions of individualism. True personality can only subsist in consciousness by participation of that of which we can only say that it is the very negation of individuality in any sense in which individuality can be conceived by us. What is the content or “matter” of consciousness we cannot define, save by vaguely calling it ideal. But we can say that in that region individual interests and concerns will find no place. Nay, more, we can affirm that only then has the influx of the new life a free channel when the obstructions of individualism are already removed. Hence the necessity of the mystic death, which is as truly a death as that which restores our physical body to the elements. “Neither I am, nor is aught mine, nor do I exist,” a passage which has been well explained by a Hindu Theosophist (Peary Chand Mittra), as meaning “that when the spiritual state is arrived at, *I* and *mine*, which belong to the *finite mind*, cease, and the soul, living in the *universum* and participating in infinity with God, manifests its infinite state.” I cannot refrain from quoting the following passage from the same instructive writer:—

Every human being has a soul which, while not separable from the brain or nerves, is *mind*, or *jeâtânâ*, or sentient soul, but when regenerated or spiritualised by *yoga*, it is free from bondage, and manifests the divine essence. It rises above all phenomenal states—joy, sorrow, grief, fear, hope, and in fact all states resulting in pain or pleasure, and becomes blissful, realising immortality, infinity, and felicity of wisdom within itself. The sentient soul is nervous, sensational, emotional, phenomenal, and impressional. It constitutes the natural life and is finite. The soul and the non-soul are thus the two landmarks. What is non-soul is *prakrit*, or created. It is not the lot of every one to know what soul is, and therefore millions live and die possessing minds cultivated in intellect and feeling, but

not raised to the soul state. In proportion as one's soul is emancipated from *prakrit* or sensuous bondage, in that proportion his approximation to the soul state is attained; and it is this that constitutes disparities in the intellectual, moral, and religious culture of human beings, and their consequent approximation to God.—*Spiritual Stray Leaves*, Calcutta, 1879.

He also cites some words of Fichte, which prove that the like conclusion is reached in the philosophy of Western idealism: "The real spirit which comes to itself in human consciousness is to be regarded as an impersonal pneuma—universal reason, nay, as the spirit of God Himself; and the good of man's whole development, therefore, can be no other than to substitute the universal for the individual consciousness."

That there may be, and are affirmed to be, intermediate stages, states, or discrete degrees, will, of course, be understood. The aim of this paper has been to call attention to the abstract condition of the immortalised consciousness; negatively it is true, but it is on this very account more suggestive of practical applications. The connection of this Society with the Spiritualist movement is so intimately sympathetic, that I hope one of these may be pointed out without offence. It is that immortality cannot be phenomenally demonstrated. What I have called psychic survival can be, and probably is. But immortality is the attainment of a state, and that state the very negation of phenomenal existence. Another consequence refers to the direction our culture should take. We have to compose ourselves to death. Nothing less. We are each of us a complex of desires, passions, interests, modes of thinking and feeling, opinions, prejudices, judgment of others, likings and dislikings, affections, aims public and private. These things, and whatever else constitutes the recognisable content of our present temporal individuality, are all in derogation of our ideal of impersonal being—saving consciousness, the manifestation of being. In some minute, imperfect, relative, and almost worthless sense we may do right in many of our judgments, and amiable in many of our sympathies and affections. We cannot be sure even of this. Only people unhabituated to introspection and self-analysis are quite sure of it. These are ever those who are loudest in their censures, and most dogmatic in their opinionative utterances. In some coarse, rude fashion they are useful, it may be indispensable, to the world's work, which is not ours, save in a transcendental sense and operation. We have to strip ourselves of all that, and to seek perfect passionless tranquillity. Then we may hope to die. Meditation, if it be deep, and long, and frequent enough, will teach even our practical Western mind to understand the Hindu mind in its yearning for Nirvana. One infinitesimal atom of the great conglomerate of humanity, who enjoys the temporal, sensual life, with its gratifications and excitements as much as most, will testify with unaffected sincerity that he would rather be annihilated altogether than remain for ever what he knows himself to be, or even recognisably like it. And he is a very average moral specimen. I have heard it said, "The world's life and business would come to an end, there would be an end to all its healthy activity, an end of commerce, arts, manufactures, social intercourse, government, law, and science, if we were all to devote ourselves to the practice of *Yoga*, which is pretty much what your ideal comes to." And the criticism is perfectly just and true. Only I believe it does not go quite far enough. Not only the activities of the world but the phenomenal world itself, which is upheld in consciousness, would disappear or take new, more interior, more living, and more significant forms, at least for humanity, if the consciousness of humanity was itself raised to a superior state. Readers of St. Martin, and of that impressive book of the late James Hinton, *Man and His Dwelling-place*, especially if they have also by chance been students of the idealistic philosophies, will not think this suggestion extravagant. If all the world were Yogis, the world would have no need of those special activities, the ultimate end and purpose of which, by-the-by, our critic would find it not easy to define. And if only a few withdraw, the world can spare them. Enough of that.

Only let us not talk of this ideal of impersonal, universal being in individual consciousness as an unverified dream. Our sense and impatience of limitations are the guarantees that they are not final and insuperable. Whence is this power of standing outside myself, of recognising the worthlessness of the pseudo-judgments, of the prejudices with their lurid colouring of passion, of the temporal interests, of the ephemeral appetites, of all the sensibilities of egoism, to which I nevertheless surrender myself, so that they indeed seem myself? Through and above this troubled atmosphere I see a being, pure, passionless, rightly measuring the proportions and relations of things, for whom there is, properly speaking, no present, with its phantasms, falsities, and half-truths: who has nothing personal in the sense of being opposed to the whole of related personalities: who sees the truth rather than struggles logically towards it, and truth of which I can at present form no conception; whose activities are unimpeded by intellectual doubt, unperverted by moral depravity, and who is indifferent to results, because he has not to guide his conduct by calculation of them, or by any estimate of their value. I look up to him with awe, because in being passionless he sometimes seems to me to be without love. Yet I know that this is not so; only that his love is diffused by its range, and elevated in abstraction beyond my gaze and comprehension. And I see in this being my ideal, my higher, my only true, in a word, my immortal self.

OUR EUROPEAN AND PARSİ READERS SHOULD KNOW the danger they incur in using the various "restorers," dyes, and washes for the hair which are very widely advertised just now. Besides being needlessly expensive, they are in most cases positively poisonous. Instances of paralysis and even death from the effects of hair lotions have come under our personal notice. The matter has been considered grave enough to engage the attention of European and American Boards of Health; and Professor C. F. Chandler, a noted chemist and President of the Health Board of New York City, after analyzing samples taken from bottles that were purchased in open market, denounces the nostrums and their makers and vendors in the following strong terms:—

Attention cannot too strongly be called to the dangers of the indiscriminate use of the so-called Hair dyes, Restorers, Invigorators, etc., of which there are two classes in the market: the first one usually offered as instantaneous hair dyes, come mostly in two small vials, the one containing a watery solution of gum arabic and soda, or an alcoholic solution of gallic acid (obtained from nut-galls), the other a solution of nitrate of silver, in dilute aqua ammonia (hartshorn). These dyes, when carefully applied, may be considered harmless. Batchelor's, Brist's, Cristadoro's, Hill's, Miller's, Vessey's dyes, and Hoyt's Hiawatha Hair Restorative belong to this class. They can readily be compounded for less cost by every pharmacist.

The other class, offered with more pretentious names and claims, come in 6 to 8 ounce bottles and consist, with but few exceptions, of a mixture of water [6 fluid parts], glycerin [1 fluid part], and alcohol [1 fluid part], scented with rose, lavender, or other flavors, and which contain various quantities of acetate of lead (sugar of lead) in solution, and sulphur (lac sulphur), and small quantities of carbonate and sulphate of lead in suspension. By the chemical action of the lead upon constituents of the hair, its color is gradually darkened, but there cannot be any doubt that the continuous application of such lead solutions to the scalp acts injuriously, and gives rise to most serious consequences, frequently causing obstinate and fatal sickness.

The quantity of sugar of lead varies much in the different restorers and is not uniform even in the same maker's preparation. The average quantity of acetate of lead in the following hair restoratives is, for each fluid ounce, as follows:

Chevalier's Life for the Hair.....	1½	grains.
Pearson's Circassian Hair Rejuvenator.....	2½	"
Ayer's Hair Vigor.....	2½	"
Wood's Hair Restorative.....	3	"
O'Brien's Restorer of America.....	3½	"
Gray's Hair Restorative.....	3½	"
Phalon's Vitalia.....	4	"
Ring's Vegetable Ambrosia.....	4½	"
Sterling's Ambrosia.....	4½	"
Mrs. Allen's World's Hair Restorer.....	5½	"
Hall's Vegetable Sicilian Hair Renewer.....	7	"
Tebbet's Physiological Hair Regenerator.....	7½	"
Martha Washington's Hair Restorative.....	9½	"
Singer's Hair Restorative.....	10½	"



## SWAMI VERSUS MISSIONARY.

*The debate at Ajmere between Pundit Dayanand Saraswati Swami, and the Rev. Dr. (rather Mr.) Gray.*

BY THE REV. J. GRAY, MISSIONARY.

It was only yesterday that my attention was drawn to an article with the above heading in the THEOSOPHIST for January. As the writer has fallen into not a few inaccuracies, some of which serve to put my conduct in quite a false light, I must beg to be allowed to correct the more important of them.

It is stated at the outset that of three copies of the *Record of Discussion* one was taken away by me at the close of the meeting. This is not correct. I neither asked nor was offered any record of the discussion, and though I had heard of its being in circulation, I had never seen anything of it till yesterday, when your issue for January, with extracts from the *Record*, and Munshi Samarthadán's comments thereon, was put into my hand.

The circumstances under which the discussion arose were as follows:—I attended a lecture of Pundit Dayánand Saraswati, towards the close of which he undertook to show that there were a great many errors in the Bible and the Koran. After the list of Scriptural errors had been read out, I addressed myself to the Swami to the effect, that I understood no discussion was allowable on the spot during his lecture hours; but it would only be fair that he should supply me with a copy of his list of objections and fix a time and place to hear my reply. To this the Swami at once assented as quite fair and reasonable, and I left with the full understanding that the objections would be sent to me, and that there would afterwards be a public discussion. Munshi Samarthadán, therefore, does the Swami injustice—quite unintentionally no doubt—in speaking as if I had to *insist* "that the questions should be communicated" to me in writing; and he does me no less injustice in conveying the impression that I wished to reply in writing, and to avoid an open discussion of the points in dispute. Nothing could possibly be further from my intention. A public discussion was exactly what I desired, and in requesting a list of the Swami's objections, I distinctly intimated that I would expect him to give me an opportunity of replying as publicly as he had made the attack. The list, duly sent to me, contained, as Munshi Samarthadán states, about fifty quotations from Scripture. I saw that unless some limit were set to the discussion, the patience of the audience would become exhausted, and many of the important points would never be overtaken, but the statement of the Munshi that I suggested at the outset that the questions and answers on each passage should be limited to two, is liable to be misunderstood. What I stipulated for was that after the Swami had *fully stated his objections* on any one passage, and I had replied as fully as I thought necessary, he should be at liberty to dispose of my reply as best he might, and then after my rejoinder to his second speech, we should go on to the next point. My only object in this was to secure that we should get over the ground of controversy, from the beginning to the end of the Bible, and not consume all the time in wrangling about a few points in Genesis.

My object was frustrated, however, by another device on which the Swami insisted, viz, that every word of the debate should be taken down in writing. I was delighted to see three reporters present, but I understood at first that they were to act as reporters in all other cases do—take down as full and correct a report as possible without interfering with the course of debate. We had no sooner begun than I found out my mistake. The Swami *dictated* to the slow-going Hindi and Urdu writers his objections on the first passage he had selected. As this took up a considerable time, I replied more briefly than I had intended, and perhaps, than I ought to have done, in order to save time. A second course of dictation on the part of the Swami was followed by a few brief sentences on my part by way of reply; and so on, till at the close of the first two hours we had only got to the third of the fifty pas-

sages. Meanwhile, the people, who had assembled with lively interest to hear the discussion, had got tired of looking on at this dictation business. Many had not been able to hear, and some had very naturally gone to sleep. The *Record of Discussion* had to be read over at the close of the meeting that the auditors might know what had been said. There had been no life, or *lutf* as one of the chief men present declared in such a discussion. I suggested that if it was to be a matter of dictation—to which personally I entirely objected—it would be much better for the Swami to dictate his objections at his own residence, and for me to write my replies similarly, without bringing the people together every night for a month to see the writing going on. Sardár Bahádur Muunshi Aminchand expressed his approval of this suggestion with the addition that there should be a meeting or meetings at the close to hear what had been written. To this the Swami refused to consent. I again urged that it ought to be a free, open discussion, in which all present could take an interest; and I put it to the meeting to indicate whether that was not the general desire. The response in favour of an oral discussion, instead of one by dictation, was all but unanimous, and I hoped some of the leading men present would succeed by next day in inducing the Swami to give up the work of dictation which had dragged so heavily. On the following day I sent a note to the Swami, asking if he would agree to a free oral discussion unimpeded by dictation, so that the ground might all be overtaken, and the interest kept up. He declined to accede to my request, and added—"It is not necessary that all the points should be discussed at the present time, and by you personally. Let some of the points be settled now, and the remainder can be discussed in some other place and by some other *Patrí Sahé*." This was the point upon which the Swami and I differed. He thought it was not necessary to have all the points discussed in Ajmere, while I was decidedly of opinion that as the objections had been set forth at a public meeting in Ajmere, they should all be answered in the same place with equal publicity. My chief objection to the system of dictation had been that the ground could never be overtaken in this way. The people would not have continued to come to such meetings, even if the Swami had been willing to stay for a month to discuss all the points, and the Swami never professed any intention of staying to complete the discussion. Munshi Samarthadán, indeed, says he promised, in the letter above referred to, "to stay at Ajmere to continue the discussion as long as he would be desired to do so," but this is one of the numerous inaccuracies into which he has somehow fallen. The letter, as quoted above, repeated what the Swami had said at the meeting, that there was no necessity for going over all his objections in Ajmere. It would be enough if *only a few were discussed*. As soon as I got his reply, I arranged to call a public meeting, where *all* the objections could be taken up and answered. To speak of it as a meeting of the "students" of the Mission school and some others, is an entire misrepresentation. Notices were lithographed and circulated as widely as possible, and the meeting was attended by the *élite* of Ajmere. Munshi Samarthadán speaks of it as having taken place "the day after the Swami had left Ajmere," but he does not mention that the notice had been issued, and it was well known that the meeting was to take place. I had taken special care to have a notice sent to the Swami, and was sorry to learn at the time of the meeting that he had left for Masudáh. I throw out no insinuations after the manner of the Munshi. Perhaps the Swami's arrangements did not allow him to stay another day in Ajmere. Otherwise it would have been only becoming in him to attend the meeting and hear what was to be said in reply to his charges.

As to Munshi Samarthadán's comments on the extracts he has furnished, I do not consider it necessary to say anything either as to the truth or spirit of them. I should not think of discussing the matter with him, or with any one, but Pundit Dayánand Saraswati himself. If the

Swami should see fit to bring forward in your columns in monthly instalments the objections he did not stay to hear answered, and if you would allow me equal space in them to reply, I should be very happy to continue the discussion which he broke off in Ajmere.

AJMERE:

27th January, 1880.

A Hindi translation of the above having been sent to Swamiji, he writes, under date of Benares, 10th February, "When the meeting was held at Ajmere by me I asked the *Padri* to come forward the next day and discuss, but his answer was that he would not come. Therefore, I now reply to him that it does not suit me to carry on the discussion he now proposes. If any well-educated bishop should be ready to conduct a discussion of this kind in your journal, there need be no doubt but that I would accept a proposal similar to the one now made."

Though our columns might be occupied to better advantage than with debates upon Christianity, which is moribund in its own strongholds and never was a vital issue in India, yet, that there may be no appearance of partiality in our management, the THEOSOPHIST will print the discussion suggested by our Brother if any bishop should be willing to expose his head to the thundering blows of a "Heathen" mace of logic. Meanwhile it might not be a bad idea for some *Padri Sahib* to read the following editorial from a recent issue of the *New York Sun*:—

#### WHY IS THEOLOGY SO NEGLECTED ?

It is a remarkable circumstance that there has been of recent years an actual decline in the number of theological students in the divinity schools of some of our most important Protestant denominations.

The graduates from colleges are yearly more numerous, and the entering classes at our chief universities are steadily increasing in size and rendering necessary the employment of additional instructors. Harvard never had so great a body of students as now, though it has of late years very much raised its standard for admission. Yale also is fuller than ever, while Columbia is obtaining classes two or three times as large as those it instructed before the war. The throng of students at Princeton has much increased, and at Williams, Dartmouth, and other smaller colleges of the interior the faculties and trustees are rejoicing over classes remarkable for their numbers. The law schools are crowded, the lectures at the medical colleges were never before so well attended, and the mining and scientific schools are flourishing to an unusual degree.

Yet theological seminaries, though they spend great efforts to obtain students, and frequently offer them not only free tuition, but also entire or partial support during their course, must content themselves with a few young men, and these oftentimes not the cream of our youth, but the skimmed and even the watered milk.

In the Presbyterian denomination, one of the greatest bulwarks of orthodoxy and one of the strongest and richest of Protestant bodies, out of 5,415 churches 926 are without pastors. The number of churches increased last year by 146, and yet there was an increase of ministers of only 37, though 58 ministers came over to the Presbyterians from other denominations. The candidates for the ministry are this year 22 fewer than last year, and 153 fewer than in 1874.

What is the meaning of this remarkable decline in the number of theological students? Though the population has been growing steadily and largely in six years, and the Presbyterians have manifested their interest in their religious doctrines by organizing hundreds of new churches, the Presbyterian young men turn with aversion from the ministry or pass it by to undertake a more congenial career. Out of all the thousands of them, a few score only, and they by no means the most promising of these youth, are turning their attention to the study of theology. Money for the education of ministers is not lacking, and there never was an abler body of divinity professors than now.

The principal churches throughout the country are anxious for pastors of eloquence and power, and are ready to pay them salaries larger than ever before. But the material out of which acceptable ministers may be made grows less in quantity, and it by no means improves in quality.

Is this decline due to the superior inducements in the way of worldly success offered by other professions than the sacred one? That cannot be the cause, for a young minister especially adapted to his calling, and who can demonstrate his ability to preach to the satisfaction of a church, at once leaps into a place where he gets both consequence and a sure and ample living, while if his heart is in his work he has full employment for his powers. In other professions a young man must make his way upward by slow and arduous climbing.

Is it not rather because the zeal for the faith is getting so cold that young men have no spirit and enthusiasm to undertake its propagation? The ranks of the lawyers, doctors, engineers, and business men are gaining new recruits faster than they need, and yet orthodox churches cannot keep up their supply of ministers!

#### THE DNYANESHWARI.

An English Theosophist asked in the January number for information about "that most mystic of all mystic books," *The Dnyaneshwari*; "Can any of your correspondents," he exclaims, "give any account of this book? Who was Alundi?" He was answered briefly last month by a Bengali Babu; now he may read what this friend at Poona writes:—

Poona, January 18th, 1880.

In the December number of the THEOSOPHIST there is a communication by a European, at the end of which he inquires about the *Dnyaneshwari* and Alundi. I am certain that many native subscribers of the Journal must have written to you about it; but still I take this opportunity of letting you know the following facts:—The *Dnyaneshwari* is a commentary on that master-piece of the author of the *Mahābhārata*, the *Bhagvatgītā*. It was written by Dnyaneshwara, an inhabitant of Alundi (Alakāpuri.) He wrote it in the Śāka year 1212, which shows that the work has been in the hands of the public of the Mahārāstra for nearly six centuries. This work which, owing to the degeneracy of the present age, is little known to the so-called educated natives, was the standard work on Vedānta for the Mahārāstrīs, and with the men that were and are generally known as the Yārkaris or the followers of the Vithoba at Pandharpur, it stood in the place of the Vedas. As to its merits, I think that I am not able to do justice to them, owing to my ignorance, but I may safely assert from what little knowledge I have of the work, that it is first of its class in the whole range of Marāthi literature. It is to this day the text of the Vedāntis. Owing to the lapse of centuries, its language differs very much from that of the later poets, and so requires a considerable amount of study.

It has been printed and published lately in Bombay, and can be had for a few rupees. I have in my possession an old Manuscript of the same, and am willing to send it to your Library, if required. As to Alundi, it is a village some ten miles from Poona, and is held sacred owing to its being the place where the great Dnyaneshwara lived. An annual fair is held there in his honor.

I beg to remain,

Yours, &c.,

M. V. LELE.

Engineering College, Poona.

A FELLOW OF THE IONIAN THEOSOPHICAL SOCIETY OF Corfu, Greece, Count N. de Gonenys, M. D., announces his intention to publish a critical work upon the three therapeutic systems of Allopathy, Homœopathy and Animal Magnetism, in which their respective claims and merits will be exhaustively and impartially set forth. Count de Gonenys is a gentleman of superior medical as well as general education, and, as we are informed, likely to do well what he has undertaken. The work will be in Greek with a translation into French alongside the text. It is to appear in about 60 monthly parts, at the rate of 12 parts each year, and the subscription price is fixed at 12 francs (9 shillings and 8 pence sterling) per year. The work may be ordered through the Manager of the THEOSOPHIST, who will also see to the delivery of the parts.

## HOW BEST TO BECOME A THEOSOPHIST.

BY HENRY S. OLCOTT.

The London *Spiritualist* gives space to a full report of the inaugural address of George Wyld, Esq., M. D., (Edin.) the newly elected President of the British Theosophical Society, a branch of our own, which we lack the room to print. Dr. Wyld's paper is marked by the force, learning and sincerity which are his recognised personal characteristics. It teaches the true doctrine that adeptship, or the attainment of a full spiritual condition, is only possible for those who bring the bodily lusts of all kinds under the control of the higher and better nature; and, in a series of apt quotations from the four Gospels of the New Testament, he endeavours to convince his audience that Jesus, though perhaps not the very and only Son of God, was at least the highest type of human spirituality ever vouchsafed to mankind. At the same time, Dr. Wyld affirms that every man may become a "Son of God," his rule being "*So to empty our souls of self that the Father, becoming manifest in His Sons, illuminates and regenerates the world.*" This species of Christian adeptship our respected brother places even above the adeptship of the East which, he says "is secret and mysterious, and hidden from all except a select few, who have passed through an ordeal so severe and dangerous that many, it is said, perish in body or in soul on making the attempt, and into which select few, so far as we know, no woman has ever been admitted."

In these utterances, so foreign to the views entertained by a large majority of Theosophists, our Oriental friends will see a practical evidence of the truly republican and cosmopolitan nature of the Theosophical Society. Dr. Wyld is an enthusiastic admirer of the character of Jesus, and yet sees his way clear to the accomplishment of that personal spiritual unfolding towards which we all aspire. Indeed, as is but natural with strong thinkers, his path seems to him the best and surest one, and he lays his scheme before his Society and the world with an ardent longing for its acceptance. Brahmos will doubtless recognize the very essence of their own ideas coming from this good Theosophist's lips, and see that our journal was not wide of the mark in saying upon its first appearance that there was ample room for Brahmo and Prarthana Samajists and even liberal Christians, in our fellowship. Our London brother means every word he speaks on this theme, and his opinions are respected by us just as much as though he had avowed his faith in either of the ancient Eastern religions, which some of us think the best ever evolved by man. If he had been in India, studied the ancient philosophies, and seen the Eastern adepts and the practical proofs of their lofty science, he would beyond doubt change the views he now expounds so eloquently. And all this may come in time.

But, in thus conceding to Dr. Wyld the full right of private judgment, it must not be forgotten that like the rest of us, he speaks only for himself, and neither the Theosophical Society as a whole, nor even the British branch, as a body, is responsible. The very idea of "Brotherhood of Humanity" and "Republic of Conscience," both of which synonyms apply to the basis on which our Society is building up, covers the principle of strict intellectual reciprocity. Any attempt to make the Society a propaganda, whether of Christianity or any other single religion, would at once strip it of the first quality of cosmopolitanism and make it only a sect. For myself, I am free to say that there is no adequate proof to my mind either that Jesus was the Son of God, that he said or did the things ascribed to him, that either one of the four Gospels is anything better than a literary fabrication, or that Jesus ever lived. Nor do I see that the ideal character of Jesus is any nobler than that of Gautama, if so noble. At the proper times and places I have maintained these views, and hope to do so often again. So far from sharing Dr. Wyld's ideal of Christianity, I have, after nearly fifty years of practical observation and experience in Christian countries and among the teachers and professors of Christianity, been

forced to conclude that it is a bad religion and fosters every sin and vice against which its ethical code inveighs. And yet this is but my individual opinion, and in expressing it, I no more compromise our Society than does Dr. Wyld, who is so strong an admirer of Jesus, by expressing his, or than Mr. Massey by his article in this number of the THEOSOPHIST, or the Swami Dayánand, or our orthodox Hindu fellows, or the high priest Sumangala, or any other adherent of any special sect or theology, by what they respectively teach. We are all individual and free as to personal beliefs, but are knitted together by the strong ties of intellectual reciprocity and universal brotherhood.

Nor is Dr. Wyld warranted in his definition of the nature of Oriental adeptship, as given in the following terms: "The Oriental adept obtains magical or soul power over matter, *which he uses for his own ends*—and over spirits. But the Christian adept has no dealings with low or weak spirits, except to convert them or to cast them out; but his life is spent in openly transmuting his spiritual powers into good works for the good of mankind." The implication here is most unequivocal—the Eastern adept uses his acquired power for selfish ends and consorts with low and weak spirits with a less commendable object than that of converting or casting them out; and, unlike his Christian compeer, does not "transmute his spiritual powers into good works for the good of mankind." Since I, as an individual, am commenting upon the opinions of Dr. Wyld as an individual, I am bound to say that nothing could be further from the real state of the case. Whatever the Christian adept may or may not do of beneficent deeds—and church history is not all one-sided on that question—it is most certain that the Eastern adept's first and last aspiration is to benefit mankind by making himself purer and better than they. So far from consorting with low and weak spirits, the very elementary instruction he receives is to avoid them, and rid himself of their fatal influence by becoming too holy for them to approach him. Not a single "Eastern adept" comes within Dr. Wyld's hypothesis, except the problematical practitioner of Black Magic or Sorcery, who uses his knowledge of arcane natural powers to gratify carnal appetites and desires, and *invariably falls victim to the evil spirits he has drawn to his aid.*

It is equally incorrect to say that no woman has become an adept. Not to mention one example which will immediately recall itself to every Theosophist, I may say that I personally have encountered in India two other initiated women, and know of a number of others in the East. Some women, it must be remembered, are of that sex only in body—taking sex to mean that negative quality of individuality which Dr. Wyld evidently had in mind when thinking of them. If Jesus made adepts by breathing on men, so that they could under this *afflatus* do "miracles;" and if Loyola, Theresa, Savonarola, and the Curé D'Arms, possessed the power of athrobacy and healing, so have hundreds of "Eastern adepts" in Indian history healed their multitudes, "miraculously" fed the hungry, and raised the dead: as for air-walking, the readers of this paper need not be told that in India, even an English doctor admits it is an exact physiological science.

My friend Dr. Wyld deplors that in Great Britain there are no examples of adeptship to refer to; to which I reply that I could name to him at least one British Fellow of the Society who, in modest privacy has by intelligent self-discipline already acquired very marked results in this direction; while I have, with my own eyes, seen in the streets of London one of the most eminent of Eastern adepts, who has that to look after which is a transmutation of his powers for the good of humanity. These "adepts," "Rosicrucians," "initiates," or whatever else we may choose to call them, go about the world—as Professor Alexander Wilder so clearly told us last month—without being suspected; mingling in crowds but not affected by them, and doing what is best to be done, and out of purest love for their fellow-men. Those only are permitted to recog-

nise them whom it is necessary they should reveal themselves to for the attainment of a definite object. But this one thing is indisputable, that, whether they outwardly call themselves Buddhists, Hindus, Parsis or Christians, they are absolutely at one in spirit; and that spirit is to become spiritually great, so that great good may be done by them to the whole world.

### THE BUDDHIST IDEA ABOUT SOUL.\*

*From the Sanskrit of the Right Rev. H. Sumangala.*

Is there an everlasting and constant soul? This question occupies the thoughts of the world. The doctrine that the soul exists, though held by various sects of philosophers, does not find a place in the Buddha system, for the Buddha rejects the doctrine of the existence of the soul. Herein lies the great gulf between the Buddhistic and other systems of belief. And it behoves learned thinkers to settle this disputed point whether an eternal and undying soul exists in living beings or not. For it is of the utmost importance in the examination of modern systems of belief. According to the Jārtukas (Naiyayikas) the soul is the eighth in the category of nine substances that exist in the world. This soul is of two kinds, human (or rather animal) soul and the supreme soul. The animal soul is eternal. And thus it is said in the Tarka-Saṅgraha. "The soul is the repository of knowledge. It is of two kinds, the animal soul and the supreme soul. Of these the supreme soul is one only. It is almighty and omniscient and is not subject to pain and pleasure." The human soul is different in different bodies. It is all pervading and eternal and is subject to pain and pleasure. And so it is said in the "Dīpikā"—"The characteristic of the human (animal) soul is that it is subject to pain and pleasure." According to the Buddhas, there is no other soul (in living beings) than the five aggregates. Every living being has the five aggregates. These are the sensational, the affectional, the nominal, the impressional, the perceptual. The sensationals are the bodies, beginning with atoms upwards, subject to changes on account of their being affected by heat and cold. They are called the sensational aggregates inasmuch as they are the aggregates of sensible objects. The affectional aggregates are all the pains and pleasures, &c., that are felt or are capable of being felt. The nominal aggregates are those that give names as characterising recognition (of distinct objects). The impressional aggregates are all the impressions of the general, the beautiful, and so on. The perceptual aggregates are all those mental phenomena which lead to acts that are liked (or to the rejection of acts that are not liked.)

All these aggregates are mutable and perishable. Not one of them is constant, or permanent. They are all changeable and perishable as the foam or the vapour. The Jārtukas hold an atom to be eternal. This belief is entirely rejected by the Buddhas. That which knows growth and decay must be inconstant. Those who assert that there exists a constant (permanent) soul in a living being are wrong in their assertion. They see that the visible organs of sense, eyes, &c., are liable to destruction, but of the invisible mind they do not witness its destruction. Hence they conclude that the mind is eternal. By induction they identify the soul with the mind and attribute its qualities of immutability, &c., to the soul. As a bud leaves one tree for another, so does the soul leave one body to migrate in another. This is their doctrine as explained by their learned philosophers.

Now inasmuch as they hold the existence of different souls in different bodies, and one cannot exist simultaneously in different places, they (souls) must be many. That which is more than one must necessarily be inconstant and mutable.

### A JEWEL IN THE OLD RUBBISH.

BY GOVIND W. KANITKAR.

I am a humble admirer of Physical Science. While, therefore, I was turning over the pages of a big volume of ancient learning, entitled 'The Brihat Sanhita,' composed by the well-known scientist Varāha Mihira, I happened to read the chapter on Rain-Fall. The second\* verse in it gives a description of what to us moderns is known as the *Rain-Gauge*. The author says: 'The instrument to measure rain-fall should be constructed in the following manner. Make a kundaka or circular vessel as wide as your hand. Place it in the open air where rain begins to fall. This instrument will enable you to know how much water falls from heaven. Divide it into fifty parts. Fifty *pālas* (one pala equals four tolas) will make one *Athaka* (a higher measure).' Now, Sir, I feel my patriotic feeling much gratified when I reflect upon this ingenious and original way of measuring rainfall which suggested itself to the inventive and keenly observant mind of the learned Varāha Mihira—for, I cannot possibly believe that he pilfered it from a Western scientific Acharya, a Thomson or a Ganot. No, Sir, Varāha Mihira, the writer of this verse, lived in the time of King Vikrama, a contemporary of our Sanscrit royal bard Kalidāsa. This book (Brihat Sanhita) contains many interesting chapters, full of most valuable and original information. But alas! who is to dig out the treasure from the mines and to utilize it? The cost of it is immense. The poor cannot do it unaided, and the rich won't do it. We have however many hopes from your noble attempts at reviving our ancient learning. Well, let us see what comes out of it. I am induced to send you this short note in the hope of contributing my poor little mite towards the grand object of your Society. Put it into the THEOSOPHIST if you think fit. As time and tide shall permit I hope to make more notes of this kind and send them to you.

The *Brihat Sanhita* is properly speaking a work on Astrology. But many other useful subjects are also treated in connection with it. There is a lengthy chapter (53) in it entitled the Art of Building a House (Architecture.) Similarly there is another one headed "The knowledge respecting the life and rearing of plants," ch. 55. I may call this the science of gardening. Chapter 54 treats of digging wells and finding out water, &c.

*Girgaum Back Road, Kanitkar Hall,  
Khetwadee, 5th Jan. 1880.*

THE GOVERNMENT OF ERIVAN WAS ALWAYS KNOWN FOR the wealth of its monuments and relics of antiquity. And now, a Russian daily paper, *The Caucasus*, announces recent discoveries invaluable to archaeology, in the shape of inscriptions upon solid rocks and isolated stones. They are all in cuneiform characters. The earliest of them having attracted the attention of the eminent archaeologist and Armenian scholar, Professor Norman, with the help, of the photograph forwarded to him from *Etchmiadzine* (The oldest Armenian monastery) he first discovered the key to these characters, and has proved their historical importance. Besides this, the Professor has demonstrated by his discovery that, previous to the invention of the now existing alphabet, by Mesrob, the Armenians had cuneiform or arrow-headed characters, especially remarkable in all that have a similar form of rectangular triangles; the significance of each character, *i.e.* of the triangle, depending upon the mutual junction and position of these triangular forms.

THE RULES OF THE THEOSOPHICAL SOCIETY, AS recently revised at Benares, together with an address to the friends of truth from the General Council, will shortly be issued in English, Marathi, Guzerati, Bengalee, Canarese, and Hindi. Price—As. 4.

\* हस्ताविज्ञानकुंडकमधीकृत्यानुप्रमाणनिर्देश :  
पंचाशत्पलमादकमनेनमिनुयात्जलपतितं ॥

\* Translated from the February number of the THEOSOPHIST, page 122, "Postscript."

## THE MADRAS YOGI SABHAPATY SWAMI.

BY AN ADMIRER.

Sabhapaty Swamy was born in Madras in the year 1840. He came from one of the richest and noblest Brahman families of Dakkan, where his father was well-known for his magnificent gifts and charities.

Nature had endowed him with a precocious intellect, since at the age of eighteen he was thought to possess a very creditable knowledge of the English language, and a tolerably good acquaintance with the other branches of learning. He was educated in the Free Church Mission College.

He was gifted with a poetic and well-regulated imagination, so that while yet a student, he acquired the approbation of his friends and superiors for his excellent Tamil poems. Some of them have become standard works in the language.

From his early age he showed great interest in religion, and all the noblest faculties of his poetic genius were often brought into play in singing hymns in praise of the Great God, the Mâhâdeva. His verses were well received by his countrymen and gained for him the title of "Arootpa moorti." He is a master of music also.

His great desire to learn what the religions of other people had to teach, caused him to travel to Burmah. He lived there with his father-in-law who carried on a great mercantile traffic. Here he learned from the Poongees (the Buddhistic priests) the doctrines of their renowned Teacher. He stayed there for about a year.

After his return from Burmah he went to the temple of Nagoor Masthan in Nagapatam and gained the truths of the Moslem faith from the well-known and learned fakirs of the place. These travels took him three years. The result of his search was that none of these three religions, viz., Buddhism, Christianity, and Mohammedanism could satisfy his aspirations. He found to his great disappointment that none of them had the true knowledge and complete method of holding communion with the Infinite Spirit.

He therefore returned to his own country, easily obtained a Government employment, and applied all the strength of his body and mind to the diligent study of the Hindu Shâstras. His labours were not in vain since he became a perfect master of all the Vedas, Darshanas, &c. These studies took him seven years, and he had finished now his twenty-ninth year.

But though he had learned all the sacred books of the Aryas, he was far from obtaining the true Brahmagiya. He had learned to be pious and religious, kind and charitable to all. But in spite of all his piety and devotion his mind was not at ease. He had longed for direct and face to face communion with God, and he was still unsuccessful. He found out that books could not teach him this knowledge, and God alone could reveal to him the mysteries of Godhead.

It was in the twenty-ninth year of his age, when the anxiety of his mind for Brahmagiya was the greatest, that he had a vision of the Infinite Spirit. It said unto him "Know, O Sabhapati, that I, the Infinite Spirit, am in all creations, and all the creations are in me. You are not separate from me, neither is any soul distinct from me. I reveal this directly unto you, because I see you to be holy and sincere. I accept you as my disciple and bid you rise and go to Agustya Ashrum where you will find me in shape of Rishies and Yogis." The words ceased, he sprang up from his bed and found himself to be full of holy and divine ecstasy that made him forget every thing. All things dropped from him as of themselves, he was totally unconscious even of his ownself. In the dead of the night, for it was one o'clock of the morning when he saw the divine vision, he left his wife and two sons, wrapped his body with only a sheet, went out of his home and travelled all the night till he reached the temple of Mâhâdeva, also called Vedashreni Swayambhu Sthalam. This temple is situated seven miles south of Madras. There he sat before the Mâhâdeva for three days and three nights immersed in deep contemplation. On the third day he had the vision

(darshonum) of Mâhâdeva who said:—"Consider the Lingam to be nothing more than my Universal Infinite Spiritual Circle or Brahmasarooa itself. He who thinks so receives Brahmagiya. Therefore, go, my son to the Agustya Ashrum and have my blessings with thee."

This vision confirmed him more in his determination to go to Nilghirry hills, where the Agustya Ashrum is situated. Entering a thick forest, he crossed it and passed through Soorooli, Alagur, and Sathragiri hill, thence through Kootala Papanashan to Agustya Ashrum. This Ashrum is surrounded on all sides by jungles, and he suffered much in crossing these dreary and pathless forests. He was many times in the close and terrible vicinity of wild beasts, and had it not been for the grace and protection of the Infinite Spirit, he should have long fallen a prey to these ferocious creatures. The sufferings of his way were increased by the want of proper nourishment. He had to live for days on fruits and roots, and he was not even certain whether he should not pick up some poisonous roots.

He searched these forests for the caves of the Rishies. One day as he was sitting under a tree exhausted and disappointed from many days' unsuccessful search, he had a vision. It said that three miles from the place where he was then sitting was a Yogi raja to whom he must go and become his disciple. He rose up cheered by the vision and proceeded on his way. He reached the spot. It was a cave half a mile long and cut into the solid rock. At the entrance of the cave he saw a man whom he found afterwards to be the first disciple of the Yogi. On requesting this personage to introduce him to the Guroo, he said "Are you the same person who had the vision of Mâhâdeva while in the temple of Vedshreni, for my Guroo has been lately talking to me of such a one coming to us." Our author answered in the affirmative, and the delight and elevation of his heart cannot be described when he found himself ushered into the presence of the most venerable *param Guroo Yogi Rishi*. He prostrated himself before the Yogi who was about two hundred years old, and whose face was benign and shining with divinity. He blessed our author and said, "I understood in my Samadhi that Mâhâdeva had ordered you to come to me and learn Brahmagiya. I accept you as my disciple and henceforth I will call you Akaitat Koonda Moorti (*i.e.*, called out.)

The first instructions of the Guroo were certain secret mantras, &c., which served to guard against the attack of beasts in case of danger, to which they were but too often exposed. His second instructions were to give Divine sight to our author, which facilitated his acquirement of Yoga.

Within a short time he became Brahmagiya, and went on practising Samadhi, so that he could sit several days together without any food; and enjoying full absorption. He lived in the same cave with his Guroo, and his food was roots, &c.

After nine years he took leave from his Guroo to make pilgrimage to the Ashrums of the Rishies of India. The Guroo blessed him and said: "Go my son, and try to do good to the world by revealing the truths which thou hast learned from me. Be liberal in imparting the truth that should benefit the Grihastees. *But beware lest thy vanity or the importunity of the world lead thee to perform miracles and show wonders to the profane.*" He bowed down and promised to his Guroo not to divulge the higher secrets of Yoga to any but the Moomookhshoo. He departed and came down to the plains.

He published in Tamil a Soorooti called Vedanta Siddhanta Samarasa Brahmagiya Shiva Raja Yogue Kaulia Anubhooti, as soon as he entered the pilgrimage. He also delivered lectures in many of the great cities in India.

He has visited nearly all the holy shrines and Ashrums of India, and in some of these places he met with genuine Yogis and Rishies. He had many adventures with these depositories of ancient lore. We select one of them, it being rather singular and unique. It was after his crossing the Himalayas and on the coast of Mânasarovar Lake, and while he was in his contemplation that he felt some one approaching near him. On opening his eyes he saw three Rishies in antique Aryan dress standing before him. He

instantly rose up, inspired with awe and admiration. They sat down and beckoned him to do so. But he respectfully declined to sit before their presence, and stood all the while they talked. They asked him about his Guroo and the Agustya Ashrum, about his travels and progress in Yoga and many other questions of the same nature. To all of these he gave appropriate answers, and it seemed that they were pleased with his manners and knowledge. They then told him to ask any boon from them as they were ready to confer it: they went so far as to say that they would give him Ashtama Siddhis, if he liked. The Ashtama Siddhis are eight kinds of psychic powers, the acquisition of which enables one to perform (what is vulgarly called) miracles. Our Swamy answered "I thank you for your kindness, O holy sages, and I think myself highly honoured by your visit. As for Siddhis I may say I do not like to have them, I have all my desires satisfied and now only wish to pass the remainder of my days on the earth in Nishkanya Brahmagiyaana, Yoga Tapani." They were satisfied with his answer and conferred upon him the title of Brahmagiyaana Guroo Yogi, and then told him to ask any other thing which they can do for him. He expressed his desire of seeing Kailas or the celestial mountain, which, it is said, is invisible to ordinary mortals. They granted his request, and they and our Swamy began to fly in air for a time towards the direction of the mountain; then they pointed him out the white peaks of the holy mountain where he had the good fortune to see Mâhâdeva sitting in Samadhi in a cave. On the sight of it his heart swelled with exultation and rapture and gave vent to its overcharged emotions by *ex tempore* versification. The Rishees gave to the slokas thus uttered the name of "Shiva varmana stuti mâlâ."

Then they descended and came back to the place where they were formerly sitting. He then prayed them to oblige him by telling their names. The first Rishee gave himself out to be Sooga, the other Bhringi, but the third said "never mind about my name, we are all satisfied to find you Nishkanya Brahmagiyaane." After blessing him by "nityum apka Brahmagiyaana sadastoo," they vanished from the very spot. He afterwards found out that they were the same Rishees whose names we find in the Mâhâbhârata, and that they had taken a human form to test his piety and bless him.

He now began to return to India and met with many hardships on his way, which he of course easily surmounted. On one occasion when he and some other sâdhoos were passing through the hills of Nepal, the snow began to fall heavily, and the cold was piercing. Many of his comrades were on the point of being killed when he changed their impending fate through his divinity. He caused the snow to fall on both sides, leaving them an open passage through which they passed without suffering any cold.

He visited Pancha Kedar, Pancha Bhadrâ, and Pasupati Nath in Nepal, and returning from them is now staying at Lahore. Here at the request of many he gave two lectures on Vedânta and Yoga. This book is the substance of those lectures, though considerable additions have been made, and the second part is altogether new. If any gentleman has leisure or inclination to translate and publish this book in Bengalee or Hindustanee or any other language, with the diagram and the author's name, he has the full permission of our venerable Swamy to do so.

Such is the brief and unfinished sketch of the life of one who renounced in the prime of his manhood the house of his forefathers, the society of his dear wife and children and all that is dearest and most fascinating. The life of such a man is far more deserving our admiration, wonder, and reverence, than all the histories of generals and statesmen. He who fights with his own carnal passions and appetites and comes out victorious, is far more heroic than he who conquers nations. And that the lives of such men are valued far above those of heroes and warriors, is evident when we remember that, whilst kings have lived, died and been forgotten, the unanimous voice of mankind has consigned the memory of their greatest benefactors to immortality. Hoping, therefore, that his life will not be less interesting and instructive than those of Gautum

Buddha, Christ, and Sankaracharya, I need make no apology for my attempt. How far I have succeeded, it is for the public to judge, but I may say it has been a labour of love with me to write the life of one for whose kindness and instructions I feel the most sincere respect and admiration.

*The following is a communication from the venerable Swamy describing how the Yogis and Rishees pass their lives in the Ashrum, which "The Admirer" had received from him when his manuscript was in print.*

"The Rishees and Yogis after remaining as many hundred years as they choose (like our Guroo, who is two hundred years old, though he seems to be eighty) in the state of Jevâmukti (i. e., full absorption even while in body), change their body and *bless* it to become Swaubhu Maha Lingam, and their spirit joins the Infinite Spirit. Thus many of the lingams (phallic stones) seen in the Ashrum are nothing more or less than the metamorphosed bodies of the Holy Rishees. Others *bless* their bodies to remain uncorrupted and unputrefied, and in the same posture for centuries, while their spirits remain absorbed in the Infinite Spirit. The bodies of Yogis, in this state of Samadhi (which is Nirvikulpa Samadhi) are also in our Ashrums.

The founder of our Ashrum, viz., His Holiness the Agustya Moonee, who died, according to the common chronology, many thousand years ago, *is still living*, with many other Rishees of his time. He lives in a cave on the top of the hills. The entrance of the cave is three feet high and one foot broad. The present Yogis who live around this cave go to have the darshanam once in fifty years. At all other times the cave is inaccessible, and if any Yogi wants to pay special reverence, for some special reason, he assumes the shape of a bird and then enters the cave. But at the appointed time (after fifty years) all the Yogis of the Ashrum go in a procession, the door is spontaneously opened, and they prostrate themselves at the feet of the Holy Rishee, who blesses them, and enjoins them to keep secret what passes in his presence and in the Ashrum. All Shâstras and Vedas and many other books which are now supposed to be lost, are preserved in that cave: but our Holy Agustya Moonee has not allowed us to open them and reveal their contents to mankind, as the time has not come."

In reference to the miracles performed by a Yogi of his Ashrum, the venerable Swamy adds—"About 180 years ago, a Yogi passed through Mysore during his pilgrimage, and visited the Rajah of the country, who received him with great reverence and hospitality, and requested the holy Yogi to take him to the Agustya Ashrum, where he wished to pay his reverence to the other Yogis. Meanwhile the Nabob of Arcot paid a visit to Mysore Rajah, and they all went with the Yogi to the Ashrum. The Rajah paid the greatest reverence to the holy Yogis, but the Nabob, being a Mussalman, asked 'what powers have you that you arrogate to yourself divine honor, and what have you, that you should call yourself divine persons.' A Yogi answered 'Yes, we possess the full divine power to do all that God can do; whereupon he took a stick, gave divine power to it, and threw it in the sky. The stick was transformed into millions of arrows and cut down the branches of the forest trees to pieces, thunder began to roar in the air, and lightning began to flash, a deep darkness spread over the land, clouds overcast the sky and rain began to fall in torrents. All the forest was ablaze, the constant peals of thunder shook the earth, and the stormy winds howled through the trees. Destruction was impending; and in the midst of this conflict of elements the voice of the Yogi was heard to say—'If I give more power, the world will be ruined.' But they (viz. the Rajah and the Nabob) were already too much frightened to wish for any prolongation of this terrible, awe-inspiring scene, and they implored the Yogi to calm this universal havoc. He willed, and the tempest, and the thunder, the rain, and the wind, and the fire and all, were stopped, the sky became as serene and calm as ever. The Nabob,

who was now thoroughly convinced of the divinity of the Yogis, wished to show his reverence by endowing their Ashrum with some presents and money. The Yogi told him: 'We live on roots and fruits, and require no money;' and he then took the Nabob and the Rajah with him into the interior of the cave and showed them heaps of diamonds, rubies, emeralds and other precious stones, and heaps of gold and silver, and said 'I have created these delusions of riches even just now, to show you, that we are in no need of your gifts, for we can have riches *from ourselves* whenever and wherever we choose, if we only like them. For our wills can produce that which it may take all your lives to accumulate.' So saying he dismissed them, with strict injunctions of secrecy."

The foregoing narrative, which is certainly a valuable addition to our series of biographical articles upon Indian saints, has been sent us by a subscriber to our journal. It will form the Introduction in a forthcoming pamphlet at Lahore, in which the science of Yoga will be expounded by the venerable Swami, whose remarkable adventures in the pursuit of the Divine knowledge are so picturesquely described in this chapter. We print it at the request of a valued friend and in the hope of thus assisting in the circulation of a pamphlet of unique and striking character. It is presumably almost needless, in view of the paragraph on the opening page, to remind the reader that the Editors of this journal are not responsible for any views or statements contained in communicated articles; even though, as in the present instance, many of the Fellows of our Society may personally agree with the writers.—ED. THEOS.

#### THE SOCIETY'S FOURTH ANNIVERSARY.

Though frequently requested to furnish manuscript notes of their addresses at the late anniversary celebration, for publication in the pamphlet promised in our January number, Messrs. Nowrozi Furdoonji, K. T. Telang, Shántárám Náráyen, and Narmadásankar have failed to do so, and the pamphlet will now be dispensed with. Subscribers who have remitted money for the same will receive it back, and must exonerate the officers of the Society from all blame for their disappointment. The President's address is herewith published, since its theme is one that has lost no interest by the enforced delay.

The introductory remarks of the learned chairman, Ráo Báhádur Gopálráo Hurry Deshmuk, who is President of the Bombay Arya Samáj, express the good feelings which exist between the Samáj and our Society, and were as follows:—

#### LADIES AND GENTLEMEN,

As chairman of this meeting, I am very glad to welcome you all on this occasion of the 4th anniversary of the Theosophical Society. I am glad to see here the different members of the great Aryan family assembled at this headquarters of the Society. One branch of it is represented by Hindus, another by Parsis, and the third by Americans and Europeans whom I see around us. According to the usage, I must speak to you a few words regarding the establishment of the Society which we have met here to felicitate. This Society was established in America four years ago, and its object is to enquire into the philosophies of the East, to announce the brotherhood of man, and to create the bonds of fellowship among nations and sects of different denominations. The leader of this Society heard there the name of the great Pandit Swámi Dayánand Saraswati, who is working zealously and energetically in India, and preaching doctrines and philosophies contained in the Veda, which is the most ancient book in possession of the Aryans and perhaps of the whole world. His labours have kindled, in all parts of this great country,

a spirit of enquiry and interest in the interpretation and contents of the Veda, and these are now making a rapid progress. There are at present two interpretations of this ancient book of knowledge being published in India. The one professes to give its meaning according to the tradition and has for its basis the work of Shayanacharya. The other is being published by the Swámi himself according to the more ancient authorities as they are understood by him and by the Aryas before the time of Máhábhárata. The Swámi was in Bombay four years ago and many here have heard him. He is a great scholar, an earnest reformer, and a zealous worker. The chiefs of this Society had a great curiosity to see the Swámi in person, and after their arrival here, they proceeded to Meerut to meet him and have found him a worthy man in all respects. It is by the labours of such a man as this that India will be elevated to its proper rank among the nations of the Earth. This was the first nation which made a rapid progress in civilization, but by revolution of fortune it has come like a caterpillar into a larval condition. But I think the time is not distant when the caterpillar will be reproduced as a beautiful and floating butterfly, to the astonishment of those who in their utter despondency considered the regeneration of this nation as hopeless. Thirty years ago, Educational road was felt as a great want, but now this want has been pretty well supplied by the aid of Government, and we now earnestly look to the new industries and machinery as a means of maintaining increasing population. On this and other subjects Colonel Olcott, the President of the Society, will now address you at length with his usual power of oratory and eloquence.

The President then said:—

On the evening of the 17th day of November 1875, I had the honor of delivering, in the city of New York, my inaugural address as President of the Theosophical Society. That was the first regular meeting of this body, and here in my hand I hold the printed notice sent to the members to attend the same. During the four years that have since come and gone, we have experienced those changes which time always brings to societies as well as to individuals. Of the thirteen officers and councillors elected at the meeting above referred to, only three remain; the rest have dropped off for one reason or another and left us to carry on our work with new associates who replaced them. But the work has gone on, day by day, month by month, year by year, without one moment's interruption, and always growing more important. Our field has widened so as to embrace almost the whole world. The little company of one score of men and women has increased to thousands. Instead of my remarks being addressed, as then, to Americans alone, I am now, at this fourth annual celebration, confronted by Hindus, Parsis, Mohammedans, Jains and Buddhists, besides many English representatives of Her Gracious Majesty's Imperial Government in India. Committees to represent our twin sister society, the Arya Samáj,—whose anniversary this is, as well as ours—and the Poona Gáyan Samáj, honor us with their presence. Here are great merchants and bankers, some titled, some untitled; here the executive officers of native princes. From others at the North, the South, the East and the West, who could not be present, we have letters of affection and encouragement. Instead of occupying the platform of a hall in the Metropolis of the Western Hemisphere, I stand to-night in an Indian bungalow, dedicated to the use of our Library, to celebrate the opening of that Library in the commercial Metropolis of Western India, and to commemorate the foundation of the Society's new magazine, the THEOSOPHIST, which has proved an unprecedented success from the very start, and within the first two months of its existence been called for by subscribers all over India and Ceylon, and in every quarter of Christendom, as well. Friends, one and all, brothers of every race, complexion, creed and tongue, I give you the right hand of fellowship and bid you welcome. Written in letters of fire, on this arch over my head, is that word of friendship, WELCOME; let their

flame typify that purer light of Truth, which burns for every man who seeks it. Here, at the door of this Library, it most eloquently speaks in the language of symbols, to bid all enter and search with the help of books after that hidden glory of spiritual knowledge which the ancient sages and mystic saw, but which this sceptical generation falsely supposes to have been long since extinguished. This fact that we deny that the sun of Aryan Wisdom has set to rise no more, is the one memorable feature of this evening's festivity. Brothers, that glorious sun will again shine over the world through the gloom of this Kali-Yug. Already, the patient watchers see the first golden gleam of its coming. From afar, as though it were a whisper borne on the breeze, the voice of the Past murmurs the promise of a revival of spiritual learning. Our ears have caught the welcome sound, and our souls are refreshed and made strong to continue our efforts. As, at the first streak of dawn, one, standing at some distance from a camp, first hears the confused rustle of arms, of stamping steeds, and the calls of the relieving sentries, before the sleeping army awake us to the day's march and battle, so we may now perceive the premonitions of the active struggle that is coming between the Old and the New in the domain of thought. The touch of the magician has been laid upon the lips of the sleeping Aryan Mother, and she is ready to instruct her willing descendants in the knowledge which her immediate sons learned at her knees.

How often since we came to India have I heard it said by Natives, that it was a strange anomaly that white men had to journey from the antipodes—from *Patál*—to tell them about their forefathers' religion! And yet it ought not to surprise you so very much, after all. Have we not all looked from a height upon the plain and noticed how much more we could see of the movements of people there than could the people themselves? It is so as regards all human affairs—the distant observer can often take a more correct view of a national question than the people most immediately interested. Our late civil war looked very different to you than it did to us, and so we are in a position to get a quicker glimpse of this question of Aryan learning, than you who have long got out of the habit of consulting your ancient literature, and must break through many prejudices and fixed habits of thought before you will be ready to resume the study of the Veda. And, moreover, is not our coming like the reflux of the wave which casts up upon the beach that which in its flux it bore away at the last turn of the tide? We bring no new doctrine to you, teach no new thing; we only remind you of the facts of your own history, expound but the philosophy and science which your own wise men taught. In the far distant Past—so far removed from the present that our modern books of history contain no records of it, but which the archæologists and philologists vouch for upon the strength of intrinsic probabilities—the Aryan wisdom was carried from these shores to the other side of the globe. Among the remains of the prehistoric nations of North and South America, the explorer finds vestiges of this trans-mundane outflow of Aryan ideas, in the religious symbolism of their lithic remains, and the lingering traditions of degenerate tribes. If the Zoroastrian Magi fed the sacred fire on their Chaldean towers, so did the priests of the Sun in Mexico and Peru. Nay, so, to-day do the wretched Zuni Indians of Arizona and New Mexico, who go out every morning to greet the rising sun with reverential prayers and prostrations. I cannot enlarge upon this most wonderful theme in the few minutes during which I shall now speak, but it will be treated, as occasion offers, in our journal where you may all read it.

You will see then, in view of the above facts, that—as I remarked before—the coming of our party to India for the purpose of studying the Aryan philosophy is but a natural result of events occurring thousands of years ago—ages before my own people or any other white race of the West existed. I wish I might say that we find you as a body willing to help our studies, or even capable. It is a melancholy fact that modern India knows so little of

the Veda that its contents are not even suspected; while the Rishis, and even the founders of the several philosophical schools, were long ago turned into gods or, made incarnations of the Supreme Power, set up as images to worship. Your young men, totally uneducated in Hindu literature, and stuffed with the hot-spiced scraps of guessing Western Science, turn away from the superstitious stories of Sankaracharaya's miracles, and pronounce Patanjali's "aphorisms of the Yoga philosophy" as the ravings of a credulous mind. And when we tell the modern Parsi the secret meaning of his *Dasätir*, or show the modern Hindu that every so-called supernatural phenomenon, ascribed to the old Yogis, can be explained and proved possible by scientific rules, they reply in one breath "Show us a miracle and we will believe; let one of these adepts that you say still live, come forth from his hiding-place, and do wonders before us, and we will be willing to admit that you are speaking the truth." We have had a score of messages sent us by rich men to the effect that if we would show them one of these pretended magical feats, they would make us rich presents and join our Society. Poor, ignorant men, they imagine that their money gives them importance in the eyes of a student, and that the divine powers of the soul can be made the subject of barter and traffic! If they have any desire to learn the secrets of nature and of man, let them throw all their vanity and conceit behind them, and humbly, and in the spirit of truth, set to work to study. If they would enjoy the presence and counsel of the *Yogis*, let them wash off the dirt of the world, and *then* seek the feet of those holy men, in the presence of whose purity and learning even kings are unfit to stand with covered feet.

The best friends of India, her most patriotic sons, have deplored to me the moral darkness and degradation of her people. Native judges, who have sat on the bench for many years to administer justice, have bowed their white heads in shame when they said that the vice of lying and the crime of perjury prevailed to a fearful extent. And the worst part of it was that the moral sense was so far gone, that people confessed their falsehood without a blush, and without an idea that they were to be pitied. Has it indeed come to this, that modern India has lost the power to discriminate between truth and falsehood? Are the descendants of the Aryas fallen so low? Forbid it, O Thou Infinite and Inexorable Law of Compensation, the Embodiment of Justice and Law! For, when a nation plunges to the very bottom of the mire of immorality, its doom is written. When falsehood is set above truth, when man loses his confidence in man, when respectability counts in proportion to success, and villany is not reproved if it only pour wealth into the hungry coffer, then do the pillars of a nation rock and totter, and the building that took so long to rear crumbles to its fall. But, for my part, I do not believe things are come to this pass in this India of my love, this land of my adoption. Falsehood there is, a dulled moral sense, a failing to keep promises, lack of patriotic fervor, treachery and mutual over-reaching. These are too painfully evident for us even to attempt to deny or conceal the fact. But I tell you, and I fling into the teeth of all India's slanderers, that these are but the ulcers on a strong body, and that they will pass away. I say that India has touched bottom and already is beginning to rise. I see the elements of a great revival of learning, of national health, gathering together. These influences are streaming out from every school, college, and university that a wise and humane Government has established in this land. They are diffused broadcast by every newspaper, whether English or vernacular, that is circulating. They came from every reforming samaj, society and league. They are pouring in by every mail-steamer that brings Western thought, ideas, and enterprising suggestions. Our Native youth enrolled at English Universities, are fitting themselves to become the apostles of national reform, the heralds of a new dispensation. Ideas of political economy are slowly but surely infusing themselves throughout the nation, through the agency of the Native clerks who drudge in public offices



where these grave questions are discussed, and who, insensibly to themselves, are being gradually educated in practical affairs. How can this change, so desirable for both governors and governed, so auspicious for the world at large, be hastened? Let this be the theme of my closing remarks.

First, then, we must all promote education to the utmost of our united powers. That is the key-stone of the arch of a nation, the foundation of true national greatness. And this education must be given to both sexes. An educated wife is the real companion and comforter of her husband, the worthy mother of great sons. It is not shallow ornamental education that is needed by the Indian youth, but that kind of education which will fit them for the active pursuits of life, and help them to earn an independent livelihood. The first, most imperative demand of the hour is for technical schools. Not great empty palaces that serve only as monuments to a rich man's vanity, but institutions where the industrial and ornamental arts are taught by capable teachers in a thoroughly practical way. Schools which can turn out young carpenters, blacksmiths, carvers, builders, jewellers, printers, lithographers and other artisans who can do work so much better and more ingeniously than others that they will never lack employment at the highest prices paid to skilled labor. My talented colleague, Mr. Wimbridge, has written upon this theme in our journal, and shown that, in the present low state of Indian art, the apprenticeship system is only perpetuating bad workmanship, and that technological schools are a prime necessity. You will find in the exhibition of products of native industry that will be thrown open to you as soon as the speeches are concluded, some specimens sent for this exhibition by the Pandharpur School of Industry. I hope you will examine them closely, for you will in them practically see what Mr. Wimbridge means. Their workmanship is not perfect, yet I venture to say that you will search through the whole of the Bombay bazaar and not find a lock, a key, a steel box, or a hand device, of Native workmanship, to be compared with these Pandharpur samples for quality of finish. Now why cannot such schools be established everywhere? Think of the crores of rupees as good as flung into the fire every year, on paltry shows and foolishness, only to put men's names and sweetmeats into their neighbours' mouths for a day, at the cost of a week's subsequent dyspepsia—when one-fourth the money would set all these schools in operation! People tell me the nation is starving for want of grain, that their industries are rooted out, their workmen selling their tools for bread! Well, charge it upon Native millionaires who have the money to waste upon the gratification of their own vanity and greediness, but not a pice to give for education. What does the starving agriculturist know of the law of rainfall or the ultimate poverty and famine that has befallen his district because the faggot-gatherers and lumbermen have stripped the hills and mountain slopes of their forest growths? If any of them have sons in town at school, ten to one they are being taught hard Greek names for alleged scientific discoveries, and not a word that will be of use to them outside the public offices. Charge this upon the rich men who stint themselves to get up showy feasts to unsympathetic strangers, but can spare nothing for schools. And charge it all the more upon them when they will screw the wages of skilled Native artisans down to the last point, and import foreigners to do the very same work, and pay them three times or five times as much for their services. Why should we import skilled labor except to help and found technological schools? Answer me that, you capitalists of India. Was there ever turned out of Western looms a fabric so fine as the muslin of Dacca? Have European weavers produced a shawl to rival the shawls of Cashmere? Are there any better swords than those blades of the Indian temperers, which would cleave through an iron bar and then slit a veil of lace floating on the air? Are the mosaics of Florence finer than those of Surat, Ahmedabad, and Bombay that you will see in our present exhibition; the carvings of the Swiss mountaineers more cunning than those that lie in those cases there in all their

beauty? Where, in all the Western world, can you point me to more titanic engineering feats than the ancient hydraulic works of this country, or the rock-temples of Elephanta, Karli and Ellora? And where is there an edifice to rival the Taj Mahal? Shame, then, upon the Aryan who talks of the ignorance or incapacity of his countrymen. The men are here, and the talent; all that is needed is education and patronage.

My friend and Brother, Lalla Mulraj of the Lahore Arya Samaj, has just sent me a most valuable pamphlet of his upon the science of Sanitation. I wish it might be read and pondered by every intelligent Native, for the laws of health are universally ignored and violated here, and the welfare of the nation correspondingly suffers. And among other causes of national degeneration is one that has entered upon its fatal work. I refer to the use of intoxicating liquors and stupefying drugs. Those accursed pest-holes, the toddy shops, are multiplying on every side, the maxims of the good old religion are being forgotten, even priests are becoming drinkers. This should be stopped at once. The whole influence of the Brahmins should be at once thrown on the side of Temperance. Total Abstinence Societies should be organized by them everywhere, and they should be first to take pledge. I know it will be said that their very religion forbids their touching liquor and so there is no need for them to sign; that, in fact, their signing would be a lowering of their prestige. But this is an argument of no weight. It matters not what any religion forbids, *the real question is whether its commands are obeyed*. Christianity forbids many things—adultery, hypocrisy, lying, murder, false-witness, for instance—yet this does not prevent the whole Christendom from being filled with divorce-suits, perjury, manslaughters and every other mentionable and unmentionable crime. Are the Hindus falling into habits of drunkenness? If so, the Brahmins should be the first to rescue them. Believing this, to be the common-sense view to take my Brahman friend who occupies the chair of this meeting—has accepted the Presidency of the Aryan Temperance Society a body organized this very day under the auspices of the Theosophical Society, and himself was first to sign the pledge. People have asked what practical good we would do for India: let them have a partial answer in this beginning of a crusade against intemperance. As we have made our Theosophical Society a success, despite a thousand obstacles, and just founded a paying journal in the face of difficulties which Indian journalists painted to us in blackest colors, so we mean to help to make a success for this Aryan Temperance Society, until there shall be branches of it working for the regeneration of the people in the four quarters of India. Why should we leave to Christians a work that we can do far better ourselves; why leave Temperance to be used by the American Methodist cat to pull the heathen chesnuts out of the everlasting fire?

Besides our library, our journal, and this Temperance Society, we have begun another practical work for India. In that bungalow across the compound is a work-shop in which we have placed a lathe for metal turning, a lithographic press, a drill, saw and other machines for doing various kinds of work. It is not a school of technology but our private work-shop, where we have begun manufacturing certain articles for export. The money realized from their sale in foreign countries will come back here and be spent here in useful ways. You may judge whether it is likely to be of any practical use to the country, when I tell you that a large number of the beautiful invitation cards issued for this occasion, were printed in that shop by a young Parsi who has entirely learned his art from Mr. Wimbridge within the past few weeks. I venture to challenge every lithographer in Bombay, Calcutta, and Madras to produce a specimen of Native work to compare with it. And yet, work equally as good ought to be turned out of every one of them, and would be if the proper kind of technical education had been accessible. You will see at work this evening a number of machines and working models of machines made by Native artisans. Compared with the number which ought

to be here they are few, but there was no time for us to make known our intention to hold this exhibition and induce artisans to contribute. But it is at least, you will admit, a fair beginning: when the Native workmen discover that we are their friends they will come to us—self-interest will compel them. We have called you here to look at what they have brought: I hope we may often call you again, and that good results will come—as they have in my own country and everywhere else—from the bringing together of capital and skilled labor.

I must give place to other and more able speakers to address you in your own vernacular tongues, and testify to their love of the country and hopes for its resuscitation. I thank you for your presence to-night, I trust that you may go away feeling an interest in us and our work. That work is one in which you have a deep interest. We aim with the help of the Arya Samaj and others, to revive the study of the Veda, the formation of Sanskrit classes, and an enquiry into the alleged latent powers of the human soul, stated by the ancient Aryas to exist and affirmed by thousands of experimentalists since their time and even in our own days. We would call in the aid of modern science to help us to understand that ancient mystical philosophy. For the debased forms of religion that so widely prevail we would substitute the noble faiths of the olden time. We would teach India the useful arts, and thus assist in reviving Indian prosperity and greatness. We would help to abolish vicious habits, and to form habits of temperance, manliness and self-respect. We call upon every man of you, and every lover of India to rally around us. We do not ask you to be our followers but our allies. Our ambition is not to be considered leaders, or teachers; not to make money, or gain power, or fame. Choose any man here, of either of the old races represented, and show us that he is the right man to lead in either branch of this reformatory movement and I will most gladly enlist as a common soldier under him, just as I have under my brother Gopalrao Hurry Deshmuk in this Temperance Society. Come, let us labor together like brothers for the welfare of our Motherland.

There is one regret that comes to mar the pleasure of this evening, and somewhat dim the lustre of all these lamps—our Buddhist brothers of Ceylon are absent. And absent too, is that most beloved Teacher of ours, that elder brother, so wise, so good, so courageous,—Swámiji Dayánund Saraswati. Were he and those others but here, nothing would be left to desire—nothing but that the Theosophists of our branch societies of Europe and America might at least have reflected by some magician's skill upon the sky above them the picture of the joyful scene that we are witnessing. From afar their longing eyes are turned toward India, and they are waiting to catch the words of instruction and good cheer that our Eastern teachers may utter. This is a novel thing, is it not, that Western men of high position—authors, journalists, university professors, physicians, lawyers, merchants; Russian princes, English lords, German barons and counts—people of high birth and low birth should be looking to India for instruction in religion and science? Yet this is the very fact, for all these are Fellows of the Theosophical Society, and disposed to listen to Dayánund Swami in his saffron robe and puggaree, and to all your other bright minds, rather than to the paid ministers who occupy Western pulpits, and to the guessing scientists who so often pretend to a knowledge of man and nature they do not possess.

*The following are the names of the Exhibitors and their Articles, alluded to in the foregoing speech.*

FROM MESHRIDAS JUGGANNATH, ESQ.,—*Mámádevi.*

1 Green gold embroidered Shawl. 1 Red do. 2 Silk embroidered fancy Cashmere Shawls. 3 Benares gold embroidered lace Scarfs. 7 Silk embroidered fancy Handkerchiefs. 4 Do. Togas. 1 Benares gold embroidered Royal Toga. 2 Cashmere silk embroidered waistcoats. 1 Delhi silk embroidered table-cover.

FROM RANGILAL JULLANATH, ESQ.,—*Mámádevi.*

9 Benares silk fancy Cloaks. 7 Silk embroidered Dressing Gowns. 4 Benares fancy Frocks. A lot of fancy Madras Borders. A lot of fancy Madras Collars. A lot of Delhi fancy Bottlestands. A lot of Chair Covers embroidered in gold and silk. A lot of Hyderabad and Madras fancy Cushions. A lot of Cutch do. A lot of Cutch and Delhi silk embroidered Table Cloths. A lot of Delhi Shawls embroidered in silk. A lot of ladies' handkerchiefs. A lot of fancy Cashmere Gowns and Cloaks.

FROM SOORJEE LUDHA, ESQ.,—*Khadak.*

A lot of Flower Vases. A lot of Flower Pots. A lot of Goblets. A lot of Bowls. A lot of Plates. A lot of Hindu Gods and Goddesses. A lot of Pansopari Plates. A lot of Hookas. A lot of Glasses with plates. A lot of Sugar Boxes. 2 Tea Sets.

#### CASHMERE GOODS.

A lot of Plates, large and small. A lot of Glasses. A lot of Flower Vases. A lot of Flower Pots. A lot of Bowls. A lot of Hindu Gods and Goddesses holding candles in their hands.

FROM SITARAM PRAGJI, ESQ.,—*Bhooleshwar.*

2 Marble Hindu Gods—Gunes. 1 Do. do. Krishna.

FROM ATMARAM VISHVANATH, ESQ.,—*Panjrapole.*

#### POONA BRASS WORKS.

1 Brass Tree. 1 Pán Dán. 1 Sopari Dán. A lot of all Toys of Hindu Gods and Goddesses. A lot of Animals, Elephants, Horses.

FROM GIRDHARLAL MAHESHLAL, ESQ.,—*Market.*

A large and splendid lot of Surat Wood Ware. 1 Dozen Animals. 1 Dozen Birds. 2 Celestial Cars.

MISCELLANEOUS: Palanquin in pith, with Sahib, bearers &c.; a pith temple; buttons, studs, paper-cutters, etc. in agate, cornelian, onyx, etc.

FROM THE PANDHARPUR SCHOOL OF INDUSTRY: Lock, knife, steel box, and rings in gold; from Baroda, through the kindness of J. S. Gadgil, Esq., a knife, scalpel, ring, and chained studs; from Vishram Jetha, of Cutch, working model of steam-engine, circular saw, grist mill, drill, force-pump and automatic perfume-fountain; from a Native carpenter, whose name the Exhibition Committee unfortunately did not receive for registration, a highly ingenious impenetrable writing-desk; from the girls of the Adarji Cowasji School, through Mr. Jugmohundas Samuldas, a large exhibit of fancy needle-work; and from the wife of Mr. Purshotam Narayanji, specimens of embroidery.

Besides the above there was received too late for the exhibition, the splendid collection of Cutch hunting and military weapons, kindly forwarded by the patriotic Dewan of His Highness the Rao of Cutch-Bhuj which has been so admired since it was displayed in the Library building.

THE NATURAL OR RATHER AVERAGE AGE OF MAN IS FROM three score-and-ten to four-score-and-ten. It may, however, be cut short by accident or by disease, and often is prolonged to twice the average or more. There are many well authenticated cases on record of men and women who have attained the age of 100, and some 120, 130, 140, 150, 160, 170, or even as much as 185; the age of a Hungarian peasant, Peter Czartan, who was born in 1587 and died 1772. The latter is vouched for by the *New American Cyclopadia*, Vol. I, p. 192. Pliny, giving instances of longevity, as found in the record of the census taken by Vespasian, shows among 208 persons who reached from 110 to 140 years, one, in the town of Valciatium, near Placentia, who lived 152 years. Dr. Van Oven gives seventeen examples of age exceeding 150 years; and Mr. Bailey, in his *Records of Longevity*, gives a catalogue of about 4,000 cases in which not a few are shown as having reached 150 years. After this, the stories of extreme longevity among Hindu ascetics appear less improbable.

OUR "AMERICAN PANDIT."

An allusion was made last month to the perfect understanding which, during the recent visit of our party to Benares, had been brought about between the learned orthodox Pandits of that Holy City and ourselves. The impression had until then been entertained that all Theosophists held to the views of Swamiji Dayanand Saraswati, and no alliance was sought by us with any but his followers. This entire misconception of the platform of Theosophy having been removed, the most friendly relations were at once formed with the orthodox party, and an address, signed by Pandits Bala Shastri, Rama Misra and others, was presented to our President, and he was elected, as was last month stated, an Honorary Member of the Society of Benares Pandits, or Brahmanrita Varshini Sabhá. The formal certificate, under the seal of the Sabhá, has since then been received, and we take pleasure in laying its text before our readers. It is as follows:—

BRAHMAMRITA VARSHINI SABHA; OR, LITERARY SOCIETY OF THE BENARES PANDITS.

We, the Pandits of Benares, certify that Col. H. S. Olcott, President of the Theosophical Society, has come to India with the view of trying his best to aid in reviving our Science and Philosophy. His acceptance of the Honorary Membership of our Literary Society, the due consideration paid by him towards Oriental Science and Philosophy, and his just and unaffected inclination towards the Vedic truths and principles, have encouraged us to present him a certificate stating the close ties of union which he has formed with our Society. We think his journal, the THEOSOPHIST, has the true merit of presenting to our view the exact measures which should be taken for the revival and perfect development of our Philosophy for the good of our country.

We have been taken by surprise at the daring enterprise of a foreigner, solicitous to receive the outrageous darts of his fellow-countrymen at this grand and noble undertaking. As a matter of fact, men generally say that the grand impulse to such a befitting revival of the much neglected Science and Philosophy of the Aryans, is the work of several master minds, and could not be produced by the meditated effort of a single man. Being overpowered with this exaggerated opinion, men are in general not willing to risk their individual efforts from the fear of their ending in smoke. In addition to all these, his unaffected love towards our countrymen, as brothers and friends, has produced such a deep and permanent effect on our minds that we cannot forbear mentioning it in these few lines.

RAMA MISRA SHASTRI, *Manager.*

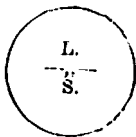
BALKRISHNA ACHARAYA, M. A.,

अम्बिका दत्त फार्मा,

RAMA KRISHNA,

SURYA NARAYEN,

*Secretaries.*



Considerations of delicacy would have prevented the recipient of this highly honourable testimonial from permitting its publication; but the General Council thought it best that it should appear, since it is important that our whole Society should see that the benign principles which we profess are winning a way for us into the hearts of our Eastern brothers, and thus ensuring success for our efforts.

One collateral reason for the publication of the above document is that it turns the laugh upon certain Western assailants of Theosophy, who enjoyed a brief merriment at our expense. Shortly before our Committee sailed from America, the *New York Sun*, a very able and influential newspaper, in an editorial entitled "A Mission against Christianity," ironically bewailed the meagre results of missionary work in India, and announced the speedy departure of the Theosophists to ally themselves with the "heathens." This intelligence, the editor said jestingly, "is the more startling because the Hierophant (meaning our President) has lately been received into the Brahmanical sect, and is now Pandit of New York, and Madame Blavatsky, who has

long been an out-and-out Brahmanist, with a contemptuous opinion of Christianity, has set her heart on overthrowing the Bible and substituting the Vedas in the United States..... We are not informed as to the exact plan of campaign of the Pandit, nor do we know the means he intends to use to get the missionaries into a defensive position; but both he and Mme. Blavatsky are full of resources and we doubt not they have carefully considered their strategy." Speculating upon the reception we would probably receive on our arrival, the *Sun* remarks: "They ought to be received with great pomp, for they are the first allies the United States have sent out to the heathens and Hierophant Olcott is the first and only American Pandit."

Our sarcastic friend may now, if these pages should meet his eye, recall with profit the old adage, "He laughs best who laughs last!"

SIRADDHA AND PINDA.

A letter was received by us recently which was forwarded to Swamiji Dayanand Saraswati with a request that he would answer it. The following is the letter and Swamiji's reply, which also expresses our own views:—

THE LETTER.

Bombay, 8th February 1880.

MADAM,

Will you oblige a section of your readers by inserting in the next issue of the THEOSOPHIST a paragraph explaining your views on the Hindu custom of performing *Shraddha* to departed ancestors?

The points requiring notice are (a) how such a custom arose, i.e., its philosophical origin; (b) whether the offering of *pinda* benefits in any way the persons for whom they are offered, in the sense that their non-offering would subject the *manes* to any suffering or privation in the other world; and, if so, (c) why no *Shraddha* is performed to children who have died young.

I shall be thankful if you could also give the views of Swami Dayanand Saraswati on this question.

SWAMI'S ANSWER.

श्राद्ध (ओरिजिन्) अर्थात् असली है श्राद्ध शब्द के अर्थ श्रद्धा के हैं. पुत्रको माता पिता आदिकी सेवा श्रद्धासे उनके जीवन पर्यन्त करना अवश्य है. परन्तु जो लोग मरे हुए माता पिताका श्राद्ध करते हैं वह असली नहीं है क्योंकि जीते माता पिता आदिकी सेवा श्रद्धासे करनी श्राद्ध कहाता है. मृतक के लिये पिण्ड देना व्यर्थ है क्योंकि मरे हुए को पिण्ड देनेसे कुछ लाभ नहीं होता.

दयानन्द सरस्वती.

(Translation.) The original meaning of the word *Shraddha* is *Shraddhā*, "devotion." It is the duty of every son to serve his parents with all possible devotion while they are living. But the performance of *Shraddha* in honor of the *dead* does not bear out the original idea at all. *Shraddha* really signifies to serve the living parents with all devotion, not the dead. And it is, therefore, useless to offer *Pinda* (rice balls) in honor of the dead, as it results in no good.

DAYANAND SARASWATI.

The Saturday evening lectures at the Library upon the Western discoveries in the department of occult science and their connection with Oriental philosophy have reached the second stage. The first six lectures were devoted to Magnetism and its experimental proofs of the existence of a middle principle in Nature, variously termed Ether, Astral Light, Akasa, etc.; its relation to the human soul, or inner self; and the possibility of concentrating and directing its currents at will. Numerous practical experiments were made on members of the class, proving the points taken. The seventh lecture was upon Crystallomancy, and the several forms of cups, crystals, mirrors, and liquids used for the purpose of divination were described. Among these were the divining-cup of Joseph spoken of in the Bible; the crystals of Dr. Dee, Cagliostro, and many others; the black mirrors, formerly prepared at Agra; the Arab conjuror's drop of ink; and the water-glasses used in our own times.

(a Turkish Title.)

## A TURKISH EFFENDI ON CHRISTENDOM AND ISLAM.

In the suburb of one of the most romantically situated towns in Asia Minor there lives the most remarkable oriental whom it has ever been my fortune to meet. Travelling through that interesting country a few months ago, with the view of assisting the British Government to introduce some much-needed reforms, I arrived at—. I purposely abstain from mentioning the name of the place, as my Eastern friend, to whom I am indebted for the following paper, desires his *incognito* to be observed, for reasons which the reader will easily understand on its perusal. I remained there some weeks examining the state of the surrounding country, at that time a good deal disturbed, and giving the local authorities the benefit of a little wholesome counsel and advice, which, I need scarcely say, they wholly disregarded. My officious interference in their affairs not unnaturally procured me some notoriety; and I received, in consequence, numerous visits from members of all classes of the community detailing their grievances, and anxious to know what chance there might be of a forcible intervention on the part of England by which these should be redressed. In my intercourse with them I was struck by their constant allusion to an apparently mysterious individual, who evidently enjoyed a reputation for an almost supernatural sagacity, and whose name they never mentioned except in terms of the greatest reverence, and indeed, I might almost say, of awe. My curiosity at last became excited, and I made special inquiries in regard to this unknown sage. I found that he lived about a mile and a half out of the town, on a farm which he had purchased about five years ago; that no one knew from whence he had come: that he spoke both Turkish and Arabic as his native tongues; but that some supposed him to be a Frank, owing to his entire neglect of all the ceremonial observances of a good Moslem, and to a certain foreign mode of thought; while others maintained that no man who had not been born an oriental could adapt himself so naturally to the domestic life of the East, and acquire its social habits with such ease and perfection. His erudition was said to be extraordinary, and his life seemed passed in studying the literature of many languages—his agent for the purchase and forwarding of such books and papers as he needed, being a foreign merchant at the nearest seaport. He seemed possessed of considerable wealth, but his mode of life was simple in the extreme; and he employed large sums in relieving the distress by which he was surrounded, and in protecting by the necessary bribes those who were unable to protect themselves from oppression. The result was, that he was adored by the country people for miles round, while he was rather respected and feared than disliked by the Turkish officials—for he was extremely tolerant of their financial necessities, and quite understood that they were compelled to squeeze money out of the peasantry, because, as they received no pay, they would starve themselves unless they did.

To this gentleman I sent my card, with a note in French, stating that I was a travelling Englishman, with a seat in the House of Commons in immediate prospect at the coming election, consumed with a desire to reform Asia Minor, or, at all events, to enlighten my countrymen as to how it should be done. Perhaps I am wrong in saying that I actually put all this in my note, but it was couched in the usual tone of members of Parliament who are cramming political questions abroad which are likely to come up next session. I know the style, because I have been in the House myself. The note I received in reply was in English, and ran as follows:—

“DEAR SIR,—If you are not otherwise engaged, it will give me great pleasure if you will do me the honour of dining with me to-morrow evening at seven. I trust you will excuse the preliminary formality of a visit, but I have an appointment at some distance in the country, which will detain me until too late an hour to call.—Believe me, yours very truly,  
—EFFENDI.

“P.S.—As you may have some difficulty in finding your way, my servant will be with you at half-past six to serve as a guide.”

“Dear me,” I thought, as I read this civilised epistle with amazement, “I wonder whether he expects me to dress;” for I need scarcely say I had come utterly unprovided for any such contingency, my wearing apparel, out of regard for my baggage-mule, having been limited to the smallest allowance consistent with cleanliness. Punctually at the hour named, my dragoman informed me that—Effendi’s servant was in attendance; and, arrayed in the shooting-coat, knee-breeches, and riding-boots which formed my only costume, I followed him on foot through the narrow winding streets of the town, until we emerged into its gardens, and following a charming path between orchards of fruit-trees, gradually reached its extreme outskirts, when it turned into a narrow glen, down which foamed a brawling torrent. A steep ascent for about ten minutes brought us to a large gate in a wall. This was immediately opened by a porter who lived in a lodge outside, and I found myself in grounds that were half park, half flower-garden, in the centre of which, on a terrace commanding a magnificent view, stood the house of my host—a Turkish mansion with projecting latticed windows, and a courtyard with a colonnade round it and a fountain in the middle. A broad flight of steps led to the principal entrance, and at the top of it stood a tall figure in the flowing Turkish costume of fifty years ago, now, alas! becoming very rare among the upper classes. I wondered whether this could be the writer of the invitation to dinner; but my doubts were speedily solved by the *empressement* with which this turbaned individual, who seemed a man of about fifty years of age, descended the steps, and with the most consummate ease and grace of manner, advanced to shake hands and give me a welcome of unaffected cordiality. He spoke English with the greatest fluency, though with a slight accent, and in appearance was of the fair type not uncommonly seen in Turkey; the eyes dark-blue, mild in repose, but, when animated, expanding and flashing with the brilliancy of the intelligence which lay behind them. The beard was silky and slightly auburn. The whole expression of the face was inexpressibly winning and attractive, and I instinctively felt that if it only depended upon me, we should soon become fast friends. Such in fact proved to be the case. We had a perfect little dinner, cooked in Turkish style, but served in European fashion; and afterwards talked so far into the night, that my host would not hear of my returning, and put me into a bedroom as nicely furnished as if it had been in a country-house in England. Next morning I found that my dragoman and baggage had all been transferred from the house of the family with whom I had been lodging in town, and I was politely given to understand that I was forcibly taken possession of during the remainder of my stay at—. At the expiration of a week I was so much struck by the entirely novel view, as it seemed to me, which my host took of the conflict between Christendom and Islam, and by the philosophic aspect under which he presented the Eastern Question generally, that I asked him whether he would object to putting his ideas in writing, and allowing me to publish them—prefacing his remarks by any explanation in regard to his own personality which he might feel disposed to give. He was extremely reluctant to comply with this request, his native modesty and shrinking from notoriety of any sort presenting an almost insurmountable obstacle to his rushing into print, even in the strictest *incognito*. However, by dint of persistent importunity, I at last succeeded in breaking through his reserve, and he consented to throw into the form of a personal communication addressed to me whatever he had to say, and to allow me to make any use of it I liked.

I confess that when I came to read his letter, I was somewhat taken aback by the uncompromising manner in which the Effendi had stated his case; and I should have asked him to modify the language in which he had

couched his views, but I felt convinced that had I done so, he would have withdrawn it altogether. I was, moreover, ashamed to admit that I doubted whether I should find a magazine in England with sufficient courage to publish it. I need not say that I differ from it entirely, and in our numerous conversations gave my reasons for doing so. But I have thought it well that it should, if possible, be made public in England, for many reasons. In the first place, the question of reform, especially in Asiatic Turkey, occupies a dominant position in English politics; and it is of great importance that we should know, not only that many intelligent Turks consider a reform of the Government hopeless, but to what causes they attribute the present decrepit and corrupt condition of the empire. We can gather from the views here expressed, though stated in a most uncomplimentary manner; why many of the most enlightened Moslems, while lamenting the vices which have brought their country to ruin, refuse to co-operate in an attempt, on the part of the Western Powers, which, in their opinion, would only be going from bad to worse. However much we may differ from those whom we wish to benefit, it would be folly to shut our ears to their opinions in regard to ourselves or our religion, simply because they are distasteful to us. We can best achieve our end by candidly listening to what they may have to say. And this must be my apology, as well as that of the magazine in which it appears, for the publication of a letter so hostile in tone to our cherished convictions and beliefs. At the same time, I cannot disguise from myself, that while many of its statements are prejudiced and highly coloured, others are not altogether devoid of some foundation in truth: it never can do us any harm to see ourselves sometimes as others see us. The tendency of mankind, and perhaps especially of Englishmen, is so very much that of the ostrich, which is satisfied to keep its head in the sand and see nothing that is disturbing to its self-complacency, that a little rough handling occasionally does no harm.

These considerations have induced me to do my best to make "the bark of the distant Effendi" be heard, to use the fine imagery of Bon Gaultier;\* and with these few words of introduction, I will leave him to tell his own tale, and state his opinions on the burning questions of the day.

[The following letter, together with what precedes, was originally published in *Blackwood's Edinburgh Magazine* for January.—ED. THEOS.]

"MY DEAR FRIEND,—

"I proceed, in compliance with your request, to put in writing a *résumé* in a condensed form of the views which I have expressed in our various conversations together on the Eastern Question, premising only that I have yielded to it under strong pressure, because I fear they may wound the sensibilities or shock the prejudices of your countrymen. As, however, you assure me that they are sufficiently tolerant to have the question in which they are so much interested, presented to them from an Oriental point of view, I shall write with perfect frankness, and in the conviction that opinions, however unpalatable they may be, which are only offered to the public in the earnest desire to advance the cause of truth, will meet with some response in the breasts of those who are animated with an equally earnest desire to find it. In order to explain how I have come to form these opinions, I must, at the cost of seeming egoistic, make a few prefatory remarks about myself. My father was an official of high rank and old Turkish family, resident for some time in Constantinople, and afterwards in an important seaport in the Levant. An unusually enlightened and well-educated man, he associated much with Europeans; and from early life I have been familiar with the Greek, French, and Italian languages. He died when I was about

twenty years of age; and I determined to make use of the affluence to which I fell heir, by travelling in foreign countries. I had already read largely the literature of both France and Italy, and had to a certain extent become emancipated from the modes of thought, and I may even say from the religious ideas, prevalent among my countrymen. I went in the first instance to Rome, and after a year's sojourn there, proceeded to England, where I assumed an Italian name, and devoted myself to the study of the language, institutions, literature, and religion of the country. I was at all times extremely fond of philosophical speculation, and this led me to a study of German. My pursuits were so engrossing that I saw little of society, and the few friends I made were among a comparatively humble class. I remained in England ten years, travelling occasionally on the Continent, and visiting Turkey twice during that time. I then proceeded to America, where I passed a year, and thence went to India by way of Japan and China. In India I remained two years, resuming during this period an Oriental garb, and living principally among my co-religionists. I was chiefly occupied, however, in studying the religious movement among the Hindoos known as the Brahmo Samáj. From India I went to Ceylon, where I lived in great retirement, and became deeply immersed in the more occult knowledge of Buddhism. Indeed, these mystical studies so intensely interested me, that it was with difficulty, after a stay of three years, that I succeeded in tearing myself away from them. I then passed, by way of the Persian Gulf, into Persia, remained a year in Teheran, whence I went to Damascus, where I lived for five years, during which time I performed the Hadj, more out of curiosity than as an act of devotion. Five years ago I arrived here on my way to Constantinople, and was so attracted by the beauty of the spot and the repose which it seemed to offer me, that I determined to pitch my tent here for the remainder of my days, and to spend them in doing what I could do to improve the lot of those amidst whom Providence had thrown me.

"I am aware that this record of my travels will be received with considerable surprise by those acquainted with the habits of life of Turks generally. I have given it, however, to account for the train of thought into which I have been led, and the conclusions at which I have arrived, and to explain the exceptional and isolated position in which I find myself among my own countrymen, who, as a rule, have no sympathy with the motives which have actuated me through life, or with their results. I have hitherto observed, therefore, a complete reticence in regard to both. Should, however, these pages fall under the eye of any member of the Theosophical Society, either in America, Europe, or Asia, they will at once recognise the writer as one of their number, and will, I feel sure, respect that reserve as to my personality which I wish to maintain.

"I have already said that in early life I became thoroughly dissatisfied with the religion in which I was born and brought up; and, determined to discard all early prejudices, I resolved to travel over the world, visiting the various centres of religious thought, with the view of making a comparative study of the value of its religions, and of arriving at some conclusion as to the one I ought myself to adopt. As, however, they each claimed to be derived from an inspired source, I very soon became overwhelmed with the presumption of the task which I had undertaken; for I was not conscious of the possession of any verifying faculty which would warrant my deciding between the claims of different revelations, or of judging of the merits of rival forms of inspiration. Nor did it seem possible to me that any evidence in favour of a revelation which was in all instances offered by human beings like myself, could be of such a nature that another human being should dare to assert that it could have none other than a divine origin; the more especially as the author of it was in all instances in external appearance also a human being. At the same time, I am far from being so daring as to maintain that no divine revelation, claiming

\* "Say, is it the glance of the haughty vizier,  
Or the bark of the distant Effendi, you fear?"  
—"Eastern Serenade:" Bon Gaultier's 'Book of Ballads.'

to be such, is not pervaded with a divine afflatus. On the contrary, it would seem that to a greater or less extent they must all be so. Their relative values must depend, so far as our own earth is concerned, upon the amount of moral truth of a curative kind in regard to this world's moral disease which they contain, and upon their practical influence upon the lives and conduct of men. I was therefore led to institute a comparison between the objects which were proposed by various religions; and I found that just in the degree in which they had been diverted from their original design of world-regeneration, were the results unsatisfactory, so far as human righteousness was concerned; and that the concentration of the mind of the devotee upon a future state of life, and the salvation of his soul after he left this world, tended to produce an enlightened selfishness in his daily life, which has culminated in its extreme form under the influence of one religion, and finally resulted in what is commonly known as Western Civilization. For it is only logical, if a man be taught to consider his highest religious duty to be the salvation of his own soul, while the salvation of his neighbour occupies a secondary place, that he should instinctively feel his highest earthly duty is the welfare of his own human personality and those belonging to it in this world. It matters not whether this future salvation is to be attained by an act of faith, or by merit through good works—the effort is none the less a selfish one. The religion to which I am now referring will be at once recognised as the popular form of Christianity. After a careful study of the teaching of the founder of this religion, I am amazed at the distorted character it has assumed under the influence of the three great sects into which it has become divided—to-wit, the Greek, Catholic, and Protestant Christians. There is no teaching so thoroughly altruistic in its character, and which, if it could be literally applied, would, I believe, exercise so direct and beneficial an influence on the human race, as the teaching of Christ; but there is none, it seems to me, as an impartial student, the spirit of whose revelation has been more perverted and degraded by His followers of all denominations. The Buddhist, the Hindoo, and the Mohammedan, though they have all more or less lost the influence of the afflatus which pervades their sacred writings, have not actually constructed a theology based upon the inversion of the original principles of their religion. Their light has died away till but a faint flicker remains; but Christians have developed their social and political morality out of the very blackness of the shadow thrown by 'The light of the World.' Hence it is that wherever modern Christendom—which I will, for the sake of distinguishing it from the Christendom proposed by Christ, style Anti-Christendom\*—comes into contact with the races who live under the dim religious light of their respective revelations, the feeble rays of the latter become extinguished by the gross darkness of this Anti-Christendom, and they lie crushed and mangled under the iron heel of its organised and sanctified selfishness. The real God of Anti-Christendom is Mammon: in Catholic Anti-Christendom, tempered by a lust of spiritual and temporal power; in Greek Anti-Christendom, tempered by a lust of race aggrandisement; but in Protestant Anti-Christendom, reigning supreme. The cultivation of the selfish instinct has unnaturally developed the purely intellectual faculties at the expense of the moral; has stimulated competition; and has produced a combination of mechanical inventions, political institutions, and an individual force of character, against which so-called 'heathen' nations, whose cupidities and covetous propensities lie comparatively dormant, are utterly unable to prevail.

\* I here remarked to the Effendi that there was something very offensive to Christians in the term *Anti-Christendom*, as it possessed a peculiar significance in their religious belief; and I requested him to substitute for it some other word. He declined to do most positively; and he pointed to passages in the Koran, in which Mahomet prophesies the coming of Antichrist. As he said it was an article of his faith that the Antichrist alluded to by the prophet was the culmination of the inverted Christianity professed in these latter days, he could not so far compromise with his conscience as to change the term, and rather than do so he would withdraw the letter. I have therefore been constrained to let it remain.

"This overpowering love of 'the root of all evil,' with the mechanical inventions in the shape of railroads, telegraphs, ironclads, and other appliances which it has discovered for the accumulation of wealth, and the destruction of those who impede its accumulation, constitutes what is called 'Western Civilization.'

"Countries in which there are no gigantic swindling corporations, no financial crises by which millions are ruined, or Gatling guns by which they may be slain, are said to be in a state of barbarism. When the civilization of Anti-Christendom comes into contact with barbarism of this sort, instead of lifting it out of its moral error, which would be the case if it were true Christendom, it almost invariably shivers it to pieces. The consequence of the arrival of the so-called Christian in a heathen country is, not to bring immortal life, but physical and moral death. Either the native races die out before him—as in the case of the Red Indian of America and the Australian and New Zealander—or they save themselves from physical decay by worshipping, with all the ardour of perverts to a new religion, at the shrine of Mammon—as in the case of Japan—and fortify themselves against dissolution by such a rapid development of the mental faculties and the avaricious instincts, as may enable them to cope successfully with the formidable invading influence of Anti-Christendom. The disastrous moral tendencies and disintegrating effects of inverted Christianity upon a race professing a religion which was far inferior in its origin and conception, but which has been practised by its professors with more fidelity and devotion, has been strikingly illustrated in the history of my own country. One of the most corrupt forms which Christianity has ever assumed, was to be found organised in the Byzantine empire at the time of its conquest by the Turks. Had the so-called Christian races which fell under their sway in Europe during their victorious progress westward been compelled, without exception, to adopt the faith of Islam, it is certain, to my mind, that their moral condition would have been immensely improved. Indeed, you who have travelled among the Moslem Slavs of Bosnia and Herzegovina, who are the descendants of converts to Islam at that epoch, will bear testimony to the fact that they contrast most favourably in true Christian virtues with the descendants of their countrymen who remained Christians; and I fearlessly appeal to the Austrian authorities now governing those provinces to bear me out in this assertion. Unfortunately, a sufficiently large nominally Christian population was allowed by the Turks to remain in their newly-acquired possessions, to taint the conquering race itself. The vices of Byzantinism speedily made themselves felt in the body politic of Turkey. The subservient races, intensely superstitious in the form of their religious belief, which had been degraded into a passport system, by which the believer in the efficacy of certain dogmas and ceremonials might attain heaven irrespective of his moral character on earth, were unrestrained by religious principles from giving free rein to their natural propensities, which were dishonest and covetous in the extreme. They thus revenged themselves on their conquerors, by undermining them financially, politically, and morally; they insidiously plundered those who were too indifferent to wealth to learn how to preserve it, and infected others with the contagion of their own cupidity, until these became as vicious and corrupt in their means of acquiring riches as they were themselves. This process has been going on for the last five hundred years, until the very fanaticism of the race, which was its best protection against inverted Christianity, has begun to die out, and the governing class of Turks has with rare exceptions become as dishonest and degraded as the Ghiaours they despise. Still they would have been able, for many years yet to come, to hold their own in Europe, but for the enormously increased facilities for the accumulation of wealth, and therefore for the gratification of covetous propensities, created within the last half-century by the discoveries of steam and electricity. Not only was Turkey protected formerly from the sordid and contaminating

influence of Anti-Christendom by the difficulties of communication, but the mania of developing the resources of foreign countries for the purpose of appropriating the wealth which they might contain, became proportionately augmented with increased facilities of transport—so that now the very habits of thought in regard to countries styled barbarous have become changed. As an example of this, I would again refer to my own country. I can remember the day when British tourists visited it with a view to the gratification of their æsthetic tastes. They delighted to contrast what they were then pleased to term 'oriental civilization' with their own. Our very backwardness in the mechanical arts was an attraction to them. They went home delighted with the picturesqueness and the indolence of the East. Its bazaars, its costumes, its primitive old-world *cachet*, invested it in their eyes with an indescribable charm; and books were written which fascinated the Western reader with pictures of our manners and customs, because they were so different from those with which he was familiar. Now all this is changed; the modern traveller is in nine cases out of ten a railroad speculator, or a mining engineer, or a financial promoter, or a concession hunter, or perchance a would-be member of Parliament like yourself, coming to see how pecuniary or political capital can be made out of us, and how he can best *exploiter* the resources of the country to his own profit. This he calls 'reforming' it. His idea is, not how to make the people morally better, but how best to develop their predatory instincts, and teach them to prey upon each other's pockets. For he knows that by encouraging a rivalry in the pursuits of wealth amongst a people comparatively unskilled in the art of money-grubbing, his superior talent and experience in that occupation will enable him to turn their efforts to his own advantage. He disguises from himself the immorality of the proceeding by the reflection that the introduction of foreign capital will add to the wealth of the country, and increase the material well-being and happiness of the people. But apart from the fallacy that wealth and happiness are synonymous terms, reform of this kind rests on the assumption that natural temperament and religious tendencies of the race will lend themselves to a keen commercial rivalry of this description; and if it does not, they, like the Australian and the Red Indian, must disappear before it. Already the process has begun in Europe. The Moslem is rapidly being reformed out of existence altogether. Between the upper and the nether millstone of Russian greed for territory and of British greed for money, and behind the mask of a prostituted Christianity, the Moslem in Europe has been ground to powder: hundreds of thousands of innocent men, women, and children have either perished by violence or starvation, or, driven from their homes, are now struggling to keep body and soul together as best they can in misery and desolation, crushed beneath the wheels of the Juggernaut of 'Progress,'—their only crime, like that of the poor crossing-sweeper, I think, in one of your own novels, that they did not 'move on.' This is called in modern parlance 'the civilizing influence of Christianity.' At this moment the Russians are pushing roads through their newly-acquired territory towards Kars. I am informed by an intelligent Moslem gentleman who has just arrived from that district, that the effect of their 'civilizing' influence upon the inhabitants of the villages through which these roads pass, is to convert the women into prostitutes and the men into drunkards. No wonder the Mohammedan population is flocking in thousands across the frontier into Turkish territory, abandoning their homes and landed possessions in order to escape the contamination of Anti-Christendom.

"In these days of steam and electricity, not only has the traveller no eye for the moral virtues of a people, but his æsthetic faculties have become blunted; he regards them only as money-making machines, and he esteems them just in the degree in which they excel in the art of wealth-accumulation. Blinded by a selfish utilitarianism, he can now see only barbarism in a country where the

landscape is not obscured by the black smoke of factory-chimneys, and the ear deafened by the scream of the locomotive. For him a people who cling to the manners and customs of a bygone epoch with which their own most glorious traditions are associated, have no charm. He sees in a race which still endeavours to follow the faith of their forefathers with simplicity and devotion, nothing but ignorant fanaticism, for he has long since substituted hypocrisy for sincerity in his own belief. He despises a peasantry whose instincts of submission and obedience induce them to suffer rather than rise in revolt against a Government which oppresses them, because the head of it is invested in their eyes with a sacred character. He can no longer find anything to admire or to interest in the contrast between the East and West, but everything to condemn; and his only sympathy is with that section of the population in Turkey who, called Christians like himself, like him devote themselves to the study of how much can be made, by fair means or foul, out of their Moslem neighbours.

"While I observe that this change has come over the Western traveller of late years—a change which I attribute to the mechanical appliances of the age—a corresponding effect, owing to the same cause, has, I regret to say, been produced upon my own countrymen. A gradual assimilation has been for some time in progress in the East with the habits and customs of the rest of Europe. We are abandoning our distinctive costume, and adapting ourselves to a Western mode of life in many ways. We are becoming lax in the observances of our religion; and it is now the fashion for our women to get their high-heeled boots and bonnets from Paris, and for our youths of good family to go to that city of pleasure, or to one of the large capitals of Europe, for their education. Here they adopt all the vices of Anti-Christendom, for the attractions of a civilization based upon enlightened selfishness are overpoweringly seductive, and they return without religion of any sort—shallow, sceptical, egoistical, and thoroughly demoralised. It is next to impossible for a Moslem youth, as I myself experienced, to come out of that fire uncontaminated. His religion fits him to live with simple and primitive races, and even to acquire a moral control over them; but he is fascinated and overpowered by the mighty influence of the glamour of the West. He returns to Turkey with his principles thoroughly undermined, and, if he has sufficient ability, adds one to the number of those who misgovern it.

"The two dominant vices which characterize Anti-Christendom are cupidity and hypocrisy. That which chiefly revolts the Turk in this disguised attack upon the morals of his people, no less than upon the very existence of his empire, is, that it should be made under the pretext of morality, and behind the flimsy veil of humanitarianism. It is in the nature of the religious idea that just in proportion as it was originally penetrated with a divine truth, which has become perverted, does it engender hypocrisy. This was so true of Judaism, that when the founder of Christianity came, though himself a Jew, he scorchingly denounced the class which most loudly professed the religion which they profaned. But the Phariseism which has made war upon Turkey is far more intense in degree than that which he attacked, for the religion which it profanes contains the most divine truth which the world ever received. Mahomet divided the nether world into seven hells, and in the lowest he placed the hypocrites of all religions. I have now carefully examined into many religions, but as none of them demanded so high a standard from its followers as Christianity, there has not been any development of hypocrisy out of them at all corresponding to that which is peculiar to Anti-Christendom. For that reason I am constrained to think that its contributions to the region assigned to hypocrites by the prophet will be out of all proportion to the hypocrites of other religions.

"In illustration of this, see how the principles of morality and justice are at this moment being hypocritically outraged in Albania, where, on the moral ground that a

nationality has an inherent right to the property of its neighbour, if it can make a claim of similarity of race, a southern district of the country is to be forcibly given to Greece; while, in violation of the same moral principle, a northern district is to be taken from the Albanian nationality, to which by right of race it belongs, and violently and against the will of the people, who are in no way consulted as to their fate, is to be handed over for annexation to the Montenegrins—a race whom the population to be annexed traditionally hate and detest.

“When Anti-Christian nations, sitting in solemn congress, can be guilty of such a prostitution of the most sacred principles in the name of morality, and construct an international code of ethics to be applicable to Turkey alone, and which they would one and all refuse to admit or be controlled by themselves,—when we know that the internal corruption, the administrative abuses, and the oppressive misgovernment of the Power which has just made war against us in the name of humanity, have driven the population to despair, and the authorities to the most cruel excesses in order to repress them,—and when, in the face of all this most transparent humbug, these Anti-Christian nations arrogate to themselves, on the ground of their superior civilization and morality, the right to impose reform upon Turkey,—we neither admit their pretensions, covet their civilization, believe in their good faith, nor respect their morality.

“Thus it is that, from first to last, the woes of Turkey have been due to its contact with Anti-Christendom. The race is now paying the penalty for that lust of dominion and power which tempted them in the first instance to cross the Bosphorus. From the day on which the tree of empire was planted in Europe, the canker, in the shape of the opposing religion, began to gnaw at its roots. When the Christians within had thoroughly eaten out its vitals, they called on the Christians without for assistance; and it is morally impossible that the decayed trunk can much longer withstand their combined efforts. But as I commenced by saying, had the invading Moslems in the first instance converted the entire population to their creed, Turkey might have even now withstood the assaults of ‘progress.’ Nay, more, it is not impossible that her victorious armies might have overrun Europe, and that the faith of Islam might have extended over the whole of what is now termed the civilized world. I have often thought how much happier it would have been for Europe, and unquestionably for the rest of the world, had such been the case. That wars and national antagonisms would have continued, is doubtless true; but we should have been saved the violent political and social changes which have resulted from steam and electricity, and have continued to live the simple and primitive life which satisfied the aspirations of our ancestors, and in which they found contentment and happiness, while millions of barbarians would to this day have remained in ignorance of the gigantic vices peculiar to Anti-Christian civilization. The West would then have been spared the terrible consequences which are even now impending, as the inevitable result of an intellectual progress to which there has been no corresponding moral advance. The persistent violation for eighteen centuries of the great altruistic law propounded and enjoined by the great founder of the Christian religion, must inevitably produce a corresponding catastrophe; and the day is not far distant when modern civilization will find that in its great scientific discoveries and inventions, devised for the purpose of ministering to its own extravagant necessities, it has forged the weapons by which it will itself be destroyed. No better evidence of the truth of this can be found than in the fact that Anti-Christendom alone is menaced with the danger of a great class revolution: already in every so-called Christian country we hear the mutterings of the coming storm when labour and capital will find themselves arrayed against each other,—when rich and poor will meet in deadly antagonism, and the spoilers and the spoiled solve, by means of the most recently invented artillery, the economic problems of modern ‘progress.’ It is surely a remark-

able fact, that this struggle between rich and poor is specially reserved for those whose religion inculcates upon them, as the highest law—the love of their neighbour—and most strongly denounces the love of money. No country which does not bear the name of Christian is thus threatened. Even in Turkey, in spite of its bad government and the many Christians who live in it, socialism, communism, nihilism, internationalism, and all kindred forms of class revolution, are unknown, for the simple reason that Turkey has so far, at least, successfully resisted the influence of ‘Anti-Christian civilization.’

“In the degree in which the State depends for its political, commercial, and social well-being and prosperity, not upon a moral but a mechanical basis, is its foundation perilous. When the life-blood of a nation is its wealth, and the existence of that wealth depends upon the regularity with which railroads and telegraphs perform their functions, it is in the power of a few skilled artisans, by means of a combined operation, to strangle it. Only the other day the engineers and firemen of a few railroads in the United States struck for a week; nearly a thousand men were killed and wounded before the trains could be set running again; millions of dollars’ worth property was destroyed. The contagion spread to the mines and factories, and had the movement been more skilfully organised, the whole country would have been in revolution, and it is impossible to tell what the results might have been. Combinations among the working classes are now rendered practicable by rail and wire, which formerly were impossible; and the facilities which exist for secret conspiracy have turned Europe into a slumbering volcano, an eruption of which is rapidly approaching.

“Thus it is that the laws of retribution run their course, and that the injuries that Anti-Christendom has inflicted upon the more primitive and simple races of the world, which—under the pretext of civilizing them—it has explored to its own profit, will be amply avenged. Believe me, my dear friend, that it is under no vindictive impulse or spirit of religious intolerance that I write thus: on the contrary, though I consider Mussulmans generally to be far more religious than Christians, inasmuch as they practise more conscientiously the teaching of their prophet, I feel that teaching from an ethical point of view to be infinitely inferior to that of Christ. I have written, therefore, without prejudice, in this attempt philosophically to analyse the nature and causes of the collision which has at last culminated between the East and the West, between the so-called Christendom and Islam. And I should only be too thankful if it could be proved to me that I had done the form of religion you profess, or the nation to which you belong, an injustice. I am far from wishing to insinuate that among Christians, even as Christianity is at present professed and practised, there are not as good men as among nations called heathen and barbarous. I am even prepared to admit there are better—for some struggle to practise the higher virtues of Christianity, not unsuccessfully, considering the manner in which these are conventionally travestied; while others, who reject the popular theology altogether, have risen higher than ordinary modern Christian practice by force of reaction against the hypocrisy and shams by which they are surrounded,—but these are in a feeble minority, and unable to affect the popular standard. Such men existed among the Jews at the time of Christ, but they did not prevent Him from denouncing the moral iniquities of His day, or the Church which countenanced them. At the same time, I must remind you that I shrank from the task which you imposed upon me, and only consented at last to undertake it on your repeated assurances that by some, at all events, of your countrymen, the spirit by which I have been animated in writing thus frankly will not be misconceived.—Believe me, my dear friend, yours very sincerely,

“A TURKISH EFFENDI.”

Mr. Ed. Wimbridge, F.T.S., has just etched a large map of the railway system of India for the G. I. P. Railway Company, to accompany the Guide they are about publishing.



*THE ARYAN REVIVAL.*

A public meeting was held at 3 P. M. on Sunday, the 11th January, at Natya Mandir of the late Sir Rajah Radha Kant Deb Bahadur, K.C.S.I. More than three hundred Hindu gentlemen were present.

Proposed by Babú Jibún Kissen Ghose, seconded by Babú Shoshi Bhoosun Mookerjee, and carried unanimously, that Rajah Rajender Narain Deb Bahadur take the chair.

The chairman requested Pandit Kally Prossumo Vedarutna to deliver his lecture on the "superiority of the Aryan religion and the necessity of the diffusion of its knowledge by public preaching."

After the lecturer had finished his lecture, the chairman proposed "that a society be formed for the diffusion of the Aryan faith, and that steps be taken for that purpose on the spot." The proposal was carried *nem. con.*

Proposed by Babú Girinder Chunder Ghose, seconded by Babú Mohendra Nath Bose, and carried unanimously, that a society be formed for the above purpose and be called the BHARATVARSA ARYA DHARMA PROCHARINI SABHA.

Proposed by Babú Kojlash Chunder Mookerjee, seconded by Babú Obhoy Churum Mittra, and carried unanimously, that Rajah Komul Krishna Deb Bahadur and Rajah Rajendra Narain Deb Bahadur be elected Presidents of the Sabhá.

Fifty gentlemen were elected members, and Babú Shoo-shee Bhoosun Mookerjee was appointed Secretary to the Sabhá.

Proposed by Babú Herra Laul Rukhit, seconded by Babú Nilcomul Banerjee, and carried unanimously, that Pandit Kally Prossumo Vedarutna and Goual Chunder Gossawmi be appointed both as Acharyas and Procharaks, (missionary) of the Sabhá.

With a vote of thanks to the chairman, the meeting broke up at 7 P. M.

SHOOSHEE BHOOSUN MOOKERJI,

*Secretary of the Bharatvarsa Arya  
Dharma Procharini Sabhá.*

CALCUTTA :

No. 5, Ram Kissen Bangehee's Lane.

*GESTURE-SPEECH.*

*Observations on the Sign Language of the North American Indians.*

BY COL. GARRICK MALLERY, U.S.A.

Anxious to avail of the first opportunity ever offered for making a close collation of the language, superstitions, customs and traditions of the Aryans and those strange nomads of the North American prairies mis-termed "Indians," Col. Olcott, some time ago, called the attention of Col. G. Mallery and Major J. W. Powell, of the United States Army, the chiefs of the Ethnological Bureau of the Smithsonian Institution, to the subject. Subjoined is Col. Mallery's reply and the report of his recent lecture, at Washington, D.C., which he has kindly revised for our magazine.—ED. THEOS.

*Smithsonian Institution, Bureau of Ethnology.*

Washington, D. C., Nov. 18, 1879.

COL. H. S. OLCOTT, United States Commr.

MY DEAR COLONEL,

The subject you suggest is highly interesting, and it will be most useful to collate in the THEOSOPHIST (gratefully received) the parallels between the N. A. Indians and the real Indians, in psychology, philosophy, &c. I delivered last winter a popular lecture under the title "The comparative mythology of the two Indies." I will look it over and see what may be excerpted. Major Powell is in Oregon, and cannot have received your letter yet. I feel confident that he as well as myself will gladly give you "notes," if not carefully prepared papers. Neither of us will have much leisure during the impending session of the Congress, as we are mixed up in the Public Land Commission, Change of Laws Adapted for the Arid Region, Irrigation, &c....I enclose a

newspaper slip about some of my recent works. Perhaps I may get from your observers in India materials to collate the native gestures of Indian races with those of the N.A. I. and the deaf mutes. It is a new but important field in evolution. I will print in a month or so my preliminary paper and send it to you. It will not be exhaustive even of materials already gathered, but will serve to draw fire and induce correspondence for a complete monogram, in which the THEOSOPHIST and its corps of contributors can greatly aid.

Heartily Yours,

GARRICK MALLERY.

*REPORT.*

Before the American Association for the advancement of Science, at its late meeting in Saratoga, Colonel Garrick Mallery of the United States Army, and attached to the Bureau of Ethnology of the Smithsonian Institution, read an elaborate paper on "The Sign Language of the North American Indians," presenting points both of novel, scientific interest as illustrating the gesture speech of mankind, and, of practical value. After tracing the history of gesture speech, so far as known in other parts of the world, the theory was controverted that the power of the visible gesture relative to, and its influence upon, the audible word was inversely proportioned to the development of the oral language. The traveller's tales of people unable to understand their mother tongue in the dark because not then able to see gestures, were of doubtful truth anywhere, and certainly false as regards the American tribes, many of those that gesture most freely having a copious vocabulary with highly differentiated parts of speech. The true distinction is that where the number of men speaking the same dialect is small, and when they are thrown into contact on equal terms with others of different tongues, gesture is necessarily resorted to for converse, while large bodies enjoying a common language, and either isolated from foreigners, or if in contact with them, so dominant as to compel the learning and adoption of their own tongue, become impassive in its delivery. Instances of this from the old world were presented. But nowhere as on our continent was there spread over so vast a space so small a number of individuals divided by so many linguistic boundaries. The general use of signs originating from the necessity for extra tribal communication became also convenient from the habits of hunters and the military tactics of surprise. So, naturally, the practice of a sign language among our Indians is noticed by all travellers, and the assertion has been current that it was a single, universal and absolute code. To test this remarkable statement a number of sign vocabularies taken in different parts of the country at several dates from the last century to the last month were collected by the writer, comprising together more than eight hundred signs. The result is that there is often an entire discrepancy between the signs made by different bodies of Indians to express the same idea. Very few of the limited number of gestures that are in general use are at all conventional, being only portions more or less elaborate of obvious natural pantomime; and those proving to be the fittest expressions of the several ideas became the most widely adopted. In some cases the original air pictures of an outline or action have become abbreviated—and even if both the original conception and delineation were the same, the two or more abbreviations became unlike. The first conceptions were also often diverse, because all objects have several characteristics, and what struck one set of people as the most distinctive would not always so impress another. Col. Mallery then gave from the collected lists, or vocabulary, a large number of examples where either the conception or execution or both, to express the same idea, were widely diverse. Also a number of typical cases of agreement, followed by illustrations of others not remarkable either for general or limited acceptance, but for the philosophy or poetry suggested by their picturesque figuration. Some of these were compared with the gestures of savage and

civilized people in the old world, with those of deaf mutes, with the code of the Cistercian monks who were vowed to silence, and with the picture writing on buffalo robes and on Egyptian pyramids. The general result proved that there was no uniformity in detail, but the variety in expression was in itself of great psychological interest. While the assertion of a single universal sign language among the tribes is, therefore, one of the popular errors about our aborigines, it is nevertheless true that the attempt to convey meaning by signs is universal among them, and so is its successful execution, not by arbitrary semaphoric motions, but in a cultivated art which is founded upon principles that can readily be applied by travellers and officials so as to give them much independence of professed interpreters. Two intelligent pantomimists, whether Indian or Caucasian, deaf or without common tongue, will seldom fail of mutual understanding when their attention is exclusively directed to expressing thoughts by means of comprehension and reply equally possessed by both, without the mental confusion of conventional sounds only intelligible to one.

Whether or not gesture utterance preceded articulate speech, study of the art in its high development will, by a return to early principles, tend to solve the old problem of universal communication among men in spite of their dialectic divisions. A main object of the paper was to invite suggestions and contributions to perfect a comprehensive monograph on the subject now in preparation, to be published with illustrations under the auspices of the Smithsonian Institution.

### THE VEDANT DARSANA.

BY RAMA MISRA SHASTRI, PROFESSOR OF SANKHYA.

इह खलु सर्वविद्यानां समृद्धिसमुदयामोदभूमौ कश्चिक्वायं  
समायातेन, प्राचीनार्याचारिविद्याशिल्पादिसमृद्धिसंपादनसमुत्सु-  
कचेतसा, कर्नल्आल्कटाभिधानेन, ब्रह्मामृतवर्षिणीसभासभ्यैः  
समासादितसाप्तदीनेन, अत्रसदसिसमागत्यमहान्महान्स्नेहः  
प्रादर्शि भारतवर्षीयदर्शनशास्त्रेषु ॥

मये चायं देशांतरलब्धजनिरपिसमृद्धिप्राक्तनसंस्कारोभार-  
तवर्षीयहितहेतोः कृतासकृत्प्रयत्नो, भारतवर्षीयएव ॥ किमप्य-  
स्तुकृतमनयातर्कपरंपरया, परमयमस्मद्देशीयदर्शनदर्शनसमुत्सुकाम-  
नसः, भारतभूमिसरस्वतीनलिनीविकाशनलब्धशीतरश्मिगुणे, स्वी-  
यप्रासिद्धपत्रे, वेदांतदर्शनानि, देशांतरेष्वपिप्रसिद्धाधियुसकृत्प्रा-  
र्जयत्स्वीयपत्रेवेदान्तलेखं ॥ वेदान्तशास्त्रं च, पुंसांमतिवैचित्र्यात्शुद्धा-  
द्वैत, द्वैताद्वैत, विशिष्टाद्वैतादिनानाप्रस्थानभेदभिन्नंशक्यतेविशि-  
ष्यभिदमेववेदान्तशास्त्रमितिप्राहायितुं ॥ तथापिपरः शतैः प्रसिद्ध-  
पण्डितैरवलंब्यमानस्याद्वैतस्यैवकश्चिदुपक्रमः कार्य इति मया श-  
तप्रकारप्रविभक्तपक्षेपिअद्वैतपक्षे एकात्म्यपक्ष एव सर्वेषामद्वैतपक्ष-  
प्रणयिनामन्तरंगरत्तात्पर्यमिति ॥ तमेवपक्षप्रथममुपक्षिपामः, ननुद्वि-  
भेदंजनयेदज्ञानां कर्मसांगिनां, इति भगवदुक्त्यायेनस्वशिष्यबुद्धे-  
रानुकूल्यसंपादनयैवतु, अतात्पर्यविषयोद्वैतपक्षे सिद्धान्तलेशग्रन्था  
द्युक्तानानाविरुद्धपक्षोपन्यासकलकलः ॥ परमयमेकोभास्कराचार्यः  
शांकरेसर्वेषामद्वैतपक्षजुषामुपजीव्येदर्शने सावहेलंकटाक्षमुपचिक्षे-  
प, सन्नप्यद्वैतपक्षपरिग्रहः ॥ यथाहसः वेदान्तसुत्रीयनिजव्याख्या-  
नादौ, सूत्राभिप्रायसंवृत्यास्वाभिप्रायप्रकाशनात्व्याख्यातम्, यै-  
रिदंशास्त्रं व्याख्येयं तन्निवृत्तयेइति ॥ सूत्रविरोधंचाप्युपक्षिपति, आ-  
नंदमयाधिकरणेशंकराचार्यैः स्वाभिप्रायमवलंब्यमानैरसकृन्निजता-  
त्पर्यार्थासक्तयुक्तीरुपक्षिष्यसूत्राक्षराणितुयोजनीयान्येवमितिवादद्वि-  
निजपक्षेसूत्राक्षराणामनानुकूल्यगलानिः प्रसभमावेष्कृतीति ॥ परं-  
तुकपिलादिप्राचीनदर्शनेवेदान्तमतनिराकरणावसरेशांकरोनिर्विशे-  
षाद्वैतपक्षएवनिराकृतइत्येतस्यशांकरपक्षस्यप्राचिनितमत्वमायाति ॥

सर्वेष्वभिषुवेदान्तपक्षेषुस्वस्वरूपावाप्तिर्माक्षः ॥ यथाहतुः स्मृतिसूत्रे-  
मुक्तिर्हि नान्यथारूपंस्वरूपेण्यवस्थितिः संपत्त्याविर्भावः स्वे-  
नशब्दादिति ॥ आत्मनः स्वरूपंचनित्यशुद्धबुद्धमुक्तं ॥ अस्यसं-  
सारस्तुभ्रमपरिकल्पितः, भ्रमश्चानादिरनादाविद्यासंपर्कजन्यः ॥ अ-  
विद्याचनित्या ॥ यथाहुः प्राञ्चः ॥ जीवईशोविशुद्धाचिन्तया-  
जीवेशयोर्भिदा ॥ अविद्यातच्चित्तोर्भेदः षडस्माकमनादयः  
इति ॥ अवशिष्टमग्निममासेस्फुटीविभ्यति ॥

### भवतारागमिश्रशास्त्रीसांख्यशास्त्राध्यादकः

Translation of the above made by V. R. Patwardhan, F.T.S., for  
the Theosophist, from the Sanskrit original.

Here in the land of Benares, fragrant as it were with the stores of knowledge, arrived Colonel Olcott, with a mind earnestly desirous of acquiring the knowledge of the manners, customs, mechanical and other arts and sciences of the ancient Aryas and having formed friendship with the members of the *Brahmānītarashini* Association, showed at a meeting of that assembly a very great liking for the Indian Philosophies, (the *Darsanas Shāstras*).

He thinks that although he is born in a foreign land, yet he is assuredly a native of India, inasmuch as in him the effect of the original antecedent relationship has shown life afresh, and he has made not infrequent efforts towards the good of India. Nevertheless enough with such series of conjectures. The fact, however, still remains that he longs to know the philosophy (the *Darsanas*) of our country, and being desirous of spreading in foreign countries the knowledge of the *Vedant Darsana* invited earnestly and not infrequently Vedantic contributions to their famous Journal which, as it were, acts the part of the Moon in expanding the lotus of Indian Wisdom.

Now, the Vedant Philosophy owing to the variety of human thought is made up of the several doctrines or views, namely, *Suddhādvaita*, *Dvaita*, *Advaita*, *Vaiśiṣṭhādwaita* and others based on a variety of distinct positions; and it is not possible to receive any one of the doctrines as the principal exponent of the whole Vedant philosophy by distinguishing any one of them from its fellows.

Seeing, however, that some introduction should be made regarding the *Advaita* doctrine alone, which is being followed by hundreds of famous learned men, who, though divided by hundreds of shades and differences of opinions, do yet coincide in substance in the pith of the *Advaita* doctrine, namely, the unity and universality of soul, we shall accordingly first introduce the *Advaita* doctrine.

Now, following the gist of the rule implied in the saying of the Glorious One (*Bhagavān*), namely, "One should not create an unsettled or divided state of mind in the ignorant who are given up to outward acts and ceremonies," the teachers of *Advaita* doctrine to attract to themselves the respect and attention of their respective pupils of varying calibre, have written on the *Advaita* doctrine the *Siddhāntaleśa* and other treatises, which, over and above the substance of the doctrine, naturally contain futile and noisy controversies produced by marshalling together conflicting and polemical hypotheses. In illustration of the above, the one instance of *Bhāskarāchārya* would suffice. Though himself a strict follower of *Advaita* doctrine, *Bhāskarāchārya* makes scornful strictures on the exposition of *Advaita* doctrine by *Sankarāchārya*, which, nevertheless, forms the vital support of the followers of that doctrine; for, so says *Bhāskarāchārya* in the beginning of his commentary on the *Vedant Aphorisms (Sūtra)* that he undertook to comment on the Vedant philosophy, which by the way is a fit subject for commentaries, in order to neutralise the pernicious effects of the works of those scholiasts who have concealed the real meaning of the Aphorisms and made commentaries to suit their own views on the subject. Further, *Bhāskarāchārya* thus animadverted also on the conflict of the Aphorisms that, in commenting and discovering (*Adhikāraṇa*) on the Aphorism beginning:

with the word *Anandamaya* the great and revered *Sankarāchārya*, sticking fast to his own views and using not infrequently such artifices in construing the Aphorisms as would favour his own views on the subject, says that the words of the Aphorism must be construed in such and such a way, and could show only a forced manner after all that the words of the Aphorism supported his contention and view on the subject. But, such reflections apart, it is certain that *Sankarāchārya's* view of the *Advaita* doctrine is very ancient, and its high antiquity is established by the fact that *Sankarāchārya's* view of the *Advaita* doctrine (*nirvīśeshādvaita*) has been found controverted in the ancient philosophies of Kapila, and others who have controverted *Vedant* doctrines.

Now, according to all the doctrines of *Vedant*, "Final Emancipation" (*moksha*) is the attainment of one's own original state of existence (*svasvarūpāvāpti*), which is corroborated and affirmed by both the *smṛiti* and the *sūtra*; for, the *smṛiti* says, "Final Emancipation (*mukti*) is nothing else than existence in the original state of one's self," and the *sūtra* says, "having attained original self." The real nature and essence of the spirit is eternal and unchangeable (*nitya*), pure (*suddha*), essentially knowing (*buddha*), and emancipated (*mukta*). Soul's evolution—the visible universe—is but the effect of Illusion (*Bhrama*). Illusion is without a beginning (*Anādī*) and is the result of the negation of knowledge (*Avidyā*), which is equally without a beginning. Negation of knowledge is eternal and unchangeable also; for, the ancients say that, 1—The "Encased soul" (*Jiva*); 2—The "Creative Power" (*Isa*); 3—"Unalloyed Energy" (*Viśuddhā chit*); 4—The relative difference between *Jiva* and *Isa*; 5—"The negation of knowledge;" and 6—The relative difference between the energy and "negation of knowledge," are eternal and unchangeable.

Benares College, Feb. 1880.

[To be Continued.]

### A LAND OF MYSTERY.

BY H. P. B.

Whether one surveys the imposing ruins of Memphis or Palmyra; stands at the foot of the great pyramid of Ghizé; wanders along the shores of the Nile; or ponders amid the desolate fastnesses of the long-lost and mysterious Petra, however clouded and misty the origin of these prehistoric relics may appear, one nevertheless finds at least certain fragments of firm ground upon which to build conjecture. Thick as may be the curtain behind which the history of these antiquities is hidden, still there are rents here and there through which one may catch glimpses of light. We are acquainted with the descendants of the builders. And, however superficially, we also know the story of the nations whose vestiges are scattered around us. Not so with the antiquities of the New World of the two Americas. There, all along the coast of Peru, all over the Isthmus and North America, in the canyons of the Cordilleras, in the impassable gorges of the Andes, and, especially beyond the valley of Mexico, lie, ruined and desolate, hundreds of once mighty cities, lost to the memory of men, and having themselves lost even a name. Buried in dense forests, entombed in inaccessible valleys, sometimes sixty feet under ground, from the day of their discovery until now they have ever remained a riddle to science baffling all inquiry, and they have been muter than the Egyptian Sphinx herself. We know nothing of America prior to the Conquest—positively nothing. No chronicles, not even comparatively modern ones survive; there are no traditions, even among the aboriginal tribes, as to its past events. We are as ignorant of the races that built these cyclopean structures, as of the strange worship that inspired the antediluvian sculptors who carved upon hundreds of miles of walls, of monuments, monoliths and altars, these weird hieroglyphics, these groups of animals and men, pictures of an unknown life and lost arts; scenes so fantastic and wild, at times, that they involuntarily suggest the idea of a feverish dream, whose phantasma-

goria at the wave of some mighty magician's hand suddenly crystalized into granite, to bewilder the coming generations for ever and ever. So late as the beginning of the present century, the very existence of such a wealth of antiquities was unknown. The petty, suspicious jealousy of the Spaniards had, from the first, created a sort of Chinese wall between their American possessions and the too curious traveller; and the ignorance and fanaticism of the conquerors, and their carelessness as to all but the satisfaction of their insatiable greediness, had precluded scientific research. Even the enthusiastic accounts of Cortez and his army of brigands and priests, and of Pizarro and his robbers and monks, as to the splendour of the temples, palaces, and cities of Mexico and Peru, were long discredited. In his History of America, Dr. Robertson goes so far as to inform his reader that the houses of the ancient Mexicans were "mere huts, built with turf, or mud, or the branches of trees, like those of the rudest Indians;"\* and, upon the testimony of some Spaniards he even risked the assertion that "in all the extent of that vast empire," there was not "a single monument or vestige of any building more ancient than the Conquest"! It was reserved to the great Alexander Humboldt to vindicate the truth. In 1803 a new flood of light was poured into the world of archaeology by this eminent and learned traveller. In this he luckily proved but the pioneer of future discoverers. He then described but Mitla, or the Vale of the Dead, Xochicalco, and the great pyramidal Temple of Cholula. But, after him came Stephens, Catherwood, and Squier; and, in Peru, D'Orbigny and Dr. Tschudli. Since then, numerous travellers have visited and given us accurate details of many of the antiquities. But, how many more yet remain not only unexplored, but even unknown, no one can tell. As regards prehistoric buildings, both Peru and Mexico are rivals of Egypt. Equaling the latter in the immensity of her cyclopean structures, Peru surpasses her in their number; while Cholula exceeds the grand pyramid of Cheops in breadth, if not in height. Works of public utility, such as walls, fortifications, terraces, water-courses, aqueducts, bridges, temples, burial-grounds, whole cities, and exquisitely paved roads, hundreds of miles in length, stretch in an unbroken line, almost covering the land as with a net. On the coast, they are built of sun-dried bricks; in the mountains, of porphyritic lime, granite, and silicated sand-stones. Of the long generations of peoples who built them, history knows nothing, and even tradition is silent. As a matter of course, most of these lithic remains are covered with a dense vegetation. Whole forests have grown out of the broken hearts of the cities, and, with a few exceptions, every thing is in ruin. But one may judge of what once was by that which yet remains.

With a most flippant unconcern, the Spanish historians refer nearly every ruin to Inca times. No greater mistake can be made. The hieroglyphics which sometimes cover from top to bottom whole walls and monoliths are, as they were from the first, a dead letter to modern science. But they were equally a dead letter to the Incas, though the history of the latter can be traced to the eleventh century. They had no clue to the meaning of these inscriptions, but attributed all such to their *unknown* predecessors; thus barring the presumption of their own descent from the first civiliziers of their country. Briefly, the Inca history runs thus:—

Inca is the Quechua title for chief or emperor, and the name of the ruling and most aristocratic race or rather *caste* of the land; which was governed by them for an *unknown* period, prior to, and until, the Spanish Conquest. Some place their first appearance in Peru from regions *unknown* in 1021; others, also, or conjecture, at five centuries after the Biblical "flood," and according to the modest notions of Christian theology. Still the latter theory is undoubtedly nearer truth than the former. The Incas, judged by their exclusive privileges, power and "infallibility" are the antipodal counterpart of the Brah-

minical caste of India. Like the latter, the Incas claimed direct descent from the Deity, which, as in the case of the Souryavansa dynasty of India, was the Sun. According to the sole but general tradition, there was a time when the whole of the population of the now New World was broken up into independent, warring, and barbarian tribes. At last, the "Highest" deity—the Sun—took pity upon them, and, in order to rescue the people from ignorance, sent down upon earth to teach them his two children Manco Capac, and his sister and wife, Mama Ocollo Huaco—the counterparts, again, of the Egyptian Osiris, and his sister and wife, Isis, as well as of the several Hindu gods and demi-gods and their wives. These two made their appearance on a beautiful island in Lake Titicaca—of which we will speak further on—and thence proceeded northward to Cuzco, later on the capital of the Incas, where they at once began to disseminate civilization. Collecting together the various races from all parts of Peru, the divine couple then divided their labour. Manco Capac taught men agriculture, legislation, architecture and arts; while Mama Ocollo instructed the women in weaving, spinning, embroidery and house-keeping. It is from this celestial pair that the Incas claimed their descent; and yet, they were utterly ignorant of the people who built the stupendous and now ruined cities which cover the whole area of their empire, and which then extended from the Equator to over 37 degrees of Latitude, and included not only the western slope of the Andes, but the whole mountain chain with its eastern declivities to the Amazon and Orinoco. As the direct descendants of the Sun, they were exclusively the high priests of the state religion, and at the same time emperors and the highest statesmen in the land; in virtue of which, they, again like the Brahmans, arrogated to themselves a divine superiority over the ordinary mortals, thus founding like the "twice-born" an exclusive and aristocratic caste—the Inca race. Considered as the son of the Sun, every reigning Inca was the high priest, the oracle, chief captain in war, and absolute sovereign; thus realizing the double office of Pope and King, and so long anticipating the dream of the Roman Pontiffs. To his command the blindest obedience was exacted; his person was sacred; and he was the object of divine honours. The highest officers of the land *could not appear shot in his presence*; this mark of respect pointing again to an Oriental origin; while the custom of boring the ears of the youths of royal blood and inserting in them golden rings "which were increased in size as they advanced in rank, until the distention of the cartilage became a positive deformity," suggests a strange resemblance between the sculptured portraits of many of them that we find in the more modern ruins, and the images of Buddha and of some Hindu deities, not to mention our contemporary dandies of Siam, Burmah, and Southern India. In that, once more like in India, in the palmy days of the Brahmin power, no one had the right to either receive an education or study religion except the young men of the privileged Inca caste. And, when the reigning Inca died, or as it was termed, "was called home to the mansion of his father," a very large number of his attendants and his wives were made to die with him, during the ceremony of his obsequies, just as we find in the old annals of Rajesthán, and down to the but just abolished custom of Sutti. Taking all this into consideration, the archaeologist cannot remain satisfied with the brief remark of certain historians that "in this tradition we trace only another version of the story of the civilization common to all primitive nations, and, that imposture of a celestial relationship whereby designing rulers and cunning priests have sought to secure their ascendancy among men." No more is it an explanation to say that "Manco Capac is the almost exact counterpart of the Chinese Fohi, the Hindu Buddha, the terrestrial Osiris of Egypt, the Quetzacoatl of Mexico, and Votan of Central America"; for all this is but too evident. What we want to learn is, how came these nations so antipodal to each other as India, Egypt, and America, to offer such extraordi-

nary points of resemblance, not only in their general religious, political, and social views, but sometimes in the minutest details. The much-needed task is to find out which one of them preceded the other; to explain how these people came to plant at the four corners of the earth nearly identical architecture and arts, unless there was a time when, as assured by Plato and believed in by more than one modern archaeologist, no ships were needed for such a transit, as the two worlds formed but one continent.

According to the most recent researches, there are five distinct styles of architecture in the Andes alone, of which the Temple of the Sun at Cuzco was the latest. And this one, perhaps, is the only structure of importance which, according to modern travellers, can be safely attributed to the Incas, whose imperial glories are believed to have been the last gleam of a civilization dating back for untold ages. Dr. E. R. Heath, of Kansas, (U.S.A.) thinks that "long before Manco Capac, the Andes had been the dwelling-place of races, whose beginnings must have been coeval with the savages of Western Europe. The gigantic architecture points to the cyclopean family, the founders of the Temple of Babel, and the Egyptian pyramids. The Grecian scroll found in many places is borrowed (?) from the Egyptians; the mode of burial and embalming their dead points to Egypt." Further on, this learned traveller finds that the skulls taken from the burial-grounds, according to craniologists, represent three distinct races: the Chinchas, who occupied the western part of Peru from the Andes to the Pacific; the Aymaras, dwellers of the elevated plains of Peru and Bolivia, on the southern shore of Lake Titicaca; and the Huaneas, who "occupied the plateau between the chains of the Andes, north of Lake Titicaca to the 9th degree of South Latitude. To confound the buildings of the epoch of the Incas in Peru, and of Montezuma and his Caciques, in Mexico, with the aboriginal monuments is fatal to archaeology. While Cholula, Uxmal, Quiché, Pachacamac, and Chichen were all perfectly preserved and occupied at the time of the invasion of the Spanish *banditti*, there are hundreds of ruined cities and works which were in the same state of ruin even then; whose origin was unknown to the conquered Incas and Caciques as it is to us; and which are undoubtedly the remains of unknown and now extinct peoples. The strange shapes of the heads, and profiles of the human figures upon the monoliths of Copan are a warrant for the correctness of the hypothesis. The pronounced difference between the skulls of these races and the Indo-European skulls was at first attributed to mechanical means, used by the mothers for giving a peculiar conformation to the head of their children during infancy, as is often done by other tribes and peoples. But, as the same author tells us, the finding in "a mummy of a fœtus of seven or eight months having the same conformation of skull, has placed a doubt as to the certainty of this fact." And besides hypothesis, we have a scientific and an unimpeachable proof of a civilization that must have existed in Peru ages ago: Were we to give the number of thousands of years that have probably elapsed since then, without first showing good reasons for the assumption, the reader might feel like holding his breath. So let us try.

The Peruvian *guano* (*huano*), that precious fertilizer, composed of the excrement of sea-fowls, intermixed with their decaying bodies, eggs, remains of seal, and so on, which has accumulated upon the isles of the Pacific and the coast of South America, and its formation are now well-known. It was Humboldt who first discovered and drew the world's attention to it in 1804. And, while describing the deposits as covering the granite rocks of the Chincas and other islands to the depth of 50 or 60 feet, he states that the accumulation of the preceding 300 years, since the Conquest, had formed only a few lines in thickness. How many thousands of years, then, it required to form this deposit 60 feet deep, is a matter of simple calculation. In this connection we may now quote something of a discovery spoken of in the Peruvian Antiquities.\* "Buried

\* A paper published by Mr. E. R. Heath in the *Kansas City Review of Science and Industry*, Nov. 1878.

62 feet under the ground, on the Chinca islands, stone-idols and waterpots were found, while 35 and 33 feet below the surface were wooden idols. *Beneath the guano* on the Guanapi islands, just south of Truxillo, and Macabi just north, *mummies, birds, and birds' eggs, gold and silver ornaments were taken.* On the Macabi the labourers found some large valuable golden vases, which they broke up and divided among themselves, even though offered weight for weight in gold coin, and thus relics of greater interest to the scientist have been ever lost. He who can determine the centuries necessary to deposit thirty and sixty feet of *guano* on these islands, remembering that since the Conquest, three hundred years ago, no appreciable increase in depth has been noted, can give you an idea of the antiquity of these relics."

If we confine ourselves to a strictly arithmetical calculation, then allowing 12 lines to an inch, and 12 inches to a foot, and allowing one line to every century, we are forced to believe that the people who made these precious gold vases lived 8,64,000 years ago! Leave an ample margin for errors, and give two lines to a century—say an inch to every 100 years—and we will yet have 72,000 years back a civilization which—if we judge by its public works, the durability of its constructions, and the grandeur of its buildings,—equalled, and in some things certainly surpassed our own.

Having well defined ideas as to the periodicity of cycles, for the world as well as for nations, empires, and tribes, we are convinced that our present modern civilization is but the latest dawn of that which already has been seen an innumerable number of times upon this planet. It may not be exact science, but it is both inductive and deductive logic, based upon theories far less hypothetical and more palpable than many another theory, held as strictly scientific. To express it in the words of Professor T. E. Nipher, of St. Louis, "we are not the friends of theory, but of truth," and until truth is found, we welcome every new theory, however unpopular at first, for fear of rejecting in our ignorance the stone which may in time become the very corner-stone of the truth. "The errors of scientific men are well nigh countless, not because they are men of science, but because they are *men*," says the same scientist; and further quotes the noble words of Faraday—"occasionally, and frequently the exercise of the judgment ought to end in *absolute reservation*. It may be very distasteful and a great fatigue to suspend a conclusion, but as we are not infallible, so we ought to be cautious." (*Experimental Researches*, 24th Series.)

It is doubtful whether, with the exception of a few of the most prominent ruins, there ever was attempted a detailed account of the so-called American antiquities. Yet in order to bring out the more prominently a point of comparison such a work would be absolutely necessary. If the history of religion and of mythology and—far more important—the origin, developing and final grouping of the human species is ever to be unravelled, we have to trust to archaeological research, rather than to the hypothetical deductions of philology. We must begin by massing together the concrete imagery of the early thought, more eloquent in its stationery form than the verbal expression of the same, the latter being but too liable, in its manifold interpretations, to be distorted in a thousand ways. This would afford us an easier and more trustworthy clue. Archaeological Societies ought to have a whole cyclopaedia of the world's remains, with a collation of the most important of the speculations as to each locality. For, however fantastic and wild some of these hypotheses may seem at first glance, yet each has a chance of proving useful at some time. It is often more beneficial to know what a thing is not than to know what it is, as Max Müller truly tells us.

It is not within the limits of an article in our paper that any such object could be achieved. Availing ourselves, though, of the reports of the Government surveyors, trustworthy travellers, men of science, and, even our own limited experience, we will try in future issues to give to our Hindu readers, who possibly may never have heard of these antiquities, a general idea of them. Our latest

informations are drawn from every reliable source; the survey of the Peruvian antiquities being mostly due to Dr. Heath's able paper, abovementioned.

(To be Continued.)

## PUZZLES FOR THE PHILOLOGISTS.

BY RAMCHUNDRRA BAPUJI, ESQ.,

Superintendent, Dead Letter Office, Bombay.

In the issue of the THEOSOPHIST for the month of November, 1879, appeared an interesting article entitled "Cross and Fire" which shows that the Elemental worship, or the worship of the Sun, was practised by the Bulgarians, before the days of Christianity, and that it is still preserved even now.

In this connection, I beg to submit a few questions upon which I hope the THEOSOPHIST, acquainted as it is with the mythology and history of the old religions of almost all the nations of the world, may be able to throw some light, and clear up the doubts and ambiguities in which the matter is enveloped. My questions are as follows:—

1. We have been told\* more or less vaguely by the philologists, that at a certain place on the northern frontier of India, or in Central Asia, there once lived a people or a nation which abandoned their country in parties (why and when, it is said, cannot be defined,) one emigrating into India, whilst the other penetrated into the countries of Europe, &c.; conquering India, it is added, and driving into the mountain fastnesses the *Gounds, Bhills, Kolies, Waghars, Mahars, Mongs, Beydars or Berads, Chambars, Waddars, Sonthals, Fodegars, &c., &c.*, who are supposed or said to be the aborigines, and making themselves the masters of the Peninsula. They styled themselves Aryas (Lords.) Here they continued or propagated the religion of the Vedas, which they had brought with them, as well as the arts and polity of a civilized nation, as it is said, they were; the imputation being that the Vedas and civilization were not known in India before the arrival of these adventurous immigrants.

Indeed, it is alleged that in this pastoral and nomadic race, as it is otherwise called, there were priests, warriors, agriculturists and serfs, and that the aborigines who were driven into the hills, forests and mountains, were the progenitors of those who still remain; but a few were absorbed into, and amalgamated with, the Aryas.

It then naturally follows that the other parties of these Aryas who invaded and penetrated into the various countries of Europe, &c., also carried with them their sacred and beloved Vedas, together with the Sanskrit in which they were delivered; and not only preserved them intact, but propagated their religion in those new countries as, according to the philologists, had been done in India. The names of the Vedas, therefore, and the Elementary worship, as well as the spiritual science of *Yog*, including the use of the mystical or sacred syllable *Om*, which is invariably prefixed to every scriptural or sacred writing, and even repeated at every daily ritualistic observance—to say nothing of the old primitive ways and customs of the Aryas, such as cremation—must be traceable in a complete form somewhere in the oldest histories of those countries, as in India, if such an Aryan emigration took place. And this, even though Christianity or Mohammedanism was afterwards embraced by those nations.

Can any such traces be found, especially of the *Yog*; and what equivalent word is given to it in any of the histories? How can the great fact be explained that the people of Europe were wallowing in the mire of barbarism and ignorance, while perfect civilization was reigning in India, if emigrants from one Aryan stock, or family, or nation entered Europe either simultaneously with or even later than the penetration of their supposed brothers into India?

European civilization is comparatively of a recent or modern date, long posterior to that when darkness and gloom began to overspread India, and cannot possibly be

\* Col. M. Taylor's "Student's Manual of the History of India," pp. 38, 39.

attributed to the Aryan emigration, or if it can be, then there should be no difficulty in tracing or defining the causes and period of the emigration most accurately; the European historical accounts being presumably better written and better preserved than the Indian, since they go as far back as the time of "Noah's covenant with God," or the creation of the world.

Various are the flights of speculation of various minds on this great subject. Let me give expression to a few of them.

It is asserted by some that the Vedas are of the remotest antiquity, and their birth or appearance in India is coeval with the foundation or creation of the world; and these refer me to various authorities, showing that the Aryans are the aborigines\* of India. They say that our forefathers originally lived around the base of the mountain Himalaya, abounding in shrines, and on the banks of the sacred rivers, which spring from this great abode of snow and water, the tracts now denominated the *Panjab*, *Benares*, &c., &c., and that the Aryans shifted southwards as they multiplied or as other occasions demanded. They were not emigrants from any place out of India as supposed.

Others affirm that the allegation that the parties, originally of one stock of family or one nation, separated and emigrated from *Central Asia* into India and the countries of Europe, is a mere hoax purposely invented to support theoretical views, and to narrow as much as possible the gulf which now separates the people of India from those of other parts of the world.

Still others aver that in those good old days communication† or intercourse was free, and adventurers or enterprising philosophers, visiting India, picked up some knowledge of the Indian religion and imparted it to their countrymen.

Lastly, it is affirmed that in India, a certain king chanced to get at logger-heads with a host of *Rushes*, who carried their animosity so far as to abandon the king altogether. They refrained from attending or officiating at the sacrifices and ceremonies at that place; in fact, they held the king as an outcast. The king, for his part, cared very little for the indignities offered, and treated his adversaries with utter contempt in return. Thus the ill-feelings were intensified and reconciliation became impossible. On the demise of the king, the *Rushes* who had already conspired, ceased not to pour their wrath upon the adherents or rather the partisans of the king, who being disgusted and harassed in the extreme, put an end to the broils by leaving India, once for all. They sought refuge in the countries of Europe, &c., and settling there, taught the people the worship inculcated by the Vedas, of which they had but a faint knowledge.

It is pointed out after all that the Greeks,‡ the oldest people in Europe, were not unknown to the Aryas of India, who distinguished or designated them as *Yavans*§ (barbarians or foreigners), a distinctive appellation which could not have possibly been applied to the Greeks, had they been really the same tribes or belonged to the same stock and origin as the Aryas of India. Or, again, if the Europeans had enjoyed, as a birthright, the blessings and revelations of the sacred and philosophical truths of the Vedic religion, it is deferentially asked what great temptation could have impelled them to relinquish or exchange the Vedas for the Bible and Koran alternately, when we consider the comparatively slight progress which Christianity has made in India, the land of the Vedas, during the period of the last two thousand years.

Before concluding the subject, I must not lose sight of some of the striking facts and circumstantial evidences

relative to it. Many of the European scholars and orientalists, straining every nerve, have drawn a conclusion that Greece, Italy, Egypt, Palestine, &c., were colonized\* by various martial or warrior (kshatriya) clans, and by Brahminical and Buddhistic tribes, from the East, *all however originally or primarily from India*: at the same time showing the close affinity† between the Sanskrit and the several European languages as evidence of the truth of this grand exodus, and making its salient features harmonize with the evidences supplied in the Indian epics.

But then, again, the startling fact of the Sanskrit having sunk as it did into corruption, and not maintaining its ascendancy in those countries, as it did in India, leads to the irresistible inference that the colonists had to yield to the Western aborigines; causing thereby a mixture of blood, and their Sanskrit so largely aiding in the refinement of the indigenous dialects, as to enable them to assume the high appellation of classical languages.

### WHICH FIRST—THE EGG OR THE BIRD?

BY H. P. BLAVATSKY.

I beg to present my warmest thanks to Mr. William Simpson, F.R.G.S., the distinguished artist and antiquary, who extended last year his researches to Peshawur valley and elsewhere, and thereby so enriched the Lahore Museum, for kindly presenting me with a copy of his very valuable paper, "Buddhist Architecture: Jellalabad," enriched with seven illustrations. Our thanks are none the less due to Mr. Simpson, that in one point, and a very important one too, it is impossible for either our Society or myself, to agree with his conclusions. The feature of Mr. Simpson's interesting and learned paper is to quote the words of Mr. James Fergusson, F.R.S., *Past Vice-President*, that every "form of art was imported into India, and *nothing ever came out of it*," (the italics are mine). Mr. Simpson builds his hasty conclusions upon the fact that most of the capitals of the pillars and pilasters in the ruins of the valley of the Kabul river, are Corinthian, and "the bases and mouldings generally are such as are most unmistakably derived from the far West," and finally that a "number of bell-shaped capitals, surmounted by double animals which look like a reminiscence of the pillars of Persepolis," are also found in the caves of Karli, and other caves of India, as well as in the valley of Peshawur.

I will not limit my protest in this case, to merely point to the words of Mr. Fergusson, who cautiously remarks that "the similarity is, however, so remote that it is hardly sufficient to sustain Mr. Simpson's assertion that every form of art was imported into India, and nothing ever came out of it." But I will humbly suggest that in a country like India, whose past history is a total blank, every attempt to decide the age of the monuments, or whether their style was original or borrowed, is now pretty much as open a question as it was a century ago. A new discovery may any day annihilate the theory of the day before. Lack of space forbids me to enter upon the discussion more elaborately. Therefore, I will permit myself only to say that Mr. Simpson's present "assertion" remains as hypothetical as before. Otherwise, we would have to decide *a priori*, whether India or Greece borrowed from the other in other important cases now pending. Besides "Corinthian pillars" and "double animals," once so clear to the Persepolitans, we have, here, the solar race of the Hari-Kula (Sun family) whose deeds must have been a copy of, or the model for, the labours and very name of the Grecian Sun-God Hercules. No less is it a matter for the consideration of philologists and archaeologists which of the two—the Egyptian Sphinx, called by them Hari-mukh, or Har-M-Kho (the Sun in his resting-place) or the

\* Elphinstone's History of India, Vol. I., pages 2 and 95 to 99. Pocock's India in Greece, pages 203 to 206.

† Elphinstone's History of India, Vol. I., pages 91, 256 and 266. Pocock's India in Greece, pages 41 to 47, and 250.

‡ Elphinstone's History of India, Vol. I., page 254.

§ Monier William's Sanskrit and English Dictionary, page 812.

\* Pocock's India in Greece, pages 9, 74, 111, 150, 200 to 210 and 214, 229 to 232 and 317. Sir William Jones—Asiatic Researches, Vol. I., page 426.

† Elphinstone's History of India, Vol. I., page 97. Pocock's India in Greece, pages 145, 146, 208 and 270.

lofty Himalaya peak, also called Harimukh (the mouth of the Sun) in the range to the north of Cashmir, owes its name to the other.

CUP-MARK INSCRIPTIONS.

H. Rivett-Carnac, Esquire, of the Bengal Civil Service, C.I.E., F.S.A., M. R. A. S., F. G. S., &c. has placed us under obligations by sending us copies of his paper, 'Archaeological Notes on Ancient Sculpturings on Rocks in Kumaon, India etc.,' and other recent monographs which embody the latest fruits of his indefatigable antiquarian researches. An eloquent and famous American preacher once said, in an address upon the Fine Arts, that he never could see an Italian image-vendor enter a poor man's cabin without feeling that he ought to lift his hat to him as to a real missionary of Art. For, rude and coarse as might be the images he carried, they still embodied at least a rudimentary idea of sculpture, and that germ might suffice to awaken the glorious talent of a sculptor that lay latent in the mind of the poor man's son. This was a great truth that the preacher uttered, and recalls the old familiar proverb, "Despise not the day of small things." Some of the world's greatest discoveries have resulted from the chance observation of some trifling fact that had previously been passed over with ignorant indifference. Who knows, for instance, what a flood of light may not be thrown upon the history of mankind by a recent discovery announced by Mr. Rivett-Carnac—a discovery hitherto not sufficiently appreciated; certainly not as it ought to be. The description given by Sir James Simpson, Bart., of the cup-like markings on stones and rocks in Scotland, England, and other countries of the West struck him as offering an "extraordinary resemblance" "to the marks on the trap boulders which encircled the Barrows near Nágpur...The identity between the shape and construction of the tumuli, and between the remains found in the tumuli of the two countries had already been noticed, and now here was a third, and still more remarkable point, the discovery on these tumuli of markings which correspond exactly with the markings found in the same class of tumuli in Europe." He abstained from putting forward any theories founded upon this striking resemblance, but affirmed that the cup-marks formed "another and very extraordinary addition to the mass of evidence which already existed in favor of the view, that a branch of the nomadic tribes who swept, at an early date, over Europe, penetrated into India also." There is so much more involved in Mr. Rivett-Carnac's discovery and the theory he propounds than could possibly be discovered in the space that is at our present disposal that we refrain. The world's history is yet to be written, and it rests with scholars like Mr. Rivett-Carnac to furnish the alphabet in which its pages are to be traced. We must first scuttle Noah's Ark and drown those fabulous sons who have served so useful a purpose to the pious ethnographers in search of progenitors for the races of mankind, and then the ground will be cleared for the real historian to build upon. There can be no true archaeology among Christian nations until the last remnant of superstitious reliance upon Biblical chronology and history is swept away. These two have composed a mephitic theological atmosphere in which truth has been asphyxiated.

The cup-marks noticed by Sir James Simpson and Mr. Rivett-Carnac are by the latter described as "holes scooped out on the face of the rock (or monument) . . . They are of different sizes, varying from six inches to an inch and a half in diameter, and in depth from one inch to half an inch, and are generally arranged in perpendicular lines presenting many permutations in the number and size and arrangement of the cups."

"The Agham writing consists of combinations of long and short strokes cut on sand-stone. On sand-stone it would be easier to cut lines with the grain, so to speak, of the stone. To attempt to make a cup-mark would be to risk splitting the slab. On the other hand, to cut a line on hard trap would be difficult, whereas to work an iron in-

strument round and round so as to make a 'cup-mark' would be comparatively easy. . . . In the American invention by which a record of the message sent by the electric telegraph is made by the instrument itself, the most primitive style of marking or writing on the paper was necessarily adopted. And letters in the Morse code are consequently composed of numerous combinations of long and short strokes."

Mr. Rivett-Carnac's attention is called to the fact that stones inscribed with similar cup-marks are found, in the Caucasian steppes, and it may be that by a friendly collaboration among archaeologists in various countries, it will soon be practicable to trace the progress from the East to the West of the conquering nomads whose lithic monuments in the British Isles Sir James Simpson has described, and which, we doubt not, that eminent explorer of the Colorado Canyon, Major Powell, has encountered in the North American Continent. Such a coöperation might be hastened if the assiduous observers now in India would accept the suggestion of Colonel Garrick Mallery of the Ethnographic Bureau of the Smithsonian Institution to make the THEOSOPHIST the vehicle for the mutual exchange of Indian, European and American notes of discovery.

The undersigned is also under great personal obligation to Mr. Rivett-Carnac for the present of seven extremely valuable old coins recently found in the Bareilly District. This is, indeed, a rare and well appreciated gift; the more so, as our great Indian archaeologist tells me in his letter of February 9.

"They are coins of *Surya* or *Mitra* Dynasty (*vide* Prinsep, Vol. II.)

"Bhumi Mitra, }  
Agni Mitra, } have been found before, but are rare.  
"Phaguni Mitra, }  
Bhudra Ghosa, } are not only new coins, but new  
Bhami Mitra, and } names in the lists of Indian  
Suyd or Suzyd Mitra } kings."

As soon as a description of these coins shall appear in the Asiatic Society's *Journal*, we will give our readers extracts from it. Every true son of the great Aryavarta of old should watch with interest all such new finds, as they are constantly adding material for India's archaic history, and affirming our right to regard her as the oldest, most venerable, and, at the same time, most interesting relic of the prehistoric days. Meanwhile, I again personally reiterate my best thanks to Mr. Rivett-Carnac.

H. P. BLAVATSKY,  
*Editor of the Theosophist.*

Bombay, February 25, 1880.

The Prospectus, issued in advance of the publication of this magazine, promised our Subscribers that in the year's twelve issues there should be not less than 240 pages of reading matter. That would make 120 for the half-year; whereas the folio number which this page bears shows that we have exceeded that limit by 43 pages. We have, therefore, done even more than we promised. We hope to do as well the other six months.

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