

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, JUNE 1st, 1880.

THE EDITORIAL NOTICE OF THE PROPOSED VISIT OF OUR Theosophical Delegation to the Island of Ceylon, which is transferred to our columns from those of the *Pioneer*, will be read with pleasure and interest by every Fellow of our Society, Western and Eastern. Its tone is so kind, frank and honourable that we are all placed under lasting obligations to the Editor. It will be taken as a most encouraging fact that within a single twelvemonth the objects of our visit to India have become so apparent, despite the strenuous efforts that interested opponents have made to place us in a false position. A year ago, the Government was spending large sums to track our steps; now the case is somewhat different!

THE WOMEN WHO ARE FORMING SOCIETIES TO HELP THE heathen, the negro and the Indian, might find a large field of Christian love and service unoccupied among the sorely tempted shop-girls and sewing-women here in this city.—*Golden Rule, Boston.*

THE GRIP OF A FRIEND.

“Madame Blavatsky and Colonel Olcott”—says the *Pioneer* (Allahabad) of April 28th—“the principal representatives of the Theosophical Society which has taken root at Bombay—are about to pay a visit to Ceylon, accompanied by seven other members of the Society, with the view of organizing a new branch at the great head-quarters of Buddhism. The progress of their work in India is well worth attention, quite apart from all questions as to the relative merits of creeds. Hitherto the motives which have brought Europeans to India have been simple and easily defined. They have come to govern, to make money, or to convert the people to Christianity. Curiosity and philological study may have tempted a few stragglers, but these have come and gone and left no trace. The Theosophists, on the other hand, have come because they are filled with a loving enthusiasm for Indian religious philosophy and psychological science. They come neither to rule nor to dogmatize, but to learn. They regard the ancient civilization of India as having attained to higher truths concerning nature and the human soul than have been conquered yet by the science of the West. So far as they seek to teach or influence the native mind, they come to recall the heirs of this ancient knowledge to a sense of the dignity of their own inheritance, and this is the secret, apparently, of their great success with the natives. Human nature, to that extent, is the same in all countries, and everybody feels more kindly towards people who assure him that he is great and wise,—if he knew it,—than towards people who, however benevolent, tell him he is foolish and contemptible. He will more willingly exert himself in the direction of a moral improvement, which consists in the development of his own talents and faculties, and the revival of his ancestral civilization than in the direction of a wholly new scheme of ideas, the very pursuit of which is a confession of his original inferiority. We need not here consider the absolute merits of the Theosophical theory concerning the philosophical value of ancient Indian literature, but we have no hesitation in recognizing the Theosophical Society as a beneficent agency in promoting good feelings, between the two races in this country, not merely on account of the ardent response it awakens from the native community, but also because of the way in which it certainly does tend to give Europeans in India a better kind of interest in the country than they had before. To find reason even to conjecture, that from the midst of what seems mere primitive superstition, one may be able to extract a knowledge of facts calculated to throw a new light on natural sciences and on the highest mysteries of humanity, is to be put in a new relation with the people of India—in one which conveys a large and interesting promise. So there is ground for watching the progress of the Society with a friendly eye, and we shall look forward with interest to news of its establishment in Ceylon. By the Buddhists it will certainly be received with enthusiasm, and we hope the colony will give the travellers a European welcome also. In India—Anglo-India as well as native India—they have now many friends, and have lived down the idiotic fancies to which their advent first gave rise. The objects they have in view, have no connection with politics, and their indirect influence on their native

friends, so far as this may touch their behaviour as citizens, is wholly in favour of good order and loyalty to the powers that be.

ENTHEASM.*

BY PROFESSOR ALEXANDER WILDER, M.D., F.T.S., etc., etc.

The concept of actual communication with Divinity underlies all philosophical thought. It is the basis of religious faith. It has in all ages constituted the goal toward which the steps of every believer in a future life have been directed. The world has always had its Mystics fondly cherishing that ideal, sometimes even fondly believing that they had attained it. We may deem them visionary and mistaken, but we cannot impugn the excellence of their desire and purpose. If it is meritorious to do good, to be good, to entertain good-will toward others, certainly the highest need belongs to whosoever aspires to achieve the Supreme Good.

Such an attainment requires the most imperative conditions. It is as essential to know as to believe. Indeed, faith is of little advantage where it is not fixed in actual truth, so that it shall possess the stability of knowledge. It requires all the moral energy of a strong nature to believe. The weak and vacillating character carries doubt for its index. It is often necessary in important undertakings, where all the strength is required to achieve the desired result, to thrust such persons aside. The vision of the Right is darkened in the atmosphere where they dwell. Any transcendent knowledge is rendered imperceptible. They not only shut out the light from themselves, but dim the sky into which others desire to peer. In this way, whether unwittingly or purposely, they do to others the greatest mischief of which they are capable.

The highest attainment, after all, is knowledge. There is really nothing which any one can afford not to know. It is a coming short of the human ideal to be ignorant in any respect. To love knowledge is to desire perfection; to despise it, is equivalent to being content with a bestial life. In all times the wise have won respect, as being the abler and better among humankind; and even when they were passed by and unhonored when living, they have been praised, revered, and obeyed in subsequent time. They are the luminaries that have from age to age preserved light to the world, and thereby rendered it capable of renovation.

It has always been the aim of every right-thinking person to extend the circuit of his mental vision, and to exalt as well as intensify his perception. The field of the sciences has been explored and mastered with profit as well as pleasure. It is a labour of achievement worthy of human endeavour. The mind is expanded in its scope and faculty, and the power to accomplish results is vastly enhanced. The inventor of a mechanical implement, whether it be a stone hatchet, or a telephone—and the discoverer of a new star or a new mineral, is a benefactor. He has given us more room to think in, and, with it, the opportunity.

Our earlier lesson of Origins instructed us that man was produced from the spore-dust of the earth—protoplasm, perhaps—and chemistry ratified the declaration. We have since been told that our corporeal substance was compacted from the same material as the stars, and animated by forces akin and identical with those which operate all-potent in the farthest-off world. Yet what matters it if the postulate of the scientists is true, that we took our origin from molecules not unlike to those of the jelly-fish and fungus? We are not bound to such conditions, but have a universe to occupy. The Delphic maxim—*Gnôthi sauton* (know yourself) is our commission of conquest. The knowledge of the *ego* is to know the *all*; and *that which is known is possessed*.

Charters and franchises are limited. The right of man to liberty, which we are told by high authority that no

man can divest himself of, the ignorant cannot enjoy or exercise. They are free whom the truth makes free. The very word *liberty* implies a boon from the *book*.* The liberal are the learned, the intelligent, who therefore are free. Codes and constitutions, whatever their provisions, can declare and establish no more; so necessary is it to eat of the tree of knowledge. But we may begin with our own interior selves. The germ is in us; it may not be transplanted from without. Not letters, but life chiefly educate him who becomes truly learned. We cannot create that which is not inborn; we may only evolve and enrich the natural endowment.

Pause right here, whoever cares for aught rather than for the highest. To such we are only visionary. They have neither time nor ears for us. Where delusion is the breath of one's life, to know is to die. As for Wisdom—

“To some she is the goddess great;
To some the milch-cow of the field—
Their care is but to calculate
What butter she will yield.”†

In these days that which has been characterized as Modern Science, is audacious to repudiate whatever it does not canonize as “exact.” Unable to cast its measuring line over the Infinite, it appears to be diligent in the endeavour to eliminate Him out of its methods. The personality of Deity, as implying an active principle in the universe, is now sometimes denied. Whatever we do, think, or wish, must be with no conception of Him in the mind. An actual communion with Him is nowhere within this modern scientific cognition or recognition.

A leading medical journal‡ several years since contained an editorial article upon this subject, which significantly expresses the view taken by physicians who alone may be esteemed to be learned and regular. “Numa, Zoroaster, Mohammed, Swendenborg,” it remarks, “claimed communion with higher spirits; they were what the Greeks called *enthéast*—‘immersed in God’—a striking word which Byron introduced into our tongue.” W. B. Carpenter describes the condition as *an automatic action of the brain*. The inspired ideas, he says, arise in the mind suddenly, spontaneously, but very vividly, at some time when thinking of some other topic. Francis Galton defines *geniust* to be “the automatic activity of the mind as distinguished from the effort of the will—the ideas coming by inspiration.” This action, the editor remarks, is largely favored by a condition approaching mental disorder—at least by one remote from the ordinary working-day habits of thought.

This is about the attitude which modern “exact science” has attained in its understanding of man when *inspired*, or in the state regarded as communion with the Deity. We fail to find any better explanation in its definitions. Whoever would know the truth of the matter must “go up higher.” It is hardly acceptable reasoning that inspired ideas coming in the mind spontaneously, indicate a condition approaching mental disorder, because they seem to be remote from ordinary habits of thought. In everyday life many faculties are atrophied, because of not having been duly exercised. On the other hand, any habitual employment becomes more or less automatic, and even involuntary. What we habitually do, and often the thing which we purpose to do, fixes itself upon us, inasmuch that we perform it almost unconsciously. We awake from sleep at the hour assigned; we become suddenly conscious of a fact or idea from specific association; and do things that we are not aware of or thinking about. The man who has the habit of speaking the truth may do so automatically. Honest and upright dealing may be practised in the same way. Goodness becomes a part of the being, and is fixed in the ganglia and fibers of the brain. Faith, too, grounds itself in the constitution, and love in the corpuscles of the flowing blood. All this is normal. It is legitimate to carry the conclusions farther,

* *Liber*, a book or writing—*liber*, free, whence *liberty*, freedom.

† Schiller.

‡ *The Medical and Surgical Reporter*, 1875.

* Corrected for the THEOSOPHIST by the author, from the advanced sheets of the *Phreological Journal*.

and to consider whether enthiasm, even though supposedly automatic, is not, nevertheless, a wholesome condition of the human mind, and the true means of receiving actual knowledge.

How, is the next inquiry, how may we know God, or define Him? A king of Sicily once asked the poet Simonides to give him such a definition. He craved a day to consider; then two, four, and eight. The impatient king finally asked why he required so much time. He answered that the more he considered the question, the more difficult he had found the solution. The finite human understanding is not equal to the endeavour to comprehend the Infinite.

In a world of unreasoning disbelief God is regarded as a thing. Even now, in several schools of opinion, it is common to affirm that He is not a person. This seems to be equivalent to declaring Him an illusion of the fancy, a nonentity, and not in any sense whatever a thinking, intelligent Being, but simply a vagary or whimsy of the imagination. It is doubtless a notion evolved by the rebound from that unreasoning faith which requires a thing to be worshipped as God. Somewhere between these extremes is the golden wedge of truth. It is the vocation of the true student to find it. But let modesty go hand in hand with faith. A person was once discoursing volubly with a Spartan concerning the felicities of the future life. "Why" demanded the latter, "why do you not die in order to enjoy it?" It was a pert, if not a pertinent question, and certainly conveyed a taunt that might profitably be accepted as a wholesome reproof. We may not, often we cannot, speak profoundly to those who are irreverent or who disbelieve. One may profane the truth by speaking it. In uttering to another something which is real to ourselves, we veil it in a mantle of illusion which may transform its nature, in his comprehension, to something incongruous. The impure ear will tarnish the purest speech. It is well to believe in God, but ill to say much about Him.

We may not reject utterly the methods which they employ who stubbornly, and perhaps obtrusively, demand the reasons on which faith is based. We can hope to be truly spiritual only by being wholly rational. The true man supersedes no methods because he transcends them. His concepts are characterized by a wisdom of their own. Although in his case it may not be the product of the schools, it is capable of deriving lustre from their light. The plurality of faculties of the human mind exist for a purpose. They are to be trained and employed, but none of them may be eradicated.

Simple men long ago inferred that fire and air or spirit, in some arcane manner, constituted the entity of man. They had noticed that the dying departed with the breath, and that the warmth peculiar to the living body also disappeared. This led to the adoration of the flame as the symbol, and to the contemplation of the spirit as the source of life. Analogy pointed out the fact that as living beings derived existence from parents, man was descended from the First Father.

We are all of us conscious that the individual, as we see him with our eyes and perceive with our other physical senses, is not the actual *personality*. If he should fall dead in our presence, there would still be a body to look upon, as distinctly as before. But the something has gone forth which had imparted sensibility to the nerves and impulse to the muscles. It was the person, the real man, that went. The HE or SHE gives place to the *it*. The person had seemed to accompany his body, but has departed leaving it behind. We witness the *phenomena*, but ask to learn the *noumena*. Here exterior, positive, "exact" science fails us. Its probe can detect no real personality, nor its microscope disclose any source or entity of being. The higher faculties must afford the solution of the problem on which everything depends.

The witty, but somewhat irreverent, Robert Ingersoll prefixed one of his lectures with the travesty of Pope's immortal verse: "An honest God is the noblest work of man." Many are astonished, perhaps shocked, at the

audacious expression. Nevertheless, it has a purport which we will do well to contemplate. If we have an actual spiritual entity exceeding the constituents of the corporeal frame, it exists from a vital principle extending from the Divine Source. A genuine, earnest faith is essential to our felicity. Do we regard Him as having "formed man in His own image" and after His likeness? Are we sure that our ideal of Him is not some extraneous personification, the product of our own character and disposition—created in our image? Have we caught a view of our own reflection in the mirror of infinity and set that up as God?

Certainly we have no medium for the divine ray except in our own minds. If it is refracted, or even hideously distorted, this must be because that medium is clouded and pervaded with evil thoughts, motives, and propensities. The image which will then be formed may be the individual's highest ideal of God. But it will look to enlightened eyes more like an adversary of the good. Fear alone could persuade us to offer it worship. To speak the truth unqualifiedly, we all hate those reflected images that are so often obtruded as the highest concept of the Divine Being. Many of us would say as much if we only had the courage.

Let us bear in mind, then, that what we consider to be God is only the index to what we conceive of Him. We need not hesitate, because His actual Being transcends the power of the mind to comprehend Him. The ability to form an idea, implies that it is possible to realize it. The idea is itself the actual entity, the prophecy of its accomplishment in the world of phenomena. Such conceptions as the being of God, spiritual existence, eternity, the interior union of God with man, the eventual triumph of the Right, could never be found in the mind as dreams, if they had not somehow been there infixed from that region of Causes where real Being has its abode. We must, however, go up higher than external science reaches into the domain of Faith.

The ether which contains the light is more tenuous and spirit-like than the air that transmits sound; but it is none the less real because of the greater difficulty to explore the secret of its existence. All that we suppose to be known concerning it is actually a matter of faith, rather than the "exact knowledge" of the scientist. The next lessons pertain to the higher mathematics; how, from what we know of ourselves, to find out God. We must see, if at all, with a sight not possessed by us in common with the animals; piercing beyond that which *appears* clear to that which is.

Our searching awakens in us the perception of the Divine One. Our wants indicate to us His character. We need wisdom that transcends our highest learning, a providence that considers all things, a power supreme above our faculty to adapt means to ends, a love ineffably pure to inspire all things for the completest good of all. Knowing that whatever we see is transitory, we are cognizant that we must have other than mortal vision to behold the Permanent. It is enough that we acknowledge Him as the fact of which we are the image; and that we devote our attention accordingly to the clarifying of the medium which receives His effluence. Let the scope and purpose of our life be devoted to becoming what we recognize to be the inherent character of the God that we need. In due time the likeness will be indeed the similitude, and not a "counterfeit presentment." We shall embody in our disposition and character the very ideal which the witty unbeliever so strangely pictured. This is the meaning of the problem. A pure man will display the like image of his God.

Enthiasm, therefore, is the participation of the Divine nature together with prophetic illumination and inspiration. The modern physician, scientist, and psychologist, it has been noted, define the condition as "approaching mental disorder;" and "remote from the ordinary working-day habits of thought." It is doubtful whether they can, from their standing-point, see the matter any more clearly. By their logic, God the Creator is only a myth.

or, at most, the cause of disorder in the minds of men. We cannot wisely seek for truth at such oracles. The earlier teachers taught and builded better.

The conviction has been universal that men did communicate with the Deity and receive inspiration from Him. The Hebrew polity had its seers and prophets, schooled by Kenites and Nazarin. There were similar castes of wise men in the various countries of Arabia, Egypt, Palestine, Syria, and Inner Asia. The Greeks, whose arts and poetry are even now praised and imitated, had also their sages, seers, and hierophants. The Romans, likewise, however bestial, cruel, and arrogant, nevertheless endeavoured, by means of pontiffs, augurs, and haruspices, as well as by adopting the worship and divinities of other nations, to learn whatever they could from the supernal world. All seem to have believed that the living on earth was really death, and that dying from the earth was a passing from this death to that of actual life. A gill of poison did not extinguish Socrates. The phenomena of the every-day world were regarded as the illusive cheat of the physical senses; but beyond it they contemplated the existence of a region aetherial, and not aerial, with no limits of time or space, where all was real and permanent. Thitherward they aspired in the hope that haply they might unite the potencies of that world with the scenes of the temporal universe. Was it a bootless aspiration, a beating of the air, a vagary of untutored frenzy?

Among the individuals notably regarded as enstated, were Socrates, also styled *theomantis*, or God-inspired; Ammonius Sakkas, the God-taught; and Baruch or Benedictus Spinosa, the God-intoxicated. Plato, Gautama-Siddarta, Apollonius and Iamblichus, were also named DIVINE. "They were called *gods* to whom the word of God came." It was the universal belief that men might receive superior illumination, and that a higher and more interior faculty was thereby developed.

It should not embarrass us that peculiar disorders of the body are sometimes attended by extraordinary spiritual phenomena, nor that great and unusual commotions of the mind may occasion them. No more is proved by this than by the fact, equally well established, that shocks and excitement often restore paralyzed limbs and functions. As for fasting and prolonged intense mental action, they are methods in every studious endeavour to develop a more perfect perception. They are legitimate aids to enable the mind to get beyond the impediments to clear thinking and intuition, into a higher spiritual domain. There is no morbidity or abnormality in this, but a closer approaching to the Source of real knowledge. Science owes more to such methods than scientists are aware or willing to acknowledge. It is not fair to cite them as arguments against spirituality.

The enthusiastic condition indicates a life that is lived beyond and above the physical senses. It is a state of illumination rather than a receiving of messages from the Divinity. Indeed, it is safe to affirm that there are no new revelations. The same word that ordained Light to exist never ceases to so ordain; the same spirit or mighty mind that moved and operated upon the waters at the *genesis*, is potent and active to-day. The world may vary in form and aspect, but that which gives it life is always the same. Whoever will ascend above the changing scenes, will know and mirror in himself the Unchanging. This is what is meant by being involved and included in the divine aura and light.

The old Mystics used to teach that we must be passive and not active. This by no means implied physical or moral inertia, but simply receptiveness. Just as a mirror receives and infixes an image, so every divine radiation and inflowing should be retained and embeiged. The light is not given or received for the sake of having the borrowed splendor to shine with, but that it may be assimilated and incorporated into the life. The word is not mere speech, but the reason taking that form. The true speaking of a man is itself the man. Every revelation of God is God, himself coming to man. Every such one expressing God in his life and act is the word of God made flesh,

Thus we perceive that enthusiasm is the participation of the divine nature, spirit, and power. It is the end for which mankind have existed on the earth, the culmination of the divine purpose.

A MYSTERY OF MAGNETISM.

BY D. S. SOCOLIS, F. T. S.

Permit me to report a case which has lately come under my observation, and which appears to me to be remarkable enough to warrant its consideration by Indian Magnetists. I trust, that some under whose eyes the facts may come, will favour your readers with a satisfactory explanation of the same. It is a curious instance of the effects of magnetism, exercised in some occult way upon a woman sensitive to such influences.

The woman I speak of was about thirty years old, hysterical and subject to convulsions; she had besides (according to the doctors) paralysis of the feet and could not walk. She had consulted all the physicians of Corfu without benefit, and after four years' illness, driven by despair, as is usually the case, she begged one of our friends to magnetise her; but, before continuing my recital, I must say, that the said woman had once visited a monastery in a neighbouring village, and that the Father Superior of the monastery had produced on her a strange impression. The first time she was magnetised, she saw him in a dream and thought he told her that he would be her protector, that to him she owed her lucid somnambulism, and that he would cure her.

During her somnambulism she prescribed for herself many remedies which never failed to relieve her, and every time she was magnetised she saw her so-called protector. After four or six months of magnetism being almost cured, her protector ordered her to try certain baths, for which purpose she was to take a voyage that would last eighteen months, and at the end of that time to be back again. All this she did exactly, and the protector kept his promise that during her journey he would appear to her whenever he should consider it necessary. I will relate two instances only. During her stay at Naples she was attacked by a sudden swelling, which frightened her so much that she called in one of the best doctors in the place, who told her that she must remain at Naples that he might observe the case, and that her departure might give rise to dangerous consequences. But the same night she saw her protector, who told her to leave the next day, and promised that while travelling by rail the swelling would all disappear. This really happened. She started, and after twenty-four hours the swelling no longer existed.

Again, being at Paris, she was told that in spite of all the precautions she could take, her clothes would catch fire, and on the seventh day, sitting near the fire, this really happened to her, and if it had not been for the servant girl, she might have been burned to death. An important point is that, thanks to magnetism alone, she is now perfectly cured, but her protector tells her that she must still remain four years under his care, and that she must continue to obey him. It is a strange incident in the history of magnetism, and I hope, that with your usual kindness, you will explain in it what I do not yet understand.

A FRIEND AT TRICHINOPOLY TELLS THE FOLLOWING story: "A female relative of mine in a village, named Mosoor, near Madras, is in the habit of *romitting actual stones* occasionally. It is said a magician has commanded a devil to possess her in this extraordinary, and, of course, very difficult way. Physicians cannot prescribe any remedy for this and here is what you will certainly admit to be a marvellous example of the Hindu occultism, of which I have been an eye-witness."

THERE IS A PLEASURE IN CONTEMPLATING GOOD; THERE is a greater pleasure in receiving good; but the greatest pleasure of all is in doing good, which comprehends the rest,

OFFICIAL DESPATCHES FROM THE
AMERICAN GOVERNMENT.

The undersigned asks the attention of the class of persons indicated in the subjoined communications, to the requests for coöperation made on behalf of the United States Government. The documents mentioned by Colonel Mallery have come safely to hand, and will be forwarded to any gentlemen who may be willing to aid the Bureau of Ethnology in its attempt to define the gesture-speech of mankind. In this connection the reader cannot avoid calling to mind the inestimable benefit which resulted, a few years ago, from the voluntary assistance rendered by shipmasters to the United States Naval Observatory, in observing the ocean currents and prevailing winds in different parts of the globe. Maury's Charts were the precious result. In the hope of largely increasing the number of observers, I have written to Colonel Mallery to send me duplicates of the illustrative wood-cuts which illustrate his circular, with the view of publishing them in this journal.

The "Official Gazette" of the United States Patent Office is the most valuable publication of the kind issued by any Government. I will be happy to receive the applications of any publishers or societies that may be desirous of accepting the Librarian's offer for an exchange of publications.

HENRY S. OLCOTT,

Girgaum, Bombay, May 1880.

SMITHSONIAN INSTITUTION, BUREAU OF ETHNOLOGY,
Washington, D. C., Feb. 28, 1880.

COL. H. S. OLCOTT,

U. S. Commissioner,

c/o American Consul,

Bombay, India.

MY DEAR SIR,

I have the honor to mail to you herewith ten copies of the preliminary paper on Sign Language referred to in my letter of November 18, 1879, as in preparation for distribution to persons in various parts of the world who may be expected to take interest and give assistance by contributions to the final work. You will confer a favor upon this Bureau and myself by distributing the copies according to your judgment, as I well know that you have both the acquaintance and the personal influence which may be relied upon to secure attention in the most useful quarters to my undertaking.

I also mail fifty sheets of "Outlines of Arm," and five of "Types of Hand Positions" so that if any of the persons receiving the pamphlet are ready to contribute they can do so without the delay of application to me.

I remain, very sincerely yours,

GARRICK MALLERY,

Bos. Lt.-Col., U. S. A.

LIBRARY OF THE UNITED STATES PATENT OFFICE,
Washington, D. C., Feb. 27, 1880.

COL. HENRY S. OLCOTT,

Bombay.

DEAR SIR,

At the request of the Department of State, I send you copies of the Patent publications of this office, viz. :—

1. A volume of the "Official Gazette;" some copies of numbers of the same.

2. A volume showing the weekly issue of Patents and Specimens of the form in which they are issued.

I hope these may be of use to you in showing the work of this Government in the matter of Patents as related to commerce and manufactures. I would also add that if you desire other copies, we shall be glad to supply them, and only regret that the haste in which these are sent prevents our giving the best styles of art in the specimens now sent.

In your labors for the interests of commerce, may I ask in behalf of this Library, that you will, if convenient, suggest to those you meet the desire of this office to procure all publications in the East that refer to the arts or manufactures in any way. We especially desire to procure the transactions of learned societies, periodicals and other works published in India and the East, and in exchange shall be glad to send the "Official Gazette" (weekly) to such as will favor us with their publications. I would especially call your attention to the branches of the Royal Asiatic Society at Bombay and Calcutta, sets of whose publications would be very useful to us. I should like also to secure an exchange with the *Calcutta Review*. I mention these as specimens, but would say that any publication in the East will be most welcome, and in your troubles, if you can suggest the desire expressed herein, you will confer a great favor which will be duly appreciated.

Very respectfully,

WESTON FLINT,

Librarian.

THE REVIVAL OF MESMERISM.

It is a fortunate thing that the Baron du Potet has survived to lead the new movement for the study of Magnetic Science that has begun. The dignity of his venerable age, his high personal character, his learning, his devotion to science, and especially his own marvellous magnetic power and experience in psychological matters, mark him as the fittest of all men for the post of leader. A vigorous constitution has tided him over a long series of vital crises, such as would have killed ordinary mortals. During the sixty years that have elapsed since the time when, a young man, he crushed the scepticism of the French Academicians by his experiments at the *Hôtel-Dieu*, what changes has he not seen! What revelations have there not come to him of the cowardice, treachery, falsity and narrow-mindedness of the so-called scientific world! Sixty years of comparative isolation spent in search of honest men who were ready to be convinced by proofs. More than half a century during which this devoted student of Psychology has been exploring the labyrinths of nature and human nature with the lamp of Hermes and the wand of the Indian adept. His long day began with a hard-earned triumph, and though constantly overclouded by the hostility of the ignorant and the sceptical, it now seems likely to close with the bright promise of a better era for his favourite science.

Not within thirty years has there been such attention paid to magnetism as now. The Spiritualists and Spiritists have hitherto quite neglected it for the more sensational phenomena of their "circles"; and such scant attention as science would have otherwise grudgingly given it, has also been absorbed by the mediumistic marvels. But, like all novelties, phenomenalistic spiritualism has apparently lost its first momentum. A variety of caused among them the Theosophical movement, have combined to force Magnetic Science again upon the public notice. Thoughtful Spiritualists have at last discovered that mediumship can never be understood without the aid of Mesmerism. Yet a little while and we will see the somnambule properly valued, and the magneto-therapist accorded his due place among our medical benefactors. Yet a little longer, and the sublime utterances of Aryan seers and the philosophic expositions of Aryan sages, will be eagerly read by a West that is already tired of its blind guides in theology and science. The West waits for the mystery of life to be disclosed to it. Who will help along this consummation? Who is ready to unite with sympathetic minds, the world over, irrespective of race or creed, and give the Science of Magnetism the attentive study its transcendent merits deserve? Our Society has begun the work in Asia and will see that it does not flag.

The magnetists of Paris under the lead of du Potet are organizing societies, publishing journals, opening free dispensaries, giving public lectures with experiments by scientific magnetists, and educating a corps of female practitioners to relieve patients of their own sex. It is plainly seen, on reading the *Chaine Magnétique*, the able organ of the Parisian magnetists, that the mystical science of Paracelsus and Mesmer is fully revived. At Vienna, the Court, Academy and public are alike staggered by the mesmeric cures and experiments of a Danish physician, named Hansen. At St. Petersburg some of the most eminent *savants*, moved by the late Parisian successes of our colleague, the Hon. Alexandre Aksakof—already described in this magazine—are investigating magnetism and spiritualism. Leipzig is now one of the world's great centres of psychological interest, Zöllner, Fichte and other philosophers and scientists of the first rank having made most important discoveries in psychic force. The wave has reached America, and our neighbouring colony of Australia responds with enthusiasm. Thus, on every side breaks a splendid morning in whose full light we may see perfected a science whose beginnings are found in the remotest antiquity—the noblest, most absorbing that mankind ever studied.

For Asiatics this magnetic revival has a paramount interest. Every advance made by Western Science in this direction brings out more clearly the grandeur of Indian philosophy. We have said this before, but will not rest until the fact is fully recognized. It cannot be denied that modern magnetism makes it easy to understand ancient Yoga Vidya. When one sees how the psychic self manifests its separate activities while the physical body is plunged in the deepest insensibility, Patanjali's Aphorisms acquire a meaning which might otherwise escape us. When the magnetist can by passes of his hand release the somnambule's "soul" from the bodily prison, and send it wandering wheresoever he wills, the Siddhis of Krishna are seen to be realities and not mere fanciful imaginings. Knowing that the clairvoyant's sight discovers the most hidden things, his inner ear hears the most distant sounds, and neither space nor time exist for him any longer, how dull an observer must he be who fails to understand that the Yogi's powers as described in the Tantric Shastras, the *Dnyaneshwari*, and the *Shrimat Bhagavata*, must be attainable. *Estasis* is but a modern name for the old *Samadhi*, the sensitive's *double* nothing but the Indian *Kāma-rupa* and *Mayāra-rupa*. And, if the magnetists of our age can point to their multitudinous cures of disease by the laying-on of their hands, the self-same results are also recorded in everyone of the older Asiatic works treating of psychological science. So runs the world's experience in cycles after cycles, ever starting from a fixed point and always returning to it again. As matter and spirit oppose and balance each other, so material science and spiritual philosophy are ever in conflict, but still effecting an equilibrium. Materialism has had its day; the time has now come for its opposite to show its power. The gate of the secret shrine is about to be opened and the magnetist has the key at his girdle.

IN LEMAISTRE'S TRAVELS WE READ THAT OVER THE GATE of a church of La Chartreuse, near Milan, is the following inscription: "*Marie Virgini, matri, filie, spouse Dei*," which in English is, "*To the Virgin Mary, the Mother, the Daughter, the Wife of God.*" This adds another to "the mysteries of Godliness," for, according to this, Jesus was his own father and the son of his own daughter.

JAMES COLE, OF NEW JERSEY, LEFT \$50,000 TO THE cause of the heathen, in his will, and his own sister, living a mile away, was sick and suffering for a nurse. James has gone where coal is not needed, and yet they'll take him in.—*Banner of Light*.

SHOULD WE CALL OURSELVES ARYAS?

BY A MITTRA.

Little less than a quarter of a century ago, the thought first occurred to me that the proper designation of the people who believed in the Vedic religion was not Hindu but Arya, the former name having been first applied to them by the Mohamedans. I am behind now in my reverence, sentimental at least, for that noble race the Ancient Aryas, and the term Arya is certainly associated with all that is great and glorious in human character. Nevertheless, truth requires it to be stated that your correspondent goes rather too far when he says that the term Hindu is a name of contumely and disgrace. Far from being so, it is derived, or rather corrupted in pronunciation, from a genuine Sanskrit word—Sindhu which was the name of the people who inhabited the country bordering on the Indus, also called in Sanskrit Sindhu.* Foreign invaders from the North crossing the Sindhu and finding the people whom they first met, called Sindhus, applied the name to the people of the whole Peninsula. Thus Hind, India and Hindu are all derived from the Sanskrit Sindhu,† the first two terms coming to designate the country and the last, the people on this side of Sindhu or Indus. It is, indeed, gratifying to think that the name of our great ancestors—Arya—which, but a few years ago, was not even known to the great majority of our countrymen including those educated in English schools, has now come to be so generally respected by them. And this, it must be frankly confessed, is due to the exertions of Pandit Dayanand Saraswati. It is, however, not only pedantic but simply ludicrous to apply, as some do, the term Arya instead of Hindi, to the vernacular of the North-Western Provinces, in contradistinction to Sanskrit. It betrays an ignorance or careless disregard, least pardonable in an Arya who pretends to any familiarity with Sanskrit literature, of the fact that the language which, at a comparatively later period, was styled Sanskrit (Polished), was the native tongue of the Aryas alone and that if Arya is to stand for the distinctive name of a language, it must be the name of the Sanskrit only. To call the Hindi language Arya and the vernaculars, for instance, of Bengal, Mahārashtra, Guzrat—Bengali, Maharāshtri and Guzratee and the ancient Indian language Sanskrit, is ignorantly, though unintentionally to insinuate that the ancient Indians were not Aryas. I would also take this opportunity of pointing out the mistake, which has been now too often repeated, of supposing Aryāvarta to be the name of the whole peninsula; whilst it is the name of only Hindustan Proper or India between the Himālaya and Vindya mountains. I may add that the word Ind is not, as your correspondent supposes, derived from Indu; Sindhu, Hind, and Ind being, as I have already said, all modifications of Sindhu as pronounced by different races.

With reference to the proposal of our resuming at once the title of Arya, I must say—first deserve, then desire. The first step, says your correspondent, towards the gradual restoration of India to her ancient greatness would be to assume the title. To me it seems, it ought to be the last step. How few are there among us whose knowledge of Sanskrit enables them even to hold a communion with our noble ancestors. We, a considerable number of us, have formed ourselves into Arya Samājas to discuss questions of old Indian religion and philosophy. But have we, as yet, earnestly set ourselves to the study of the Aryan language in which they are embodied? Your correspondent admits that until recently the names of Veda and Arya were scarcely known to thousands of our ignorant

* True, the term Hindu is sometimes used in a bad sense by Persian writers, but the Sanskrit word Deva, denoting divinity itself, is employed by old Persian writers in the form of Deo to denote invariably a demon. No Muhammadan should ever think of relinquishing the title Muselman, simply because the term is sometimes used by Hindus in an impious sense. No doubt Arya is a better and more appropriate term than Hindu, which, though certainly of Sanskrit origin, is after all a corruption and was applied first to Indians by the Muhammadans.

† The letters s and h according to a well-known philological law, are interchangeable, as in the words *semi* and *hemi*.

countrymen. He adds that it was "Pandit Dayānand, the Luther of India, who made these names echo and re-echo all over India." It is very good that you have been taught to be fond of these names. But is it a mere sentimental or a real, active fondness? Are you, my Arya brethren, especially those of the Arya Samājā, are you labouring to acquire a knowledge of the Sanskrit, to be enabled to judge for yourselves, the merits of the energetic productions of your Indian Luther and compare them with the abler commentaries? Can you honestly claim the right of passing, just now, any judgment whatever on Pandit Dayānand's work and awarding him any title whatever? Are you content with being blindly led by his teachings—favouring perhaps, as they do, the Semitic notions of deity and worship* you have imbibed from English books,—and with satisfying your vanity by the empty title of Arya? I hope not. Then do drink at the very fountain of ancient wisdom and let your breast be inspired, purified and elevated with *genuine* sentiments, lofty, indeed, as they are, of Aryan philosophy and religion. Resolve solemnly to devote at least a couple of hours daily to the study of Sanskrit. Unite and strive for the general diffusion of Sanskrit learning. Let Aryan words and Aryan thoughts be far more familiar to your tongue and heart than English is at present. Appeal to the liberality of the princes and chiefs of India, awaken them to a sense of their duty to their dear native land, for it is they that can really help the cause of Aryan learning. It is for them to establish Sanskrit schools and colleges in all the principal cities of India, besides those under their own administration, to found scholarships and fellowships for the encouragement and support of scholars and learned men. Is it not the chief object of our literary ambition, at present to be able to compose an article in good English and to deliver an eloquent speech in the same language? And can we who have not even a smattering of the Aryan tongue honestly claim the denomination of Arya? Is it not a painful, a shameful necessity that compels me, at the present moment, to advocate the cause of Aryan learning in a foreign tongue? Should not the Sanskrit rather than the English be the universal medium of communication in the Aryan land? I am here reminded of the Vedic injunction न मूर्च्छितवै नापशब्दितवै (let us not utter a non-aryan, let us not utter a corrupt word) and the statement of Mahābhārata नार्या मूर्च्छन्ति भाषामः "The Aryas by their speech never act the Mlechha." But how can the study of Sanskrit be widely and deeply diffused throughout India? Who would devote himself to the study of Sanskrit for the sake of starvation? The knowledge of English alone leads to posts of emoluments—nay, it is necessary for natives, in order even that they may live. I have already hinted that the ancient learning of the land must depend, for its revival, upon the patriotic liberality of those who yet represent the more or less ancient ruling powers of India. Our enlightened Government has already granted a munificent fund for the preservation of Sanskrit manuscripts, and it can hardly be expected (though we may naturally hope for it) to lend stronger and more effectual aid to the cause of Sanskrit instruction than it is already giving. Some time ago I heard from Colonel Olcott that the Theosophists were going to address, in the vernacular, the princes and chiefs of India on the subject. Should this noble band that is inspired with so ardent a love for our country succeed in awakening them from the sleep of ignorance and apathy in this all-important matter, India shall ever remain be-

holden to the Theosophical Society and shall have every reason to look upon its establishment as providential and God-send. The clarity of Indian chiefs is perhaps more bountiful than that of the nobles of other lands. Hundreds are daily fed, though alas! without much discrimination, in alms-houses (*ama-sattras*) established by their munificence. If they be but impressed with the sacred character—the most sacred under the teachings of the Dharmasāstras—of gifts organized and perpetuated for the encouragement and maintenance of learned men; if it be but shown to them that their religion itself rests upon sacred learning and teaching and that the class of scholars and Pandits—the real representatives of the old Aryas—whose chief business is to receive and bestow Sanskrit instruction, is daily dying away from want of livelihood, they are sure to turn their liberality in this direction also.

I cannot help adding that the cultivation of Sanskrit alone will not be sufficient for the restoration of Indian greatness at a time when the study of natural science has created a new power in civilized Europe and America. Though the Theosophists very justly deprecate—and we heartily sympathise with them—the materialistic tendency of Modern Science, they cannot deny that the present national superiority of Europe and America to India is due to no other cause. Until (if at all) Psychology or Spiritualism secures to man in general powers by which he could defy those derived from the physical source, India must study external nature also. The sons of Bharata, therefore, must combine a knowledge of Sanskrit and of English, but no useless waste of time should be made, as at present for the study of the latter, beyond what is necessary for the acquisition of the sciences. Ample encouragement should be held out for the translation of valuable scientific works into Sanskrit and then, as more easily practicable, into the different vernaculars. All this is, of course, a work of time, and cannot be at once accomplished. When we consider that Greek and Latin are both studied in European Universities, it cannot be fairly contended that the Indian youth would find it almost impossible to learn both Sanskrit and English, difficult as they are. It is to be remembered that Sanskrit is more intimately connected with our vernaculars than Greek and Latin are with the modern languages of Europe.

In conclusion, I would remark that the appellation Veda-vadi, or still better Brahma-vadi—the word Brahma denoting not only the Veda, but the Eternal and Infinite Spirit underlying nature,—may be used to indicate our creed as the term Arya may be employed in more particular reference to our nationality.

A MODERN SEER OF VISIONS.

Mr. Ambrose March Phillipps-de-Lisle, of Gavendon Park and Grace-Dieu Manor, an English gentleman of ancient lineage and a fine estate, who has died early in 1878, has left behind him a most startling story of his spiritual experience. He became a Catholic while very young, in obedience to a "heavenly vision" like that which was witnessed by M. de Ratisbonne in the Church of St. Andrea della Valle, at Rome. While wandering over the hills and woods of his Leicestershire estates he saw a light in the heavens and heard a voice cry "Mahomet is Anti-Christ!" which led to his writing a work on Mahometanism. In France, lying ill of a fever, he was instantly cured by an invocation of the blessed Virgin; and while singing the midnight mass last Christmas in his private chapel at Gavendon he heard an unearthly voice saying: "Wouldst thou not rather chant in heaven than on earth?" to which he replied that he would, and was that day seized with the illness of which he died. These things are all affirmed of himself by a man of unquestioned veracity, rare accomplishments, high social position, and of remarkable ability in managing his ordinary affairs as a landowner and a magistrate.

* I cannot resist the temptation of quoting here the beautiful contrast drawn in "Isis Unveiled," l. 152, between Aryan and Semitic worship, noting however, at the same time most distinctly that the Deity, in the Aryan creed, is never conceived, as limited to Nature, but as *sustaining* it. God, it must never be forgotten, is the Being beyond Nature and manifested in Nature, or more correctly, in which Nature is manifested.

† Christians call this adoration of Nature in her most concealed verities — Pantheism. But, if the latter, which worships and reveals to us God in Space in His only objective form that of visible nature — perpetually reminds humanity of Him who created it, and a religion of theological dogmatism only serves to conceal Him the more from our sight, which is the better adapted to the needs of mankind?

[Continued from the April Number.]

A LAND OF MYSTERY.

BY H. P. B.

The ruins of Central America are no less imposing. Massively built, with walls of a great thickness, they are usually marked by broad stairways, leading to the principal entrance. When composed of several stories, each successive story is usually smaller than that below it, giving the structure the appearance of a pyramid of several stages. The front walls, either made of stone or stucco, are covered with elaborately carved, symbolical figures; and the interior divided into corridors and dark chambers, with arched ceilings, the roofs supported by overlapping courses of stones, "constituting a pointed arch, corresponding in type with the earliest monuments of the old world." Within several chambers at Palenque, tablets, covered with sculptures and hieroglyphics of fine design and artistic execution, were discovered by Stephens. In Honduras, at Copan, a whole city—temples, houses and grand monoliths intricately carved—was unearthed in an old forest by Catherwood and Stephens. The sculpture and general style of Copan are unique, and no such style or even anything approaching it has been found anywhere else, except at Quirigua, and in the islands of Lake Nicaragua. No one can decipher the weird hieroglyphical inscriptions on the altars and monoliths. With the exception of a few works of uncut stone, "to Copan, we may safely assign an antiquity higher than to any of the other monuments of Central America with which we are acquainted" says the *New American Cyclopaedia*. At the period of the Spanish conquest, Copan was already a forgotten ruin, concerning which existed only the vaguest traditions.

No less extraordinary are the remains of the different epochs in Peru. The ruins of the temple of the Sun at Cuzco are yet imposing, notwithstanding that the deprecating hand of the Vandal Spaniard passed heavily over it. If we may believe the narratives of the conquerors themselves, they found it, on their arrival, a kind of a fairy-tale castle. With its enormous circular stone wall completely encompassing the principal temple, chapels and buildings, it is situated in the very heart of the city, and even its remains justly provoke the admiration of the traveller. "Aqueducts opened within the sacred inclosure; and within it were gardens, and walks among *shrubs and flowers of gold and silver*, made in imitation of the productions of nature. It was attended by 4,000 priests." "The ground" says La Vega, "for 200 paces around the temple, was considered holy, and no one was allowed to pass within this boundary but with naked feet." Besides this great temple, there were 300 other inferior temples at Cuzco. Next to the latter in beauty, was the celebrated temple of Pachacamac. Still another great temple of the Sun is mentioned by Humboldt; and, "at the base of the hill of Camar was formerly a famous shrine of the Sun, consisting of the universal symbol of that luminary, formed by nature upon the face of a great rock." Roman tells us "that the temples of Peru were built upon high grounds or the top of the hills, and were surrounded by three and four circular embankments of earth one within the other." Other remains seen by myself—especially mounds—are surrounded by two, three, and four circles of stones. Near the town of Cayambe, on the very spot on which Ulloa saw and described an ancient Peruvian temple "perfectly circular in form, and open at the top," there are several such *cromlechs*. Quoting from an article in the *Madras Times* of 1876, Mr. J. H. Rivett-Carnac gives, in his *Archaeological Notes*, the following information upon some curious mounds in the neighbourhood of Bangalore.* "Near the village there are at least one hundred cromlechs plainly to be seen. These cromlechs are surrounded by circles of stones, some of them with concentric circles three and four

deep. One very remarkable in appearance has four circles of large stones around it, and is called by the natives 'Pandavara Gudi' or the temples of the Pandas... This is supposed to be the first instance, where the natives popularly imagine a structure of this kind to have been the temple of a by-gone, if not of a mythical, race. Many of these structures have a triple circle, some a double, and a few single circles of stone round them" In the 35th degree of latitude, the Arizona Indians in North America have their rude altars to this day, surrounded by precisely such circles, and their sacred spring, discovered by Major Alfred R. Calhoun, F.G.S., of the United States Army Survey Commission, is surrounded with the same symbolical wall of stones, as is found in Stonehenge and elsewhere.

By far the most interesting and full account we have read for a long time upon the Peruvian antiquities is that from the pen of Mr. Heath of Kansas, already mentioned. Condensing the general picture of these remains into the limited space of a few pages in a periodical,* he yet manages to present a masterly and vivid picture of the wealth of these remains. More than one speculator has grown rich in a few days through his desecrations of the "huacas." The remains of countless generations of unknown races, who had slept there undisturbed—who knows for how many ages—are now left by the sacrilegious treasure-hunter to crumble into dust under the tropical sun. Mr. Heath's conclusions, more startling, perchance, than his discoveries, are worthy of being recorded. We will repeat in brief his descriptions.

"In the Jeguatepegue valley in Peru in 70° 24' S. Latitude, four miles north of the port of Pacasmayo is the Jeguatepegue river. Near it, beside the southern shore, is an elevated platform 'one-fourth of a mile square and forty feet high, all of adobes' or sun-burnt bricks. A wall of fifty feet in width connects it with another;' 150 feet high, 200 feet across the top, and 500 at the base, nearly square. This latter was built in sections of rooms, ten feet square at the base, six feet at the top and about eight feet high. All of this same class of mounds—temples to worship the sun, or fortresses, as they may be—have on the northerly side an incline for an entrance. Treasure-seekers have cut into this one about half-way, and it is said 150,000 dollars worth of gold and silver ornaments were found." Here many thousands of men were buried and beside the skeletons were found in abundance ornaments of gold, silver, copper, coral beads, &c.... "On the north side of the river, are the extensive ruins of a walled city, two miles wide by six long.... Follow the river to the mountains. All along you pass ruin after ruin and huaca after huaca," (burial places). At Tolon there is another ruined city. Five miles further, up the river, "there is an isolated boulder of granite, four and six feet in its diameters, covered with hieroglyphics; fourteen miles further, a point of mountain at the junction of two ravines is covered to a height of more than fifty feet with the same class of hieroglyphics—birds, fishes, snakes, cats, monkeys, men, sun, moon, and many odd and now unintelligible forms. The rock on which these are cut is a silicated sandstone, and many of the lines are an eighth of an inch deep. In one large stone there are three holes twenty to thirty inches deep, six inches in diameter at the the orifice and two at the apex... At Anchi, on the Rimac river, upon the face of a perpendicular wall 200 feet above the river-bed, there are two hieroglyphics, representing an imperfect *B* and a perfect *D*. In a crevice below them, near the river, were found buried 25,000 dollars worth of gold and silver, when the Incas learned of the murder of their chief, what did they do with the gold they were bringing for his ransom? Rumour says they buried it... May not these markings at Yonan tell something, since they are on the road and near to the Inca city?"

The above was published in November, 1878, when, in October 1877, in my work "Isis Unveiled" (Vol. I. p. 595) I gave a legend, which, for circumstances too long to ex-

* On Ancient Sculpturing on Rocks in Kannaon, India, similar to those found on monoliths and rocks in Europe. By J. H. Rivett-Carnac, Bengal Civil Service, C.I.E., F.S.A., M.R.A.S., F.G.S., &c.

* See *Kansas City Review of Science and Industry*, November 1878.

plain, I hold to be perfectly trustworthy, relating to these same buried treasures for the Inca's ransom, a journal more satirical than polite classed it with the tales of Baron Munchausen. The secret was revealed to me by a Peruvian. At Arica, going from Lima, there stands an enormous rock, which tradition points to as the tomb of the Incas. As the last rays of the setting sun strike the face of the rock, one can see curious hieroglyphics inscribed upon it. These characters form one of the land-marks that show how to get at the immense treasures buried in subterranean corridors. The details are given in "Isis," and I will not repeat them. Strong corroborative evidence is now found in more than one recent scientific work; and the statement may be less pool-pooled now than it was then. Some miles beyond Yonan on a ridge of a mountain 700 feet above the river are the walls of another city. Six and twelve miles further are extensive walls and terraces; seventy-eight miles from the coast, "you zigzag up the mountain side 7,000 feet, then descend 2,000" to arrive at Coxamolca, the city where, unto this day, stands the house in which Atahualpa, the unfortunate Inca, was held prisoner by the treacherous Pizarro. It is the house which the Inca "promised to fill with gold as high as he could reach, in exchange for his liberty" in 1532; he did fill it with 17,500,000 dollars worth of gold, and so kept his promise. But Pizarro, the ancient swineherd of Spain and the worthy acolyte of the priest Hernando de Lugnes, murdered him notwithstanding his pledge of honour. Three miles from this town, "there is a wall of unknown make. Cemented, the cement is harder than stone itself..... At Chepen, there is a mountain with a wall twenty feet high the summit being almost entirely artificial. Fifty miles south of Pacomayo, between the seaport of Huanchaco and Truxillo, are the ruins of Chan-Chan, the capital city of the Chimora kingdom..... The road from the port to the city crosses these ruins, entering by a causeway about four feet from the ground, and leading from one great mass of ruins to another; beneath this is a tunnel. Be they forts, castles, palaces or burial mounds called "huacas," all bear the name "huaca." Hours of wandering on horseback among these ruins give only a confused idea of them, nor can any explorers there point out what were palaces and what were not.... The highest enclosures must have cost an immense amount of labour.

To give an idea of the wealth found in the country by the Spaniards, we copy the following, taken from the records of the municipality in the city of Truxillo by Mr. Heath. It is a copy of the accounts that are found in the book of Fifths of the Treasury in the years 1577 and 1578, of the treasures found in the "Huaca of Toledo" by one man alone.

First.—In Truxillo, Peru, on the 22nd of July 1577, Don Gracia Gutierrez de Toledo presented himself at the royal treasury, to give into the royal chest a-fifth. He brought a bar of gold 19 carats ley and weighing 2,400 Spanish dollars, of which the fifth being 708 dollars, together with $1\frac{1}{2}$ per cent. to the chief assayer, were deposited in the royal box.

Secondly.—On the 12th of December he presented himself with five bars of gold, 15 and 19 carats ley, weighing 8,918 dollars.

Thirdly.—On the 7th of January 1578, he came with his fifth of large bars and plates of gold, one hundred and fifteen in number, 15 to 20 carats ley, weighing 153,280 dollars.

Fourthly.—On the 8th of March he brought sixteen bars of gold, 14 to 21 carats ley, weighing 21,118 dollars.

Fifthly.—On the 5th of April he brought different ornaments of gold, being little belts of gold and patterns of corn-heads and other things, of 14 carats ley, weighing 6,272 dollars.

Sixthly.—On the 20th of April he brought three small bars of gold, 20 carats ley, weighing 4,170 dollars.

Seventhly.—On the 12th of July he came with forty-seven bars, 14 to 21 carats ley, weighing 77,312 dollars.

Eighthly.—On the same day he came back with another portion of gold and ornaments of corn-heads and pieces of effigies of animals, weighing 4,704 dollars.

"The sum of these eight bringings amounted to 278,174 gold dollars or Spanish ounces. Multiplied by sixteen gives 4,450,784 silver dollars. Deducting the royal fifth—985,953.75 dollars—left 3,464,830.25 dollars as Toledo's portion! Even after this great haul, effigies of different animals of gold were found from time to time. Mantles, also adorned with square pieces of gold, as well as robes made with feathers of divers colours, were dug up. There is a tradition that in the huaca of Toledo there were two treasures, known as the great and little fish. The smaller only has been found. Between Huacho and Supe, the latter being 120 miles north of Callao, near a point called Atahuangri, there are two enormous mounds, resembling the Campana and San Miguel, of the Huatic Valley, soon to be described. About five miles from Patavilca (south, and near Supe) is a place called "Paramonga" or the fortress. The ruins of a fortress of great extent are here visible, the walls are of tempered clay, about six feet thick. The principal building stood on an eminence, but the walls were continued to the foot of it, like regular circumvallations; the ascent winding round the hill like a labyrinth, having many angles, which probably served as outworks to defend the place. In this neighbourhood much treasure has been excavated, all of which must have been concealed by the pre-historic Indian, as we have no evidence of the Incas ever having occupied this part of Peru after they had subdued it."

Not far from Ancon on a circuit of six to eight miles, "on every side you see skulls, legs, arms and whole skeletons lying about in the sand... At Parmayo, fourteen miles further down north," and on the sea-shore, is another great burying-ground. Thousands of skeletons lie about, thrown out by the treasure-seekers. It has more than half a mile of cutting through it... It extends up the face of the hill from the sea-shore to the height of about 800 feet... Whence come these hundreds and thousands of peoples, who are buried at Ancon? Time and time again the archaeologist finds himself face to face with such questions, to which he can only shrug his shoulders and say with the natives, "Quian Sabe?" who knows?

Dr. Hutchinson writes, under date of Oct. 30, 1872, in the South Pacific "Times": "I am come to the conclusion that Chancaay is a great city of the dead, or has been an immense ossuary of Peru; for go where you will, on a mountain top or level plain, or by the sea-side, you meet at every turn skulls and bones of all descriptions."

In the Huatica Valley, which is an extensive ruin, there are seventeen mounds, called "huacas" although, remarks the writer "they present more the form of fortresses, or castles than burying-ground." A triple wall surrounded the city. These walls are often three yards in thickness and from fifteen to twenty feet high. To the east of these is the enormous mound called Huaca of Pando... and the great ruins of fortresses, which natives entitle Huaca of the Bell. *La campana*, the Huacas of Pando, consisting of a series of large and small mounds, and extending over a stretch of ground incalculable without being measured, form a colossal accumulation. The mound "Bell" is 110 feet high. Towards Callao, there is a square plateau (278 yards long and 96 across) having on the top eight gradations of declivity, each from one to two yards lower than its neighbour, and making a total in length and breadth of about 278 yards, according to the calculation of J. B. Steere, of Michigan, Professor of Natural History.

The square plateau first mentioned at the base consists of two divisions... each measuring a perfect square 47 to 48 yards; the two joining form the square of 96 yards. Besides this, is another square of 47 to 48 yards. On the top returning again, we find the same symmetry of measurement in the multiples of twelve, nearly all the ruins in this valley being the same, which is a fact for the curious. Was it by accident or design?... The mound is a truncated pyramidal form, and is calculated to contain a mass of 1,464,820 cubic feet of material... The

"Fortress" is a huge structure, 80 feet high and 150 yards in measurement. Great large square rooms show their outlines on the top but are filled with earth. Who brought this earth here, and with what object was the filling-up accomplished? The work of obliterating all space in these rooms with loose earth must have been almost as great as the construction of the building itself...Two miles south, we find another similar structure, more spacious and with a greater number of apartments...It is nearly 170 yards in length, and 168 in breadth, and 98 feet high. The whole of these ruins...were enclosed by high walls of adobes—large mud bricks, some from 1 to 2 yards in thickness, length and breadth. The "huaca" of the "Bell" contains about 20,220,840 cubic feet of material, while that of "San Miguel" has 25,650,800. These two buildings with their terraces, parapets and bastions, with a large number of rooms and squares—are now filled up with earth!

Near "Mira Flores," is Ocheran—the largest mound in the Huatica valley. It has 95 feet of elevation and a width of 55 yards on the summit, and a total length of 428 yards, or 1,284 feet, *another multiple of twelve*. It is enclosed by a double wall, 816 yards in length by 700 across, thus enclosing 117 acres. Between Ocharas and the ocean are from 15 to 20 masses of ruins like those already described.

The Inca temple of the Sun, like the temple of Cholula on the plains of Mexico, is a sort of vast terraced pyramid of earth. It is from 200 to 300 feet high, and forms a semi-lunar shape that is beyond half a mile in extent. Its top measures about 10 acres square. Many of the walls are washed over with red paint, and are as fresh and bright as when centuries ago it was first put on...In the Canete valley, opposite the Chincha Guano Islands are extensive ruins, described by Squier. From the hill called "Hill of Gold" copper and silver pins were taken like those used by ladies to pin their shawls; also tweezers for pulling out the hair of the eyebrows, eyelids and whiskers, as well as silver cups.

"The coast of Peru," says Mr. Heath "extends from Tumbez to the river Loa, a distance of 1,233 miles. Scattered over this whole extent, there are thousands of ruins besides those just mentioned...while nearly every hill and spire of the mountains have upon them or about them some relic of the past; and in every ravine, from the coast to the central plateau, there are ruins of walls, cities, fortresses, burial-vaults, and miles and miles of terraces and water-courses. Across the plateau and down the eastern slope of the Andes to the home of the wild Indian, and into the unknown impenetrable forest, still you find them. In the mountains, however, where showers of rain and snow with the terrific thunder and lightning are nearly constant, a number of months each year, the ruins are different. Of granite, porphyritic lime and silicated sand-stone, these massive, colossal, cyclopean structures have resisted the disintegration of time, geological transformations, earth-quakes, and the sacrilegious, destructive hand of the warrior and treasure-seeker. The masonry composing these walls, temples, houses, towers, fortresses, or sepulchres, is uncemented, held in place by the incline of the walls from the perpendicular, and adaptation of each stone to the place destined for it, the stones having from six to many sides, each dressed, and smoothed to fit another or others with such exactness that the blade of a small penknife cannot be inserted in any of the seams thus formed, whether in the central parts entirely hidden, or on the internal or external surfaces. These stones, selected with no reference to uniformity in shape or size, vary from one-half cubic foot to 1,500 cubic feet solid contents, and if, in the *many, many millions* of stones you could find *one* that would fit in the place of another, it would be purely accidental. In "Triumph Street," in the city of Cuzco, in a part of the wall of the ancient house of the Virgins of the Sun, is a very large stone, known as "the stone of the twelve corners," since it is joined with those that surround it, by twelve faces, each having a different angle. Be-

sides these twelve faces it has its internal one, and no one knows how many it has on its back that is *hidden* in the masonry. In the wall in the centre of the Cuzco fortress there are stones 13 feet high, 15 feet long, and 8 feet thick, and all have been quarried miles away. Near this city there is an oblong smooth boulder, 18 feet in its longer axis, and 12 feet in its lesser. On one side are large niches cut out, in which a man can stand and by swaying his body cause the stone to rock. These niches apparently were made solely for this purpose. One of the most wonderful and extensive of these works in stone is that called Ollantay-Tambo, a ruin situated 30 miles north of Cuzco, in a narrow ravine on the bank of the river Urubamba. It consists of a fortress constructed on the top of a sloping, craggy eminence. Extending from it to the plain below is a stony stairway. At the top of the stairway are six large slabs, 12 feet high, 5 feet wide, and 3 feet thick, side by side, having between them and on top narrow strips of stone about 6 inches wide, frames as it were to the slabs, and all being of dressed stone. At the bottom of the hill, part of which was made by hand, and at the foot of the stairs, a stone wall 10 feet wide and 12 feet high extends some distance into the plain. In it are many niches, all facing the south."

The ruins in the Islands in Lake Titicaca, where Inca history begins, have often been described.

At Tiahuanaco, a few miles south of the lake, there are stones in the form of columns, partly dressed, placed in line at certain distances from each other, and having an elevation above the ground of from 18 to 20 feet. In this same line there is a monolithic doorway, now broken, 10 feet high by 13 wide. The space cut out for the door is 7 feet 4 inches high by 3 feet 2 inches wide. The whole face of the stone above the door is engraved. Another similar, but smaller, lies on the ground beside it. These stones are of hard porphyry, and differ geologically from the surrounding rock; hence we infer they must have been brought from elsewhere.

"At Chavin de Huanta," a town in the province of Huari, there are some ruins worthy of note. The entrance to them is by an alley-way 6 feet wide and 9 feet high, roofed over with sand-stone partly dressed, of more than 12 feet in length. On each side there are rooms 12 feet wide, roofed over by large pieces of sand-stones 1½ feet thick and from 6 to 9 feet wide. The walls of the rooms are 6 feet thick, and have some loopholes in them, probably for ventilation. In the floor of this passage there is a very narrow entrance to a subterranean passage that passes beneath the river to the other side. From this many huacas, stone drinking-vessels, instruments of copper and silver, and a skeleton of an Indian sitting, were taken. The greater part of these ruins were situated over aqueducts. The bridge to these castles is made of three stones of dressed granite, 24 feet long, 2 feet wide by 1½ thick. Some of the granite stones are covered with hieroglyphics.

At Corralones, 24 miles from Arequipa, there are hieroglyphics engraved on masses of granite, which appear as if painted with chalk. There are figures of men, llamas, circles, parallelograms, letters as an *R* and an *O*, and even remains of a system of astronomy.

At Huaytar, in the province of Castro Virreina, there is an edifice with the same engravings.

At Nazca, in the province of Ica, there are some wonderful ruins of aqueducts, four to five feet high and 3 feet wide, very straight, double-walled, of unfinished stone, flagged on top.

At Quelap, not far from Chochapayas, there have lately been examined some extensive works. A wall of dressed stone, 560 feet wide, 3,660 long, and 150 feet high. The lower part is solid. Another wall above this has 600 feet length, 500 width, and the same elevation of 150 feet. There are niches over both walls, three feet long, one-and-a-half wide and thick, containing the remains of those ancient inhabitants, some naked, others enveloped in shawls of cotton of distinct colours and well embroidered. Following the entrances of the second and highest wall,

there are other sepulchres like small ovens, six feet high and twenty-four in circumference in their base are flags, upon which some cadavers reposed. On the north side there is on the perpendicular rocky side of the mountain, a brick wall, having small windows 600 feet from the bottom. *No reason for this*, nor means of approach, can now be found. The skilful construction of utensils of gold and silver that were found here, the ingenuity and solidity of this gigantic work of dressed stone, make it also probably of pre-Inca date... Estimating five hundred ravines in the 1,200 miles of Peru, and ten miles of terraces of fifty tiers to each ravine which would only be five miles of twenty-five tiers to each side, we have 250,000 miles of stone wall, averaging three to four feet high—enough to encircle this globe ten times. Surprising as these estimates may seem, I am fully convinced that an actual measurement would more than double them, for these ravines vary from 30 to 100 miles in length. While at San Mateo, a town in the valley of the River Rimac, where the mountains rise to a height of 1,500 or 2,000 feet above the river bed, I counted two hundred tiers, none of which were less than four and many more than six miles long.

"Who then," very pertinently enquires Mr. Heath, "were these people, cutting through sixty miles of granite; transplanting blocks of hard porphyry, of Baalbic dimensions, miles from the place where quarried, across valleys thousands of feet deep, over mountains, along plains, leaving no trace of how or where they carried them; people (said to be) ignorant of the use of word with the feeble llama their only beast of burden; who after having brought these stones fitted them into stones with Mosaic precision; terracing thousands of miles of mountain side; building hills of adobes and earth, and huge cities; leaving works in clay, stone, copper, silver, gold, and embroidery, many of which cannot be duplicated at the present age; people apparently vying with Dives in riches, Hercules in strength and energy, and the ant and bee in industry?"

Callao was submerged in 1746, and entirely destroyed. Lima was ruined in 1678; in 1746 only 20 houses out of 3,000 were left standing, while the ancient cities in the Huatica and Lurin valleys still remain in a comparatively good state of preservation. San Miguel de Puro, founded by Pizzaro in 1531, was entirely destroyed in 1855, while the old ruins near by suffered little. Arequipa was thrown down in August, 1868, but the ruins near show no change. In engineering, at least, the present may learn from the past. We hope to show that it may in most things else.

LONDON CALLS FOR BUDDHIST MISSIONARIES.

The following interesting letter from a philanthropist of London, addressed to a Hindu Buddhist, has been handed to us for publication. The sort of practical Christianity they have in the commercial metropolis of the world is herein graphically depicted. The letter should be framed and hung on the wall of every mission house, school and chapel throughout "Heathendom." A religion that cannot save its professors from becoming drunkards and criminals is a poor sort of religion, it would seem.

London, March 26, 1877.

Sir,—I write with a faint hope that this letter may reach you, not knowing your private address.

I have just seen in one of our newspapers a short statement that you had delivered an address in August last, to the citizens of * * * *, on your visit to Tasmania, that you spoke of the intemperate habits of the people as well as of their immoralities, and that you made a proposition to send Buddhist teachers to the Christians to convert them to a virtuous life.

As I read these few lines I was deeply moved by feelings of wonder, admiration and gratitude to you and your fellow-citizens for their truly good intention; and though I am only an humble person, I trust you will not think

my earnest expression of encouragement unworthy your acceptance.

I have read a little of your Vedas, and have admired their excellent precepts, and the purity of thoughts in them. I believe the Great Father of all has had many sons who came to teach us His Will, among whom were Buddha and Jesus; but our priests have always spoken evil of them, and so our people are prejudiced, because they are ignorant of their divine teachings.

In my country the forms of religion are greatly respected, and its numerous clergy are all well paid. Instead of preaching the duty of righteousness or holiness of life, they are always preaching doctrines which are *useless*, having no influence on morals or manners. Here is one of them—Jesus died as a sacrifice to God for the sins of man—and no matter how bad a man you have been, if you only *believe* this, God will take you to Heaven when you die. This doctrine is all an invention of man's fancy, and quite *contrary* to the teachings of Jesus, and may truly be considered irrational, anti-Christian, and impious; yet they are always impressing it on the public mind and so draw off attention from practical truth.

The vice of drunkenness is truly awful here and the utter indifference to its sinfulness is still worse. Every rank and class of people, from the highest nobility to the lowest paupers, have drunkards in their families. Our judges tell us that nine-tenths of the criminal cases brought before them are directly the result of using intoxicating drinks. Every day our newspapers are full of reports of murders, robberies, and all kinds of wickedness; yet so accustomed are we to all this that no notice is taken. If the drink-shops of London were placed in a line, they would extend seventy-two miles, or the distance a soldier on a forced march would make in 24 hours.

Forty years ago some good men of the working classes formed a society to reform this national vice; the clergy would not assist them—for they were all spirit drinkers—the religious people would not join them, as they were led by the clergy (priests). But these good men persevered, and at last have succeeded in drawing public attention to the subject, and efforts are being made to have proper laws made on the subject; but one-fourth of our legislature has an interest in the drinking habits, to make money from them.

My brother, I ask you and your good people to come and *help us in London!* Send us a few pious-minded, clever, prudent men, to teach us the precepts of Buddha, and call on the Christians to renounce their evil practices and become a good people instead of being a drunken people. Here you will find friends to aid you in every way.

I have several reasons for asking you to come here, not desiring that you should turn away from any other place where you may have thought your assistance needed.

First,—London is the great commercial centre of many nations, and her influence extends over almost all countries in the world. As the heart sends its life-blood to every portion of the body, so the mind of London, to a great degree, sends its influence, good or bad, to all the extremes of the Earth; and if you, good Buddhists, for love of humanity, come here to teach us, bad Christians, how to live righteously, it would shame our Christian priests into action. The newspapers would report your speeches and criticise your teachings, and you would find numbers to sustain you.

Secondly,—You would, in a great measure, break down the prejudice against your religion. We are all prejudiced, because we do not know its goodness.

Thirdly,—Your influence as foreign missionaries would be powerful, coming from "the land of darkness and blind idolatry" as India is falsely called; for our priests are full of the foolish presumption that *we* alone have God's truth, and that all your sacred books are mere inventions! You would break down this idea and create respect for the Hindus. I do not think you would get many believers in Buddha; but if you level your artillery against drinking alcohol, and tell the people to avoid it as they

would a consuming fire, then you would do much good. Our holy books are full of lessons to shun evil and do good.

Should you entertain this proposition of visiting London to endeavour to convert us to improved habits of life, and the avoidance of evil people, evil actions, and evil thoughts, and encourage us to purity of mind, you would inflict a tremendous blow on our hypocritical priests and our deluded nation. The force of the blow would lie in this—that you, Hindus, to whom we send missionaries to teach you Christianity, return the compliment by sending us missionaries to teach us that it is wrong in God's sight to drink alcohol, which is the devil's instrument to curse England with and her colonies.

In London there are about one million of people who never worship any God; and fully two millions who are led by the clergy any way. We are four millions.

Come then, good Buddhists, help us to reform our wicked habits, teach us the duty and advantage of leading a righteous life, and our God will bless your labors, and reward you hereafter. We need your help. Coming openly as Buddhists, you would astonish all England, you would command public attention, and win for yourselves, for your country, and for your beautiful religion the respect of every good man.

DISSOLVED SOUL.*

It may at first glance stagger, or even disgust, us to hear the soul spoken of as a volatile odoriferous principle, capable of being dissolved in glycerine, and yet this is the last new thing in "Science." Professor Jäger, the author of this strange hypothesis, is not merely a biologist of known merit, but, what is more to the purpose, by no means the gross materialist which an outline of his views might lead us to suspect. Like many eminent philosophers and theologians, he considers man as a threefold being, formed of body, soul, and spirit; but unlike the majority of these writers, he regards the spirit as the immaterial and indivisible principle, connected to the body by means of the soul, a volatile, though material element, which is the seat of the passions, the emotions, and the will.

Psychogen, the material of which he regards the soul as constituted, is present, he holds, not merely in the body as

*At the distant place (Bombay) we are not able to refer to original authorities for corroboration of the statements contained in this article—which we find in *Spiritual Notes* for April. But, if the discoveries of Dr. Jäger are correctly described, it will be seen that they are highly important. Their value consists in their giving laboratory verification to views long since propounded and supported by another line of proof. In his "Anthropology," published in America in the year 1840, Professor Joseph R. Buchanan—now a Fellow of our Society—announced his discovery of the power in man to detect in a manuscript, painting, or even some object that another person had been in long contact with the subtle emanations of his character. This he called Psychometry, or soul-measuring. One sensitive to these exhalations—that is, a *Psychometer*—could, by merely holding the object in the hand or applying it to the forehead, feel and describe first the dominant mood or strongest characteristic of the absent person, and then the subordinate individual peculiarities. Often the psychometer would pass into the condition of "conscious clairvoyance," and though not in the magnetic sleep, see the writer of the letter, the painter of the picture, &c., his house, family, friends, surroundings—even the epoch in which he lived. Applying the psychometrical faculty to the test of medicines and chemicals of any sort, the sensitive holding a closed packet of the chemical or medicinal substance could discover what it was by its effects upon the taste or other senses; though no substance had been pulverized and the paper wrapper bore no mark whatever to indicate what was within. All these experiments we have personally seen, tried many times, and made them ourselves. Professor Wm. Denton's "Soul of Things," is a work whose three volumes are entirely devoted to this subject of Psychometry. The writer of the article now quoted does not say whether Dr. Jäger adduces the well-known facts that some dogs will undeviatingly follow their masters' footsteps, though the scent may have been crossed even so many times, and that the blood-hound will track the fugitive if but allowed to smell a glove or a bit of any textile fabric he may have worn. Nor is anything said about the "loves and antipathies," of the plant kingdom, which assuredly come legitimately within the scope of this inquiry. However, an important beginning is made, and Dr. Jäger stands at one end of a path that runs straight towards the heart of Asiatic Occultism.—H. S. O.

a whole, but in every individual cell, in the ovum and even in the ultimate elements of protoplasm. It forms an ingredient of the molecules of albumen. As long as such molecules remain intact, the soul is, he maintains, in a combined state, and is completely devoid of action; but on the decomposition of such molecules, it is set free and appears at once in a state of activity. Hence it follows that the decomposition of the albumen in the human tissues must go hand in hand with psychical activity. The professor asserts, that during pleasurable excitement, as well as during fear or distress, the expenditure of nitrogenous matter is greater than during muscular exertion. And, truly enough, according to the researches of Böcker, Benecke, Prout, and Haughton, this is exactly what takes place. Violent muscular work does not increase the percentage of nitrogenous compounds in the urine as much as does excitement or agitation of mind.

Again, if we prepare the purest albumen from the blood of any animal, we have a tasteless and scentless mass. Neither chemical analysis, nor microscopic examination, can discover whether such albumen was prepared from the blood of a man, an ox, or a dog, &c. But if we add to it an acid, there is a brief development of an odour which is perfectly specific, differing in the case of every animal. If the acid we use is feeble, and the resulting decomposition incomplete, we have the peculiar, not unpleasant, odour which the flesh of the animal gives off in boiling or gentle roasting; but if we use a more powerful acid, and effect a more thorough decomposition, the scent given off may be at once recognised as that peculiar to the excrement of the species.

Hunger is an agent which powerfully excites the living animal, and its exhalations then possess an exceptionally powerful odour. This odour is terrifying to its prey. Thus, to our nostrils, all beasts of prey, especially tigers, are exceedingly offensive. In like manner, the odour of a cat is well known to banish mice from any locality, as may be observed, even in case of the Persian cats, so generally kept in Paris, and which will rarely condescend to chase a mouse. The hare is thrown into panic dread on scenting a fox, a hound, or a huntsman.

Dr. Jäger's theory is, that instinctive hatred, or fear, as the case may be, arises between two beings whose exhalations do not harmonise; while, on the other hand, where such harmony exists, the result is instinctive sympathy and mutual attraction. These observations, he considers, explain the repulsion—the antipathy—between different races of mankind. The negro, the black fellow of Australia, and even the Chinese possess a different specific odour from the white man, and hence they can scarcely form other than distinct and mutually hostile elements in any community where they co-exist.

It will be seen at once, that though the professor deals with many admitted facts, and brings them into a certain accord with his hypothesis, it is far from demonstrated that they do not admit of other explanations; and this new theory must be judged by the light it may be capable of throwing upon the many unsolved problems of biology and psychology. As regards some of these, to-wit heredity, instinct, fascination, the transmission of certain classes of diseases, and perhaps the action of animal poisons, it may not improbably prove suggestive.

Herr Gr. C. Wittig, who writes on this subject in *Psychische Studien*, intimates that Jäger's theory may perhaps enable us to reduce somnambulism, ecstasy, and the mediumistic phenomena, to the action of these soul-emanations or albumenoid vapours. On the other hand, it is quite possible that some of the phenomena upon which Jäger relies may be accounted for on spiritual principles. We are told that the learned professor placed a number of hares in a large wire cage, whilst a dog was allowed to prowl around and snuff at the terrified animals for two hours. The dog being then killed, his olfactory nerves and the lining-membranes of the nose were taken out and ground up with very pure glycerine. The extract thus obtained was an essence of timidity,—a liquid panic. A

cat under whose skin a few drops had been injected was not willing to attack a mouse. A mastiff, similarly treated, slunk away from a cat. Other emotions and passions appear to have been experimentally communicated to men and to animals by analogous means. But mesmerists declare, on the faith of experiment, that a glass of water if magnetised with the firm intention on the part of the operator that it shall produce a certain definite effect, is found no less efficacious. Spiritualism and Jügerism are antagonistic—a fact which may help both to a fair hearing.

A PEOPLE'S MONTHLY.

The tone of our private correspondence encourages us to think that our magazine is satisfying the wants of the Indian public, and that it may lay some claim at least to be called the Asiatic People's Magazine. Our contributions have been as varied in literary merit as the writers have differed in race and creed. Some have reflected the hopes and aspirations of undergraduates, while others, by ripe Eastern scholars, have won the admiring praise of the greatest authorities of European science. The subjects have been infinitely various, it having been the aim of the Editors to fulfil the promises of the Prospectus and make a free platform, from which the advocates of all the old religions might bespeak the attention of a patient public. It appears that our plan was a good one. Despite the ominous warnings of timid friends, the failure of many previous literary ventures, the prejudice arrayed against us, the malicious obstructiveness of the enemies of Theosophy, the unprofitably cheap rate of subscription and every other obstacle, our magazine is a financial success; owing no man a pice and paying its way. The table of subscribers' post-offices, copied last month from our mailing-registers, shows that it is a regular visitor at some hundreds of towns and cities situate in the four quarters of the globe. This means that our advocacy of the study of ancient lore has a world-wide evidence, and that in the remotest countries people are being taught to revere the wisdom of India.

The most gratifying fact in connection with our journalistic enterprise is that our subscribers are of every sect and caste, and not preponderatingly of any particular one. Most of those who write to us say that the magazine has been recommended by friends, and many, of every rank and every degree of education, express their gratification with what has appeared in these pages.

What precedes will prepare the reader to understand that if, now and then, place has been given to articles of somewhat inferior calibre, the fact must be attributed to design rather than to accident. Not that it would not have been more agreeable to print none but essays of a higher quality, that goes without saying. But we are publishing our magazine for the general public, not alone for the literary critics or antiquarians, and so we always welcome the representatives of popular thought to say their say in the best way they can. To whom shall we look for the revival of Aryan wisdom, the resuscitation of Aryan nationality, the beginning of a reformation of modern abuses? Not to the middle-aged or the old, for their tendency is towards conservatism and reaction. Much as such persons may intellectually revere the sages of old, it is worse than useless to look to them to set an example of putting away prejudices, customs and notions which those very sages would have abhorred and many of which they actually denounced. The hope of the century is in the young, the ardent, the susceptible, the energetic, who are just stepping upon the stage. It is worth more to fire the heart of one such lad than to rekindle among the ashes of their elders' hopes the flickering semblance of a flame. So let us give the young men a chance to explore old records, question and counsel with their parents and teachers, and then publish the results to the great public. They may not always say very profound things, nor use the most

elegant phrases, but at least they are sincere and, if encouraged, will be stimulated to study more, take further counsel, and try to write better next time. And their example will be followed by others.

Most Western men who have attempted to teach the Eastern reading public seem to have the idea that what pleases and satisfies their own countrymen, will equally please and satisfy the Orientals. There could be no greater mistake. The Eastern and Western minds are as unlike as day and night. What pleases the one is not at all likely to meet the requirements of the other, for their respective developments are the result of totally dissimilar environments. The true teachers for the East are Asiatic men and one of these fledgling Native undergraduates will have a keener sense of Indian intellectual wants than most of our learned professors. The now-confessed total failure of the Cambridge mission to convert the high-class Natives is an example in point. We have more men of the kind they were fishing after in our Bombay Branch alone than were ever converted to Christianity since missions were first established in India. The object of our Society will be completely realized when the hundreds of young men who are reading our magazine and becoming imbued with the theosophical spirit, shall be labouring, with patriotic, religious zeal, in the several localities for the revival of ancient wisdom and their general study of the records of that far-gone era when their ancestors boasted with sparkling eyes that they were Aryas.

LONG LIFE.

SOME INTERESTING CASES OF UNUSUAL LONGEVITY.

The oldest woman in the world is supposed to be Mary Benton, now residing at Elton, in the county of Durham, England. She was born on the 12th of February, 1731, and is, of course, in her 148th year. She is in possession of all her faculties, perfect memory, hearing and eyesight. She cooks, washes and irons, in the usual family avocations, threads her needle and sews without spectacles.

It is a matter of statistical fact that in the district of Geezeh, which includes the pyramids, and a population of 200,000, there are 600 persons over 100 years of age, or one in every 333. Numaus de Cuyan, a native of Bengal, in India, died at the incredible age of 370 years! He possessed great memory even to his death. Of other aged persons we might mention Mr. Dobson, aged 139, of Hadfield, England, farmer. His diet was principally fish, fruit, vegetables, milk and cider. Ninety-one children and grandchildren attended his funeral.

John de la Somet, of Virginia, is 130 years old.

Old Thomas Parr, of Winington, Shropshire, England, lived to the age of 152 years. He was first married at 88, and a second time at 120. He was covered from head to foot all over with a thick cover of hair.

Henry Jenkins lived to the extraordinary age of 169 years. At the age of 160 he walked a journey to London to see King Charles II. The King introduced Jenkins to his Queen, who took much interest in him, putting numerous questions to the patriarch, among which she asked, "Well, my good man, may I ask of you what you have done during the long period of life granted to you, more than any other man of shorter longevity?" The old man, looking the Queen in the face, with a bow, naively replied, "Indeed Madam, I know of nothing greater than becoming a father when I was over a hundred years old." He replied to the King that temperance and sobriety of living had been the means, by the blessings of God, of lengthening his days beyond the usual time.

Edward Drinker, aged 103, of Philadelphia, rarely ate any supper.

Valentine Cateby, aged 116, at Preston, near Hull, England. His diet for the last twenty years was milk and biscuit. His intellect was perfect until within two days of his death. There died in 1840, at Kingston upon the Thames, Surrey, a Mr. Warrell, aged 120 years.—*St. Louis Post.*

THE DRAMA OF RAJA MANA AND HIS WIVES,

BY A RAJA—THEOSOPHIST OF BENGAL.

The natural conflict between good and evil propensities in the human heart, and the successive steps for securing the victory for the former are well depicted in a very good book, which I wish to bring to the notice of Western Orientalists, if any have not seen it. It is, like so many of our Eastern works on morals, in the form of a drama. Its title is "*Prabodh Chandrolaya Nátak.*" *Mana* (mind) is represented as a king having two wives, named, respectively, *Pravrutti* and *Nivrutti*. The children of the former are:—*Mahá Moha* (great attachment to, or love for, the world); *Káma* (sensual desire); *Krodha* (anger); *Lobha* (desire for riches and luxury); and *Mada* (pride or vanity). These children have attendants, comrades, wives and children congenial to themselves. The second wife has only one son, named *Vireka* (which means an inclination for the search after truth, a repugnance for what is transient, and a comprehension of the illusive nature of this earthly life). His comrades are *Shama* (peace of mind), *Dama* (control over sensual desires), *Yama* (undisturbed state of mind), *Niyama* (the methods of Yog Vidya) and others. Their wives are of their nature. These two parties are then represented to have waged war with each other to usurp the paternal right. *Mana*, the father, then grew too weak and powerless to be able to enforce his authority. *Mahá Moha*, the eldest, then proclaimed himself king on one side, while *Vireka* on the other. By force of arms the former finally succeeded. When the latter saw that the state of affairs was very much against him, he took an opportunity to consult his preceptor who gave the following advice:—

"It is not in your power to subdue your enemy. You will have a son, named *Prabodhachandra*, and a daughter, named *Vidya*, who alone can expel *Mahá Moha* and his comrades from your father's kingdom, the world. You should, first of all, get *shradhdhá* (desire), but you must take care to see that it is not *Támási shradhdhá* (evil desire). You must find out *Sátviki shradhdhá* (a desire to acquire truth) to be used in seducing *Vishnu Bhakti Devi* (who resides by *Upanishad Devi*) whom you should marry. By this marriage you will have the required son and the daughter, who will drive your enemies away; and you will thus be installed in your paternal kingdom."

I think the readers will be very glad to see the picture as it is drawn in the book, which can be found in the Western Indian Libraries.

THE CHRISTIAN ART OF WAR.

Will some reverend preacher, devoted to the work of propagating Christianity among the "poor Heathens" generously read at his next Bible-class, Sunday-school, or open-air meeting the following extract from a great London journal as a practical illustration of how a Christian army wages war upon naked savages; it will make a deep impression. Says the Cape Town correspondent of the *Daily News*:—

Sad accounts are being brought to light of the atrocities committed by our allies the Amaswazi in the Secocoeni expedition. They are reported to have spared neither man, woman, nor child in their course and the dreadful particulars are enough to freeze one's blood. These things will possibly never come to light. Had they been done under any other flag, they would have called down a world of just indignation; but the name of civilisation is supposed to throw a cloak over such atrocities. It is a deep stain on our national honour that, in order to avenge a doubtful quarrel with a man who at least seemed to be capable of understanding the rudiments of civilisation, we let loose upon him 10,000 of the greatest barbarians in South Africa and, according to more than one report, absolutely stamped out his clan. Nothing can justify the employment of the Amaswazi in the Secocoeni campaign—certainly not success or cheapness, which seems to be the great merits of the operation. It is enough to make one despair of Christianity to think that in the nineteenth century its professors are able to justify such deeds, and to take credit for adopting towards the natives of this continent the same measures by which the Spaniards of the sixteenth century converted the Indians of the Spanish Main. Slavery may be a bad thing, but between that and extermination there is mighty little to choose,

and the employment of such ruffians as the Amaswazi means extermination, or it means nothing. That such deeds should take place at all, is sad enough. That they should take place under the British flag is enough to make every right-minded Englishman demand a searching inquiry, and to insist that no official verbiage shall gloss over deeds which, if committed by Boers or colonists, would be subjected to a storm of righteous indignation. The following telegram has been received this morning by the *Volkblad*, a Dutch organ, which certainly cannot be accused of undue philanthropy:—"Fearful atrocities by Swazis at Secocoeni's come to light. *Volkterm* mentions a few, such as cutting off women's breasts, burning infants, cutting throats, and slaying children of five or six years." It is enough to add that these deeds were said to be done by our allies, or rather by our auxiliaries under the British flag.

THE BEWITCHED MIRROR.

BY PRINCE A. TZERETEEFF.

A few years ago I purchased at Moscow an old and long-deserted house. The whole building had to be repaired and almost rebuilt. Unwilling to travel from Himky, my summer residence, to town and back several times a week, I decided to superintend the work personally and to take up my abode on the premises. As a result of this decision, a room was hastily prepared for me in the main building. It was in August; all my acquaintances and friends had left the city; nowhere to go, no one to talk with; it was the dullest period in my life.

Once—as I well remember it was on the 27th of August—after passing the whole morning in the intellectual occupation of disputing with the carpenters, having rows with the masons, and debates with the furniture men, and thus spoiling several ounces of blood—a torture known but to Moscow proprietors—I was sulkily eating my dinner at the Gourinsk Inn, when—O, joy! I met with two old and valued friends. I pounced upon them and would not let them go before they had accompanied me home, and taken a cup of tea with me. After talking over more or less subjects with more or less animated debates, the conversation chanced to turn upon Spiritualism. As a matter of course, none of us believed in spirits, every one of us hastening to bring forward the threadbare and commonplace arguments which usually serve such occasions.

"Do you know, Yurey Ivanovitch," said to me one of my friends, "that I was actually assured the other day that there was nothing in the world more terrifying for a person than to stand alone, at midnight, before a mirror, and with two lighted candles in one's hands, to thrice repeat loudly and slowly one's own name, without dropping the eyes from the reflected image? I was told that it produced the most awful feeling of nervousness. Few men are capable of such a feat."

"It's all bosh," remarked his companion, getting up to take his leave of me. "This superstition is of the same kind as that other one, of being unable to eat champagne out of a soup-plate with a large spoon, without perceiving the devil at the bottom of the plate. I tried it myself and nothing happened. However, you can make the mirror experiment yourself. In your deserted and empty house, the thing must come out quite solemn. Well, good-bye; it is getting late, and our train leaves to-morrow at nine."

They went away. My servant came to enquire whether I needed him for anything else, and being answered in the negative, went off to bed at the other end of the large house, where he slept in some far-off hole. I was left alone.

I feel positively ashamed to confess what happened after that—yet I must do so. How the idea of trying that experiment with the mirror could have ever entered into my head—the head of a respectable husband, father of a large family, and a Judge—I know not, but it did. It was like an obsession. I looked at my watch, it was a quarter to twelve—just the very time. Taking a lighted candle in each hand, I proceeded to the ball-room.

I must tell you that the whole width of my new house was occupied by a large and very long hall lighted with windows at the two ends. It was just then under repairs.

Along the walls there stood scaffoldings, and the place was full of lumber and rubbish. At one side an enormous glass-door opened into the conservatory and garden; at the opposite one there was a gigantic looking-glass over the mantel-piece. A better spot for the evocation of spirits could hardly be found. It is with difficulty that I can now describe or account for the state of my feelings, while I was passing along the deserted and gloomy passage leading to the ball-room. I had been so thoroughly annoyed during the whole day, so prosaically irritated, that my mental state could hardly be favorable to experiments of such a kind. I remember well, that upon pushing the heavy doors open, my attention was drawn to the once elegant, but now very damaged, carving upon it, and that I was calculating how much money I would have to lay out for its thorough reparation. I was calm, completely calm.

When I entered, I was caught in an atmosphere of decay, dampness, white-wash, and fresh lumber. The air was heavy; I felt oppressed with heat, and yet chilly. The enormous windows, stripped of their blinds and curtains, stared in oblong black squares upon the naked walls; the autumnal rain (which I had not even suspected while in my room) was drizzling against the window panes; trembling at every gust of wind, the glass rattled in the old window-frames; while the draught creeping through the crevices and key-holes, whined and sung, filling the old house with mournful cadences. The very sound of my footsteps seemed to awaken a strange and weird echo... I stopped—but the sound did not stop me at once; it went on slowly dying away until it broke with a soft and wearisome sigh.....

A strange sensation suddenly and irresistibly got hold of me. It was not fear—no, but a kind of sickly, melancholy feeling in the heart. Aroused by the silence reigning in this old uninhabited mansion, and by the unusual surroundings, there now awoke at the bottom of my soul much of that long-forgotten past which had slumbered for so many years amid the wear and tear of commonplace daily life. Who knows whence and why these unbidden guests now came trooping before the eyes of memory, bringing forth a series of pictures with them; scenes of early childhood and youth; remembrances and sweet recollections, hopes unfulfilled; and grief—heavy sorrows which I had lived through and thought over. All this arose at once and simultaneously with its images of the past and the present; crowding in upon me at all sides, it confused and entangled the clearly defined pictures, and replaced them with vague recollections. But as in our dreams, when the sorrow of the preceding day as well as the expected joy of the morrow never leave us completely free from their grip, so over all these dreamy recollections, whether joyful or melancholy, spread like the cold and heavy mist of an autumnal rainy day, the cold and dull reality... A hopeless, unaccountable weariness got hold of me, enveloping my whole being as in a ghostly shroud.....

The sudden noise of a rat disturbed in its nocturnal wanderings put an abrupt stop to the wanderings of my imagination. I slowly approached the mirror, pulled off its brown hollow cover, and shuddered at my own reflection: a pale, sorrowful face, with dark flickering shadows upon it, looked at me with an unfamiliar expression in its eyes and upon its stern features. I could hardly realize it was my own. The whole interior of the large hall with its lumber and scaffolding, its veiled statues, and the enormous garden door, at the end of a double row of pillars, was reflected in the mirror. The weak, waving light of the two wax candles was hardly able to chase the darkness lying in thick black shadows under the lofty ceiling, upon which the heavy chandeliers with their innumerable crystal drops painted fantastic spots; from my legs extended two gigantic shadows, branching off upon the inland floor and merging into the penumbra of the corners; at every movement these shadows ran swiftly right and left, now lengthening, at another moment shortening. Again, I glanced at my watch, it wanted three minutes to midnight. Placing a chair before the looking-glass, I laid my chronometer upon it, and with the two lighted candles clenched

in by hands stood before the mirror, awaiting midnight. All was quiet and the silence around was profound. Nought was heard but the ticking of my watch, and the occasional fall of a rain-drop passing through the old leaky roof. And now, the watch-hands met; I straightened myself up, and, firmly looking upon my own countenance in the mirror, pronounced slowly, loudly and distinctly, "Y—u—r—ey I—va—no—vitch Ta—ni—shet!"

If I had failed before to recognize my own face, that time I was utterly unable to recognize my own voice! It was as if the sounds reached me from far, far off; as if the voice of another somebody had called me. I went on staring at myself, though never taking off my eyes from the face. The reflection had become paler still, the eyes seemed immeasurably enlarged and the candles trembled violently in *its* hands. All was quiet; only my two shadows began moving swifter than ever; they joined each other, then separated again, and all at once began rapidly growing, elongating themselves, moving on higher and higher... they slipped along the veiled statues, flung their clear, cut, black patches upon the white walls, climbed along the pillars, separated upon the ceiling and began approaching nearer and nearer..... "Yu—rey I—vano—vitch Tanishet?" I slowly pronounced again my name; and this once, my voice resounded in the old hall more muffled than ever. There was in it something like a note of sorrow, reproach, and warning..... No, this voice, so soft, with tones in it so broken, was *not my voice*!...

It was the familiar voice of some one I knew well, who was near and dear to me... I heard it more than once, whether in my dreams or waking hours... It had hardly died away, when a window-pane, jingling and tinkling under a new gust of wind, suddenly burst. It was as if a harp-chord had broken its pure, metallic ring, filled the room, and was caught up by the wind which began its long and lugubrious dirge, a song of awe and sorrow..... Unable to resist the first impulse, I took off my eyes for one instant from the mirror, and was going to turn abruptly round, when suddenly recollecting that I had to keep my eyes fixed upon it all the time I looked again, and—remained rooted to the spot with horror.....

I found myself no more in the looking-glass!... No; I was not asleep, neither was I insane; I recognised every smallest object around me: there was the chair with my watch upon it; and I saw distinctly in the mirror every part of the room reflected; the scaffolding and statues, and the drop-lights were there, all of them as they were before... But my shadow had also disappeared, and I vainly searched for it upon the inland floor. The room was empty; it had lost its only tenant. I... I myself had gone, and was there no more!...

An inexpressible wild terror got hold of me. Never, in the range of the experience of my whole life, had I experienced anything approaching this feeling. It seemed to me as if I were living over this same event for a second time; that all this had happened to me before, on the same spot, illuminated by that same flickering light, in this same identical, heavy, gloomy silence... that I had experienced all this, and had waited here before now... feeling that something was going to happen, that it noiselessly approached, that invisible and inaudible, it is already near the door, that this empty ball-room is a—stage, whose curtain is slowly rolling up, and that one second more, one more effort, but to pronounce once more my name... only once... and that door will noiselessly open...

The name, the name... I have to pronounce it for the third and last time... I repeated over and over to myself mentally, trying to summon up my courage and collect my thoughts. But all my will-power had gone. I felt like one petrified, I was no longer my own self, but *a part* of something else; I could not and did not think; I only instinctively felt that I was being irresistibly drawn into a vortex of fatal events, and went on staring like a maniac into the mirror, in which I saw the empty hall with everything in it, but—myself!

With a desperate superhuman effort, I shook off that state of paralysis and began to utter my name for the third time: "Yur—ey Ivano—vitch Ta.....!" but my voice broke down, and my tongue clave to the roof of my mouth, at the shrill, trembling, extraordinary tones which made the whole house vibrate with echoes in the midst of this ominous silence. The wind howled and moaned, the doors and windows violently trembled, as the knob of the entrance door slowly but audibly and distinctly turned... Uttering a shriek of terror, I threw down both the lights and pressing my head between my palms, rushed out of the room like a madman.

What happened after that I know not. I came to my senses only in the morning, when I found myself in bed, in my own room, and with a dim mist working in my brain. Gradually I recalled all the incidents of the preceding night, and was just going to decide in my own thoughts that the whole was but a dream, when my servant handed me with a look of blank amazement, my watch and the two candlesticks that the workmen had just found before the uncovered mirror in the ball-room.

I have narrated a FACT: though to explain it is more than I could undertake. One thing I knew well, I will evoke myself before a looking-glass no more, and strongly advise others never to attempt the experiment.

THE NUMBER SEVEN.

A deep significance was attached to numbers in hoary antiquity. There was not a people with any thing like philosophy, but gave great prominence to numbers in their application to religious observances, the establishment of festival days, symbols, dogmas, and even the geographical distribution of empires. The mysterious numerical system of Pythagoras was nothing novel when it appeared far earlier than 600 years B. C. The occult meaning of figures and their combinations entered into the meditations of the sages of every people; and the day is not far off when, compelled by the eternal cyclic rotation of events our now sceptical unbelieving West will have to admit that in that regular periodicity of ever recurring events there is something more than a mere blind chance. Already our Western *savants* begin to notice it. Of late, they have pricked up their ears and began speculating upon cycles, numbers and all that which, but a few years ago, they had relegated to oblivion in the old closets of memory, never to be unlocked but for the purpose of grinning at the uncouth and idiotic superstitions of our *unscientific* forefathers.

As one of such novelties, the old, and matter-of-fact German journal *Die Gegenwart* has a serious and learned article upon "the significance of the number seven" introduced to the readers as a "Culture-historical Essay." After quoting from it a few extracts, we will have something to add to it perhaps. The author says that

"The number *seven* was considered sacred not only by all the cultured nations of antiquity and the East, but was held in the greatest reverence even by the later nations of the West. The astronomical origin of this number is established beyond any doubt. Man, feeling himself time out of mind dependent upon the heavenly powers, ever and everywhere made earth subject to heaven. The largest and brightest of the luminaries thus became in his sight the most important and highest of powers; such were the planets which the whole antiquity numbered as *seven*. In course of time these were transformed into *seven* deities. The Egyptians had seven original and higher gods; the Phœnicians *seven* kabiris; the Persians, *seven* sacred horses of Mithra; the Parsees, *seven* angels opposed by *seven* demons, and *seven* celestial abodes paralleled by *seven* lower regions. To represent the more clearly this idea in its concrete form, the *seven* gods were often represented as one *seven-headed* deity. The whole heaven was subjected to the *seven* planets; hence, in nearly all the religious systems we find *seven* heavens."

The belief in the *sapta loka* of the Brahminical religion has remained faithful to the archaic philosophy; and—who knows—but the idea itself was originated in Aryavarta, this cradle of all philosophies and mother of all subsequent religions! If the Egyptian dogma of the *metempsychosis* or the transmigration of soul taught that there were *seven*

states of purification and progressive perfection, it is also true that the Buddhists took from the Aryans of India, not from Egypt, their idea of *seven* stages of progressive development of the disembodied soul allegorized by the *seven* stories and umbrellas gradually diminishing towards the top on their pagodas.

In the mysterious worship of Mithra there were "*seven* gates," *seven* altars, *seven* mysteries. The priests of many Oriental nations were subdivided into *seven* degrees; *seven* steps led to the altars and in the temples burnt candles in *seven*-branched candlesticks. Several of the Masonic Lodges have to this day, *seven* and *fourteen* steps.

The *seven* planetary spheres served as a model for state divisions and organizations. China was divided into *seven* provinces; ancient Persia into *seven* satrapies. According to the Arabian legend *seven* angels cool the sun with ice and snow, lest it should burn the earth to cinders; and, *seven* thousand angels wind up and set the sun in motion every morning. The two oldest rivers of the East—the Ganges and the Nile—had each *seven* mouths. The East had in the antiquity *seven* principal rivers (the Nile, the Tigris, the Euphrates, the Oxus, the Yaksart, the Arax and the Indus); *seven* famous treasures; *seven* cities full of gold; *seven* marvels of the world; &c. Equally did the number *seven* play a prominent part in the architecture of temples and palaces. The famous pagoda of Churingham is surrounded by *seven* square walls, painted in *seven* different colours, and in the middle of each wall is a *seven* storied pyramid; just as in the antediluvian days the temple of Borsippa, now the Birs-Nimrud, had *seven* stages, symbolical of the *seven* concentric circles of the *seven* spheres, each built of tiles and metals to correspond with the colour of the ruling planet of the sphere typified.

These are all "remnants of paganism" we are told—traces "of the superstitions of old, which, like the owls and bats in a dark subterranean flew away to return no more before the glorious light of Christianity"—a statement but too easy of refutation. If the author of the article in question has collected hundreds of instances to show that not only the Christians of old but even the modern Christians have preserved the number *seven*, and as sacredly as it ever was before, there might be found in reality *thousands*. To begin with the astronomical and religious calculation of old of the pagan Romans, who divided the week into *seven* days, and held the *seventh* day as the most sacred the *Sol* or *Sun*-day of Jupiter, and to which all the Christian nations—especially the Protestants—make *paja* to this day. If, perchance, we are answered that it is not from the pagan Romans but from the monotheistic Jews that we have it, then why is not the Saturday or the real "Sabbath" kept instead of the Sunday, or *Sol's* day?

If in the "*Rámáyana*" *seven* yards are mentioned in the residences of the Indian kings; and *seven* gates generally led to the famous temples and cities of old, then why should the Frieslanders have in the tenth century of the Christian era strictly adhered to the number *seven* in dividing their provinces, and insisted upon paying *seven* "pennings" of contribution? The Holy Roman and Christian Empire has *seven* *Kurfürsts* or Electors. The Hungarians emigrated under the leadership of *seven* dukes and founded *seven* towns, now called *Semigradyá* (now Transylvania). If pagan Rome was built on *seven* hills, Constantinople had *seven* names—Bysance, Antonia, New Rome, the town of Constantine, The Separator of the World's Parts, The Treasure of Islam, Stamboul—and was also called the city on the *seven* Hills, and the city of the *seven* Towers as an adjunct to others. With the Mussulmans "it was besieged *seven* times and taken after *seven* weeks by the *seventh* of the Osman Sultans. In the ideas of the Eastern peoples, the *seven* planetary spheres are represented by the *seven* rings worn by the women on *seven* parts of the body—the head, the neck, the hands, the feet, in the ears, in the nose, around the waist—and these *seven* rings or circles are presented to this time by the Eastern suitors to their brides; the beauty of the woman consisting in the Persian songs of *seven* charms,

The *seven* planets ever remaining at an equal distance from each other, and rotating in the same path, hence, the idea suggested by this motion, of the eternal harmony of the universe. In this connection the number *seven* became especially sacred with them, and ever preserved its importance with the astrologers. The Pythagoreans considered the figure *seven* as the image and model of the divine order and harmony in nature. It was the number containing twice the sacred number *three* or the "triad," to which the "one" or the divine *monad* was added: $3 + 1 + 3$. As the harmony of nature sounds on the key-board of space, between the *seven* planets, so the harmony of audible sound takes place on a smaller plan within the musical scale of the ever-recurring *seven* tone. Hence, *seven* pipes in the syrinx of the god Pan (or Nature), their gradually diminishing proportion of shape representing the distance between the planets and between the latter and the earth—and, the *seven*-stringed lyre of Apollo. Consisting of a union between the number *three* (the symbol of the divine triad with all and every people, Christians as well as pagans) and of *four* (the symbol of the cosmic forces or elements,) the number *seven* points out symbolically to the union of the Deity with the universe; this Pythagorean idea was applied by the Christians—(especially during the Middle Ages)—who largely used the number *seven* in the symbolism of their sacred architecture. So, for instance, the famous Cathedral of Cologne and the Dominican Church at Regensburg display this number in the smallest architectural details.

No less an importance has this mystical number in the world of intellect and philosophy. Greece had *seven* sages, the Christian Middle Ages *seven* free arts (grammar, rhetoric, dialectics, arithmetic, geometry, music, astronomy). The Mahometan Sheikh-ul-Islam calls in for every important meeting *seven* "ulems." In the Middle Ages an oath had to be taken before *seven* witnesses, and the one to whom it was administered was sprinkled *seven* times with blood. The processions around the temples went *seven* times, and the devotees had to kneel *seven* times before uttering a vow. The Mahometan pilgrims turn round Kaaba *seven* times, at their arrival. The sacred vessels were made of gold and silver purified *seven* times. The localities of the old German tribunals were designated by *seven* trees, under which were placed *seven* "Schoffers" (judges) who required *seven* witnesses. The criminal was threatened with a *seven*-fold punishment, and a *seven*-fold purification was required as a *seven*-fold reward was promised to the virtuous. Every one knows the great importance placed in the West on the *seventh* son of a *seventh* son. All the mythic personages are generally endowed with *seven* sons. In Germany, the king and now the emperor cannot refuse to stand as god-father to a *seventh* son, if he be even a beggar. In the East in making up for a quarrel or signing a treaty of peace, the rulers exchange either *seven* or forty-nine (7×7) presents.

To attempt to cite all the things included in this mystical number would require a library. We will close by quoting but a few more from the region of the demoniacal. According to authorities in those matters—the Christian clergy of old—a contract with the devil had to contain *seven* paragraphs, was concluded for *seven* years and signed by the contractor *seven* times; all the magical drinks prepared with the help of the enemy of man consisted of *seven* herbs; that lottery ticket wins which is drawn out by a *seven*-year old child. Legendary wars lasted *seven* years, *seven* months and *seven* days; and the combatant heroes number *seven*, *seventy*, *seven hundred*, *seven thousand* and *seventy thousand*. The princesses in the fairy tales remained *seven* years under a spell, and the boots of the famous cat—the Marquis de Carabas,—were *seven* leagued. The ancients divided the human frame into *seven* parts; the head, the chest, the stomach, two hands and two feet, and man's life was divided into *seven* periods. A baby begins teething in the *seventh* month; a child begins to sit after *fourteen* months (2×7); begins to walk after *twenty-one* months (3×7); to speak after *twenty-eight* months (4×7);

leaves off sucking after *thirty-five* months (5×7); at *fourteen* years (2×7) he begins to finally form himself; at *twenty-one* (3×7) he ceases growing. The average height of a man before mankind degenerated was *seven* feet; hence the old Western laws ordering the garden walls to be *seven* feet high. The education of the boys began with the Spartans and the old Persians at the age of *seven*. And in the Christian religions—with the Roman Catholics and the Greeks—the child is not held responsible for any crime till he is *seven*, and it is the proper age for him to go to confession.

If the Hindus will think of their Manu and recall what the old Shastras contain, beyond doubt they will find the origin of all this symbolism. Nowhere did the number *seven* play so prominent a part as with the old Aryas in India. We have but to think of the *seven* sages—the *Sapta Risis*; the *Sapta Loka*—the *seven* worlds; the *Sapta Para*—the *seven* holy cities; the *Sapta Dvipa*—the *seven* holy islands; the *Sapta Samudra*—the *seven* holy seas; the *Sapta Parvata*—the *seven* holy mountains; the *Sapta Arania*—the *seven* deserts; the *Sapta Truksha*—the *seven* sacred trees; and so on, to see the probability of the hypothesis. The Aryas never borrowed anything, nor did the Brahmans, who were too proud and exclusive for that. Whence, then, the mystery and sacredness of the number *seven*?

WHAT THE WEST EXPECTS.

Some time ago, a letter was written from here to one of the cleverest of American editors upon the subject of Oriental psychology, asking him to indicate how, in his judgment, it would be best to present it to the Western world, so as to arouse the widest popular interest. The editor, unlike most Western journalists, is well read in Oriental religious questions. He answers as follows:—

"You ask me to state what special line of enquiry into Asiatic Philosophy is most likely to meet the Western demand. My dear Sir, there is no Western demand as yet. It is your business to create it. And while, if speaking from the standpoint of the student, I should urge you to devote your attention principally to the religions of Asia, regarding the matter from the standpoint of popular interest, I should rather advise you to develop and illustrate such phases of Oriental *Supernaturalism* as it may be in your power to describe or explain. You will perhaps rejoin that Oriental Supernaturalism is so wrapped up with religion that the two must be studied together. Granted. But what we are seeking, I take it, is the means of arousing general interest, and the surest way to do that in regard to any religion has always been by exciting the wonder and awe of the vulgar. In a word, do as all founders of faiths have ever done: appeal to miracles. Give the public interesting accounts of the marvels your Hindu pietist becomes capable of (according to tradition) when he attains the position of a Rishi or Arhat. Tell how this state is attained. Lift the veil from the psychological mysteries which are involved. Confute the pragmatistical postulants of unconscious celebration, hypnotism, and what not, as the causes and explanations of everything that puzzles them in Nature. Take, if you can, the jugglers of India as well as the Brahmans, describe their feats which have so bewildered the witnesses from the time of Kublai Khan until to-day. Give the world the first serious attempt it has seen to investigate the *magic of India*. Is there, or is there not, anything in it? That is the question which I believe most interests those who have given the subject any attention, and it is one which you must undertake to deal with, or your mission will be abortive. As to the philosophies and religions of Asia, I confess that my study of them has not impressed me with any greater reverence for them than I entertained for the philosophies and religions of the West. Their chief interest to me appears to lie in the light they throw upon the evolution of human intelligence, and the proofs they furnish of the strong family resemblances which accompany its gradual advances. The literature of

early Buddhism is as full of nobility and purity as that of Christianity. Both religions in time became overlaid and smothered with ceremonial. As to the Vedic literature, I confess, I see in it little more than the crude and clumsy efforts of a primitive people to propitiate the forces of Nature they had learnt to fear. In fact, there is only one thing in India which possesses any living interest for me at present, and that is the subject of occult knowledge. In regard to this I would suggest one or two ideas which seem to me to require special examination. In the first place the development of supernatural power appears to be conditioned, among Indian religionists, and upon an ascetic preparation which physiologists would declare to be very prejudicial to the maintenance of a sound mind in a sound body. This is a point which I think demands particular attention, for neglect of it threatens to vitiate all the conclusions of otherwise cautious witnesses. Again, in recounting any alleged supernatural phenomena, it is necessary that corroborative testimony should be supplied, of the most minute, exhaustive and exclusive character. A mere unsupported narration of such matters will in these days of exact and profound research and analysis be accorded no significance. This has been the fatal defect of all the statements now in possession of the Western world with regard to Indian mysteries. They have been spoken of as carelessly as if they were ordinary phenomena, and as a result they have been stigmatized as mere travellers' tales. Now, you know perfectly well the importance of such careful verification as I have spoken of. Without it I am sure you will fail to accomplish any thing important. With it you are in a position to revolutionize the belief of the West, and to advance the frontiers of science enormously. I regard you as being under a great responsibility. You possess an opportunity which has perhaps never before been enjoyed by the Aryans since the primeval race settled beyond the Himalayas. But it is clear to me that this great opportunity will be wasted unless you fully realize the necessity of securing every step you take. Remember that one well-attested phenomenon is worth more as a means of conviction than a library of loosely told and unsupported stories. The age is past at which intelligent men could be got to take on trust narratives in any way transcending common experience. You have marvellous things to uphold, and you can only do it by the force of evidence. I hope that you will succeed even beyond your most sanguine anticipations, but I am sure you can only satisfy the Western critical mind by making it apparent that you were disposed to take nothing for granted, but resolute to prove all things. . . . No doubt you have experienced annoyance from the bigotry and intolerance of the Christian missionaries. By the way, it would be well done to show the world how small has been their success in making conversions, and how great a humbug the whole Indian mission system is."

ON THE JAIN NOTION OF THE CREATOR.

BY DR. RAM DAS SEN.

In the May number of the THEOSOPHIST, Ráo Báhádur Gopáharo Hari Deshmukh says in his article on "The Jain View of Om," that the Jains do not believe in the existence of a Creator, in controversion of what I said on the same subject in the December number. It was stated there that the Jains were not atheists in the strict sense of the term; and this is clearly borne out by the following quotations from two very authentic Jain Sanskrit works:

कचीरितं नित्यो जगतः स चै कः स सर्वथगः स स्ववशः स नित्यः

इमास्तु वहेयाः कुविडल्वनाः सुरस्तेषां न येषामनुज्ञासकस्तम् ॥

जीतराग सुसूतः

सर्वथज्ञो जितरागादि-दोषस्त्रिलोक्य-पूजतः।

यथास्थितार्थवादी च देवोऽर्हन् परमेश्वरः।

अहं चन्द्रसूरिकृणाकाविश्रयाञ्जकारि ग्रंथः

These quotations may not bear out or concur with Ratanakar, admittedly a recent work and of inferior authority, but there they are.

IMPROVEMENT IN INDIAN AGRICULTURE.

Always preponderatingly an agricultural country, India has of late been growing still more so by the gradual extinction of her ancient manufacturing industries and mechanical arts. The struggle for life now goes on more desperately than ever. A good monsoon means life, a bad one sometimes death to millions. Hoarding of present surplus against future necessities has become almost impossible: the tax-burthened, debt-crushed ryot has learnt to eat the bread of to-day with thankfulness, and in dumb fear await what the morrow may bring forth. How much of this is due to bad government, how much to careless selection of seed-grain, how much to dearth of pasturage for working-cattle, how much to unthrifty habits and the rash accumulation of debt, how much to lack of water for irrigation; what part should be ascribed to the tax-gatherer, what to the zemindar, what to the system of land-holdings—let others discuss. The first, most vital fact for us to realize is that the mouths to feed are increasing faster than the food to put into them. It is this that grieves the heart of every lover of India. How can the case be met? Useless to talk, how can we best begin to work? It is not to argument the country wants; the situation is not disputed, and no one has the time to quarrel over it when the hungry are crying for bread. Let us take counsel together then. It is a simple question of arithmetic, after all. We cannot extend the area of cultivable land, nor can we slay the extra children that are born to make the ratio of crop to eaters keep stationary. We must do one of two things then—either make each acre bear more grain or leave the surplus population to starve. If a certain fixed acreage will support only a fixed number of people under one system of cultivation, it will support ten or twenty or fifty per cent. more under another system; and if the increase of population in the country where the more imperfect farming prevails has reached and passed the utmost productive limit of the land under that system—then what? Simply that patriotism, statesmanship and philanthropy alike demand that an earnest and combined attempt shall be made to improve the bad method of agriculture until it is thoroughly reformed, and the fixed number of acres shall be made as productive as possible. This is the case of India.

The position in which India now finds herself is not a new one. Other countries have been so situated before, both in modern and ancient times. China, now, and Peru, in the pre-historic period, are examples in point; so are the Belgium of to-day and the Egypt of the olden time. England has passed the point where the utmost skill can extract enough from the land to support her population, and the consequences are, on the one hand, enormous and increasing importations of food, and, on the other, constant emigrations of surplus people to new countries. But it may be urged that the inhabitants of this Peninsula have lost the propensity to emigrate, once so strong in their ancestors. True; and, therefore, the only resource is to imitate the examples of China, Peru, Belgium, England, and other over-crowded countries, and improve the crop-bearing capacity of the land. The acre that now yields ten bushels must be forced to produce fifteen, and so give food to one-third more people. Granting this as a safe premiss, can the thing be done? Is it, in fact, possible to increase the yield of our soil in any appreciable degree? We think it is. We do not believe this can be done by importing patented playthings. It cannot be done by applying in a tropical country, with its peculiar seasons and its fiery sun-heat, the same methods of agriculture that succeed in Europe and America. It is foolish to ask the almost penniless Indian ryot to lay out capital against ultimate returns, as the English or Belgian farmer is ready to do. In a word, whatever is done must be in the direction of improving our existing methods, not by trying to graft them with foreign ones, as uncongenial here as the Indian palm is to the climate of the Grampian Hills. Let intelligent patriots ask themselves whether the soil is cultivated and cropped to the best advantage; whether

as good seed is used as can be had; whether there is such careful stock-breeding as will produce the strongest working-cattle, the best milch cows; whether any improved pumping system can be hit upon that will raise more water with the same expenditure of power as now; whether forest-conservancy is a good or bad thing for the country and, if the former, what should be done to help it along; whether any slight and inexpensive modifications could be made in the shape of our farming tools, or any change is possible in our methods of harvesting, storing and disposing of the crops, that would increase the ryot's profits. These are a few of the questions that should occupy the attention of every man who wishes well of India, and would not have her people starve. Competition of village against village or ryot against ryot, for prizes offered for the best tilled farm, the best field crop, the best animal, the best bushel of seed-grain, ought to be promoted, for experience in other countries has shown that this is a most powerful incentive to painstaking. Fairs and agricultural shows are also very important stimulants of good farming, and they should be so adapted to local and national customs, prejudices and wants as to arouse popular interest. It is now quite well known that the representatives of the Theosophical Society in India have a deep interest in the material, no less than in the spiritual, welfare of this country. From the first this has been publicly and privately shown. Some, but not many here are aware that for years the President of the Society was as closely and conspicuously identified in America with agricultural reform as he is now with Theosophy. Naturally enough the condition of Indian agriculture has been closely observed by us ever since our arrival, and especially during the two long journeys we have made to the far North-Western Provinces. A correspondence has since been maintained upon the subject with influential Native and European gentlemen, among the latter Mr. E. Buck, Director of Agriculture, North-Western Provinces and Oudh, who seems a representative of that highest type of official—one who is more anxious to do good to the country than to himself. Mr. Buck, however, is before the public and no words from us are required to prove whether he is a good or a bad officer. But nevertheless our opinion is expressed above, and there it stands for what it is worth. He has addressed Col. Olcott a letter upon the subject of improvements in Indian agriculture, closely agreeing with the views herein supported, as will be seen upon perusal. We would be glad to see our contemporaries of the Native press giving the subject the consideration its importance deserves, and will be thankful for any suggestions as to how our Society or either of its fellows can render any service in the matter.

DEPARTMENT OF AGRICULTURE AND COMMERCE,

N.-W. P. AND OUDH.

Alygarh, the 20th of February 1880.

MY DEAR COL. OLCOTT,

I have been encouraged by the interest which you take in agricultural matters to ask you whether you can assist me in any way to obtain the sympathies of the people of India, and especially of the enlightened classes with whom you are principally associated, in the attempts which we are making for the improvement of agriculture.

Our position is, I think, somewhat misunderstood. We do not come forward to ask the agricultural population of India to accept from us the ideas and machinery of Europe and America and apply them to their country.

On the contrary, we appeal to them to teach us what they require; we profess to give them, it is true, the means of ascertaining what principles have been discovered in the West, not yet utilized in the East, but having done so, we must refer to the agricultural population themselves. The most important question of all—is such and such a principle, or is such and such an implement likely to be of service to your country?

Unless the people themselves come forward or evince a desire to make an earnest trial of means which are brought to their notice for the advance of their own agricultural interest, the attempts of Government are worse than useless, for they cost money which has to be raised from the taxes of the people of India.

Government can do very little more than endeavour to excite a natural and wholesome interest in such things. The adoption of them must come from the people themselves, who are the only true judges whether they are now or by patient development can be made to be hereafter useful to them. If only a few earnest landlords would in the interests of their fellow-countrymen secure an honest and true verdict, after a fair and patient trial of the merits of a new system, a new implement, or a new principle, consider what an enormous amount of good might result from the discovery of only one small improvement. There are something like five or six crores of acres in the one small province of the N.-W. P. Imagine an improvement which gave only one maund of grain more per acre once in two years; an amount of food, or of saleable produce, bringing increased wealth to the agricultural population and an increased store of food to the country.

Or imagine a means by which the cost of wells or of bringing water to the surface could be cheapened by 25 per cent. What an advance could at once be made towards securing this North of India against the perils of drought which so much harrass its arid soil.

We have drained the rivers of their water by our canals; we must now fall back upon the old source—the water supply below the surface.

We want the people to feel that it is in their own interests to try and improve and cheapen the water-lifting system. The native appliances are truly admirable, but it may be quite possible by making trial of the results of European, I should prefer to say—American—science, some new idea may be developed which will bring the vast store of water lying beneath the feet of every cultivator more within his reach.

Do not think that I, for one, wish for improvement for the sake of Government or English interests. My appeal to the Famine Commissioners to secure the permanent prosperity of the cultivating classes will prove that I have only the interests of the cultivators at heart. My one hope and object is to raise the whole body of agricultural classes to a higher level of comfort and happiness.

In one thing I have succeeded, as you have heard, the introduction of Tobacco curing (which I only secured by the help of Americans). The object in this case is to prepare Indian Tobacco for the European market so as to bring English and foreign money into India in exchange for Indian produce. But success was here possible, because "curing" could be concentrated in a small space and completed by Europeans. It was one of the very few things in which the assistance of the agricultural population was not needed. There is nothing now to prevent natives from taking up the same industry when they find it to be sufficiently profitable just as they have taken up Indigo in the N.-W. P. to the almost complete exclusion of Europeans who first gave the lead. *Now* the native agriculturists can manage the business more cheaply than the Europeans and, in this province, take the lead themselves.

But in other matters such as improvement of actual cultivation which requires the wide-spread sympathy of the agricultural classes nothing can be done unless the agricultural classes are excited by a real desire to improve their own condition, and to inquire into these things for themselves. The improvements which can be expected are so small when calculated on an individual field that it is hopeless to expect any lead being given by European capitalists as in the case of indigo and tea and tobacco. But the multiplier is so enormous that a little improvement on one acre becomes an enormous result over several millions, and when this is considered it seems worth while for native philanthropists to consider the subject deserving of earnest attention and to allow us to

co-operate with them in making serious and patient trial of whatever seems likely to be useful to the country. When we have found anything that is really useful, *then* we will commend it to the agricultural population and not before them.

But meanwhile the first and original trial must be made by the agriculturists themselves, not by Government. *Their* results will be true and reliable. Government Agency is costly and results are misleading. I myself place little reliance on Government statistics.

We want earnest men, and real philanthropists to persuade their fellow-countrymen to take up and try these things for themselves from a real desire to improve the condition of their country and not (as is perhaps sometimes the case now) from a desire to please Government. The mere desire to please Government will never do any real good, and hence it is that I had rather ask a good man like yourself, unconnected with Government, to enlist the interests of the natives in agricultural improvement for their own good than make any appeal to them myself or through those who are high in official authority.

Yours very truly,

E. BUCK.

SOME THINGS THE ARYANS KNEW.

BY THE LATE BRAMACHARI BAWA.

In the Vedas and such other works of the remotest antiquity, magnetism has been spoken of in many places. This proves that the ancients were familiarly acquainted with the forces of magnetism and electricity.

"Viwán Vidiá" (aeronautics) was a complete science among the ancients. So perfect a mastery had they acquired in the control and management of the "Viwán" (air chariot), that it was used by them for all the practical purposes of war, &c. This indicates their full acquaintance with all the arts and sciences on which the Viwán Vidiá depends, and also their perfect knowledge of the different strata and currents of the air in atmosphere, the temperature and density of each and various other minor particulars.

Diamonds, pearls, rubies, sapphires and various other precious stones, as also quicksilver and other minerals, are frequently mentioned: it is also recorded that these things were found in great abundance. Therefore, the different sciences, arts or systems relating to mining or the processes for separating and extracting various substances from the earth were known to the ancients. The ancients were thus the masters of mechanics, chemistry, geology, mineralogy, &c.

In the Bhárat an account is given of the Mayasabha (a collection of all the wonderful things of the time) presented by Mayásur to the Pándavas. In it were microscopes, telescopes, clocks, watches, singing birds, articulating and speaking animals, and various things made of glass, &c. Nothing extraordinary and wonderful was left out. The innumerable wonders and curiosities of this world were exhibited in that Sabha (collection) of Mayasur. Such, indeed, was the mechanism of this Mayasabha which accommodated hundreds of thousands of men within it, that it required only eight men to turn and take it in whatever direction they liked. From all this it is most forcibly proved that in the Mayasabha of the Pándavas were displayed works which indicated the great learning and high scientific and artistic attainments of the ancients, incomparably superior to those of the English, the French, and the Chinese of the present time. If, as is positively affirmed by the thoughtless, the ancients (our very remote ancestors) were entirely ignorant of mathematics, chemistry, mechanics and other sciences and arts, how in the world could they have performed such grand and wonderful works? They were not such as they are believed to be. Know that whatever is (at all times) within the reach of the human intellect, wisdom, and senses, was acquired by the ancients in a more perfect degree than in our day.

In the ancient works it is even said that there were guns and cannons in the Lanka of Ravan. They were called *Nhulat Yantars*. Therefore, gunpowder was also known to them.

There was also the steam or fire-engine called *Agni Rath*, the prime motor in which was the steam produced from boiling water.

The ancient kings had also their monetary systems, and therefore, they had their mints in which monies were coined.

The ancients used to visit islands and distant lands beyond the seas and oceans, and, therefore, they were neither ignorant of geography nor of the art of navigation (Nagaman).

Before five thousand years ago, they were most remarkable for their war tactics and military systems and discipline. In battles they used to arrange their armies in the forms of circles, squares, oblongs, wedges &c. Some part of their war tactics is to a certain extent known to the soldiers of our age. But "Ashtar Vidiá," the most important and scientific part, is not at all known at present. It consisted in annihilating the hostile army by involving, enveloping and suffocating it in different layers and masses of atmospheric air charged and impregnated with different substances. The army would find itself plunged in a fiery electric and watery element, in total thick darkness or surrounded by a poisonous, smoky, pestilential atmosphere, full sometimes of savage and terror-striking animal forms (e. g. snakes, tigers, &c.) and frightful noises. Thus they used to destroy their enemies. The party thus assailed counteracted these effects by arts and means known to them and in their turn assaulted the enemy by means of some other secrets of the "Ashtar Vidiá." This Ashtar Vidiá is no more practised at present. Those who possessed the secrets of it cautiously guarded them from the misusers. It was perfectly just and right to do so.

Extensive works on "Ashtar Vidiá" and such other sciences were at different times compiled in the languages of the times from the Sanskrit originals. But they, together with the Sanskrit originals, were lost at the time of the partial deluge of our country. Detached portions of these sciences now and then recur in the Vedas, Purans and such other Sanskrit works. From all this the learned and the wise should see and infer that the ancients had the ambition of good government, a great and perfect morality, and knowledge of various arts and sciences. It is the very province of the human intellect to invent, discover, and learn things which would benefit all living beings. If a man knows the sciences and arts, it should not be a matter of surprise; but if he does not, then and then only one should feel surprise, for he grasps not the immense reward which is within his easy reach.

Now in the Nyáya Shástra "prathivi" or the earth is said to be "gandhvatí." This means that it is the element in which every kind of smell exists. It is the smelling element. There the earth is said to be *nitya* (everlasting or eternal), when its particles only are taken into consideration, but when its compounds such as sulphur (which, as it has a powerful smell, is called *gandhak*,) &c. are taken into consideration, it is said to be *anitya* (i.e. perishable, as they are compounds). In short, it means that the compounds of particles are perishable and the particles imperishable. Therefore, the various bodies which are called and understood to be elements are imperishable. They are only the compounds of the *gandhvatí*. By carefully reading the *śikarás* (chapters?) of the Nyáya Shástra, you will thoroughly understand what I say, and you will find that the chemistry of the ancients was far more developed and higher than that of the moderns. The great acquirements of the ancients in chemistry and the sources of all the different branches of knowledge will be disclosed to you in the Nyáya Shástra.

If the men of our times will, according to the system spoken of in the Vedas, begin to form and divide themselves according to their innate qualities and tastes, and not according to their birth into the four distinct classes of Brahmin, Khatri, Vaishav and Soodur, and if they will

perform yoga and devotional and true worship of the Universal Being, they will easily come to know the secret and occult sciences, and understand the mysteries relating to the soul and its transmigrations. They will also know the very natures of sins and their concomitant punishments, and will get a perfect idea of the *hinsa* or sin committed by slaughtering poor and innocent animals. In the end, to crown all their labours they will get emancipation as the greatest reward, i. e., they will get a perfect and everlasting knowledge of their own *selves*, which is nothing more or less than the *Parmátma*, the first and true state and principle of everything existent in the Universe—*Parmátma*,—the true essence of all. Amen!

(Continued from the April Number.)

EAST INDIAN MATERIA MEDICA.

BY PANDURANG GOPAL, G.G.M.C., F.T.S.

27. Drugs which act on the bowels and relieve costiveness, and remotely relieve acute inflammations of the urethral passage. They act as alteratives of the cutaneous circulation and relieve cerebral congestion.

28. Appetisers and remedies which act as cordials and febrifuges. They also improve the cutaneous circulation and relieve congestions of mucous membranes, acting remotely on the circulation of the eyes, nose and skin.

29. A group similar to the above, but the special merits of which are not detailed. They are appetisers.

30. A group of metals and preparations derived from them which act as alexipharmics, antiseptics and are useful in relieving certain anomalous diseases of the heart and liver which are not specified.

31. Drugs, the decoction of which is sweetly bitter and has the property of relieving sub-acute inflammations. They are insecticide, and are detergent, being useful in cleaning foul ulcers.

32. Drugs which are tonic, cooling and nutritive.

33 & 34. Drugs which relieve congestions or passive smellings, cool the blood and act as febrifuges. They have the remote effect of assisting secondary digestion.

35. Drugs which subdue inflammations, relieve fluxes and purify the seminal fluid.

36. Diuretics and relievers of inflammations.

37. A group which is not specified.

The above thirty-seven groups of drugs, although termed *sanshaman* as represented by Sushruta are not all strictly so; some of the groups contain here and there evacuant drugs also, each varying in action more or less and exerting its activity on the secretory capillaries of special membranes, promoting their secretions moderately, or if the quantity of each drug which has to be administered, be increased in a certain ratio or mixed with other allied drugs, they will cause an abnormal or excessive flow of those fluids. This phenomenon, when apparent, would evidently be deemed inconsistent with the appellation given to these drugs, when viewed individually, but the practical student of these phenomena will observe that these properties, however, opposite are not necessarily contrary to experience. Fresh from nature and at a certain stage of their growth, several vegetables evince such properties, and the occurrence is not the less true, that one part of a vegetable may even possess virtues entirely dissimilar to those of another part. The descriptions, therefore, of therapeutic virtues accredited to these groups, and given here must be taken with reserve, and be held to apply to them generally. The student will therefore do well to take them as landmarks in the minute investigation of each for his further researches into remedies in general.

Sushruta gives typical examples of this class and divides them into three sub-classes, each of which has a special affinity for the fluids of the human system, one restoring the vital spirits to their normal condition, and one repressing inflammations and heat, one counteracting the action of phlegm or of diminishing vascular congestions.

These sub-classes are given thus:—

Sub-class I: (which repress the over-flow of vital spirits or diminish the results of irritation) वातसंशमन वर्ग.

<i>Sanskrit.</i>	<i>Marathi.</i>	<i>Botanical name.</i>
Bhadra-darū	तेल्या देवदार	Pinus deodara.
Kostā	कोंष्ट	Costus speciosus.
Haridra	हळद	Curcuma zedoria
Varuna	वायवर्णा	Cræteva Roxburghii.
Mesha-shringee	थोर कावळी	Gynnema sylvestre.
Atibala	चिकणा मोठा	Sida rhombifolia.
Bala	„ लहान	„ acuta.
Artagula	निळा कोंढाटा	Barleria cerulea.
Katchūra	कचोरा	Curcuma zerumbet.
Koondarook or Sallakee	साळइ (भूपवृक्ष)	Boswellia thurifera.
Koobersaksee	{ पाटळ अथवा सागर गोटा	{ Bignonia suaveolens Guilandina bonduc.
Veera-tarū	अजूनसादडा	Pentaptera Arjuna.
Agnimantha	ऐरण	{ Premna spinosa (Cloro- dendron phlomoides.)
Vatsadancee Goodoochee	{ गुळवेल	Menispermum glabrum.
Erandā	एरंड	Ricinus communis.
Ashmabhedaka	लाल आषाढा	Plectranthus scutellaroides
Alarka	थोर रुइ	Calotropis procera.
Arka	रुइ	„ gigantea.
Shatavree	शतावरी	Asparagus racemosus.
Pumarnava	पुनर्नवा, पेटुली	Boerhavia diffusa.
Vasuka	अडुळसा	Justicea Adhatoda.
Vashira	गजापिंपळी	Pothos officinalis.
Kanchanaka	कांचन	Bauhinia Variegata.
Bhagee	भारंग	Clerodendron infortunatum
Karpasee	कापूस	Gossypium herbaceum.
Vrischikalee	थोर आभ्या	Tragia involucrata.
Rakta chandna	रक्तचंदन	Pterocarpus santalinus.
Badara	बोर	Ziziphus jujuba.
Java	जव	Hordeum hexastichon.
Kola	कंकोळ	Piper chavica.
Kulittha	कुळिथ	Dolichos biflorus.
Vidareegandha, &c.	{ साळवण इ०	{ Desmodium. Gangeticum & others.
The ten roots of	{ गुळवेल, डोळी रिंगणी, पिठव ण, साळवण, तेल, ऐरण, दिडा, सफेद पाटळ, रशिक्वण.	To be specified here- after.

Sub-class II. (Repressors of bile) पित्तसंशमन वर्ग.

Chandana	चंदन	Sirium myrtifolium.
Koohandana	लाल चंदन	Pterocarpus santalinus.
Rhiverā	बला	Sida cordifolia.
Usheera	वाळा	Andropogon muricatus.
Manjishta	मंजिष्ट	Rubia manjista
Payasia	शिदांबी	Holostemma rheedii.
Vidaree	भुषकोहळा	Batatas paniculata.
Shatavaree	शतावरी	Asparagus racemosus.
Goondra	गुंडुला	Panicum uliginosum.
Shuivala	शेवाळ	Vallesneria.
Kalhara	कमळ मोठें „ लहान उपळी	Nymphaea speciosum. „ lotus. „ ?
Koomooda		
Utpala		
Kadalee	केळ	Musa sapientum.
Doorva	दुर्वा	Panicum daetylon.
Morata	मोरवेल	Clematis vulgare.
Group 16 & „ 23	}	which will be described hereafter,

Grasses 5, viz. Saccharum Spontaneum, S. officinalis, S. sara, Poa cynosuroides, and Imperata cylindrica.

Sub-Class III. Repressors of phlegm or of visceral congestions श्लेष्मसंशमन वर्ग.

Darvi	दारुहळद	Berberis Lycia.
Krishmagaru	अगर	Agallocha.
Teelaparnee	{ तिलवण हाल चंदन ? }	Gynandropsis pentaphylla.
Koshita	कुलिजन	Costus speciosus.
Haridra	हळदा	Curcuma Amada.
Sheetashiva	शैथव	Rock-salt.
Shatapushpa	बडेशोप	Pimpinella Anisum.
Saralā	काळीतुळस	Ocimum Sanctum.
Rasūā	रारना	Aristolochia longa (the root)
Prakeerya	रीठा	Sapindus emarginatus.
Udakeerya	थोर करंज	Pongamia glabra.
Ingoodee	हिंगणनेट	Balanites Aegyptiaca.
Sumana	जाई	Jasminum auriculatum.
Kakūdānce.	रजगुजा	Erythrinum Indicum.
Langaleeka.	कळळावा	Gloriosa superba.
Hasteekarna.	एरंड	Ricinus communis.
Moonjataka.	लघुमुंजगंवत?	A grass.
Lamajjak.	पिंगळा वाळा	Andropogon muricatus.
Pippalee.	पिंपळी	Piper longum.
Panchamoola.	{ पंचमुळें (साळवण, पिठवण, रिंगणी, डोळीं, गोसण)	{ The roots of five different species of plants. (to be specified here- after.)
Brahatee.	डोळीं	Solanum Indicum.
Mashkaka.	मोसादी	Serebera swietenoides.
Valeekantaka.	Unknown	Unknown.
Vacha.	वेखंड	Acorus Calamus.
Surasa.	काळी तुळस	Ocimum sanctum.
Aragvadha.	बाहवा	Cathartocarpus fistula.

Remedies of the above three sub-classes are typical representatives of the thirty-seven classes which are described in our last number. They are given here separately in order that the physician may select out of them those which may be most suited for administration, either singly or in combination, as circumstances will demand, with a view to affect the whole system generally. But those which follow, were held by Sushruta and Charaka to exhibit besides their general actions, actions on special organs and increase their activity or diminish it.

The parts used are nowhere specified except in a very few cases. The practitioner, therefore, has in them but an imperfect guide in apportioning the doses or quantities of the active material which is intended to be used in individual cases, and it is clearly laid down that only fresh herbs are to be used, if activity of operation and certainty of action are the aims in view.

We therefore give them for what they are worth, leaving the reader to form his own opinion on the value of such descriptions to practical science or of their application as remedial agents in the treatment of disease.

We shall now proceed to the consideration of the thirty-seven groups or groups of mixed remedies, the use and applicability of which seem to have been determined from experience alone. They are as under:—

Group I. Curers of deranged nerve action and possessing mild anti-phlogistic action वात पिचसंशमन.

Shaliparnee	सालवण	Desmodium Gangeticum.
Ksheerakankolee	क्षीरकाकोली	{ Bulb of an alliaceous plant from the Himalayas.
Gireekarnika	धमासा	Alhagi maurorum.
Nagbalā	चिकणा	Sida spinosa.
Ashwadanshtra	गोसण	Asteracanthus longifolia.
Preshteparnee	पिठवण	Uraria lagopodioides.
Shatamoollee	शतावरी	Asparagus racemosus.
Shamā	कावळी	Gymnema sylvestre.

Ananta	{ अनंतमूली उपलसरी }	Hemidesmus indicus.
Asana	आसाणा	Bridelia spinosa.
Reshabhak	मुरुड शेंग	Helecteres hirsuta.
Atibala	अतिबला	Sida rhombifolia.
Syrecaak	काराटा	Barleria longifolia.
Kantakaree	रिंगणी	Solanum Indicum.
Ghantapatala.	पाडळ	Schrebera Swetenioides.
Hastikarna	एरंड	Ricinus communis.
Hansapadee	हाल लाजाळू	Mimosa sensitiva.
Vrischikalee	थोर आग्या	Tragia involucrata.
Rishabhee	लघु चिकणा	Undetermined.

These drugs are said to cure diseases of the air and phlegm and represent therefore medicines which remove atonic conditions of the circulatory system and give tone to mucous membranes without sensibly increasing or evacuating the biliary fluid. They are, therefore, indicated in relieving the morbid states of dryness of the fauces or the skin, lassitude, accumulation of gas in the intestines, dyspnoea and cough. If they exert any remote physiological action, they stay the retrograde metamorphosis of tissue, equalise circulation and neutralise the effects of excessive tissue degeneration and waste, caused by the circulation of morbidic agents or poisons introduced from without. They are, therefore, strictly speaking, blood alteratives and depurants, and though all of them have not been tested by modern physicians, we might unhesitatingly bear testimony to these effects in the instances of *gymnema*, *hemidesmus*, the *Sidas*, *asteracanthus* and *ricinus communis*.

Group II. Vital astringents (those which diminish congestions and increase the tone of the mucous tissue—कफवात प्रशमन:—They diminish the exalted formation of phlegm and relieve diseases which are due to congestions caused by paralysed nerve action, due either to excessive cold or air-borne poisons (miasmata). They are, therefore, indicated in relieving fluxes, serve as alexipharmics and alteratives, relieving the system of pent-up morbid humors, and arrest mucous discharges from the generative organs of both sexes. Some of them by virtue of the bitter principles contained by them act as vermifuges or prevent the formation of worms and also act as alteratives of the skin.

They are:—

Aragvadha	बाहवा	Catharto-carpus fistula.
Madana	गेळ	Randia dumetorum.
Gopaghonta	बोर	Ziziphus jujuba.
Kutaja	कुडा काळा	Holarrhinaantedysenterica
Patha	पाडळीचें मूळ	Stephania hernandifolia.
Kantakee	डोळीं	Solanum jacquinia.
Patala	पाडळ	Bignonia suaveolens.
Mūrva	मोरवेल	Clematis Bengalensis.
Indrayava	इंद्रजव	{ Wrightia antidysenterica (seeds).
Saptaparna	सातवीण	Alstonia scholaris.
Nimba	निंब	Azidaracta Indica.
Karoontoo	पेंद्र	BarleriaPrionitis(Linnæus)
Dasi	निळा कोराटा	Ruellia sp.
Goodoochee	गुळवेल	Tinospora cordifolia.
Chitraka	चित्रक	Plumbago rosea.
Sharginshtra	हाल कंधडळ	Citrullus colocynthis.
Karanja	करंज	Pongamia glabra.
Patola	पडवळ	Lagenaria vulgares.
Keerata	चिराइत	Agathotes chiretta.
Sushavee	कारलें	Momordica charantii.
Tikta	कडू तोंडळी	„ monodelpha.

THE BISHOP OF WINCHESTER SAID AT THE CHURCH CONGRESS that if any one sent him a religious newspaper he put it at once in the waste-paper basket. If the religious press there is what it is here he exercises sound judgment.

A BUDDHIST FAMILY OR VILLAGE
RELIGIOUS LIFE IN INDIA.

BY DAWSONNE MELANCTHAN STRONG, MAJOR,
10TH BENGAL LANCERS,

Author of "Selections from the *Bostân of Saadi*, translated
into English verse."

PREFACE.

In the great work of Anglicising India, many an old faith disappears and many a simple custom is swept away—wholly engrossed by our own doctrines, and sadly ignorant of the history of religions, much injustice is thought in connection with, if not actually done to, the mild and orderly races of Hindostan whom we have made our subjects.

CHAPTER I.

In the shadows cast by a mighty buttress of Himalay upon the plains of Hindostan reposed the village of Oorcha which had been the quiet habitation of Hindus from time immemorial. Small cold rivulets, diverted from the main torrent, watered the terraced fields of corn and poppy, the cultivation of which was the chief occupation of the inhabitants. Although the events of this brief history occurred in the year 1870, the village was still far removed from the ways of Europeans and the hurried step of progress. No British soldier's oath or clumsy tread had yet disturbed the quietude of the scene, nor had even an angular-coated sportsman been viewed, where the very gait of the stately women, pitcher-crowned, and the dignified carriage of the elders betokened that calm superiority of mind which is seldom attainable amid busier haunts of men.

The dignity and virtue of man seemed here to have reached a climax and life was as sweet as the breath of cows. The divine teachings of the Lord Buddha had lingered longer in this spot than in any other part of India, and Brahmims were only tolerated as an apostolic Christian in these days tolerates a ritual curate.

The two girls, Govinda and Ishree, had driven up their goats to browse on the huge mountain slope in the early morning, but long before noon the hot May sun had driven them to seek the shade of the fig trees which clustered about the little streams and caught each wandering breeze.

"I often regret" said Govinda "that Laljee and Kishen ever went out into the world."

"Why," Ishree replied, "we ought to forget they ever left, now that father and mother are so delighted to see them back on leave. I am sure their stories of all the strange things they have seen and heard, will please the old people in the evenings."

"Kishen has not much changed" Govinda said, "but Laljee's notions about strange and new religions, I know, disturb my father's mind, and at this time of life it seems a pity that anything should cause him unrest, and I am sure no new faith could make him holier than he is or help us to follow in his footsteps with more love and admiration."

"I feel that too" replied Ishree "but still I think it is right we should know something about the rest of the world, and not fancy that we are the only good people in it. Mother, I know, is interested in other creeds, but her devotion to father does not allow her to reveal it."

"I could see" said Govinda "that Laljee did not care much about going to the shrine with us the other day to renew the flowers. I must get Kishen to speak up for our dear old customs to-night."

In such strains did the young sisters converse until the great orb of day overpowered their limbs with languor and each laid down to sleep on her yellow sheet spread out upon the grass.

CHAPTER II.

The eldest son of the family, Laljee, had very early in life gone with his uncle to one of the largest cities in Bengal and had been brought up in a mission school. Unknown to his relations he had become a convert to Christianity, and had enlisted in the Bengal Police. The

missionaries had a young and gay Eurasian widow whom he was persuaded to marry before he entered the service of Government. Her expensive habits and European style of dress were a great drain upon his slender resources, and, being no longer able to retain his position in the police on this account, he took his discharge. He had not been able to send any savings to his parents nor had he dared to tell them of his altered position and the abandonment of his old faith. There was now no alternative but to throw himself upon the charity of the missionaries who offered him an appointment as a reader of Scripture in the vernacular. For many years letters from his home had come, begging him to return to see his father and mother before they died, and he was not without a longing to revisit the sweet scenes of his childhood; but alas! his mind was tortured with a bad conscience: could he embrace his father as of old? Would he not have to walk to the stainless shrine of Buddha, like a guilty thing while all the rest would be as joyous as the flowers they bore? All this and more passed like a turmoil through his brain, until he determined, come what might, he would see his old village once more. Leaving his wife to the care of the good men who had given her to him, he started on foot for his home.

The career of the younger brother Kishen had been more successful: he had passed through the Lahore University with honours and had been rewarded with a good appointment under Government. Theology was a favourite study with him, and he took a wide and liberal view of the beliefs of the world.

It so happened, that the two brothers met together at their father's house.

As the sun's "gold breath was misting in the west," Ishree and Govinda were descending the cool hill-side, stopping ever and anon to pull down a straggling rose branch, while the goats crowded round to nibble off the fresh young leaves. Down below the women with large-eyed babes slung behind their backs streamed back from the poppy fields where they had been at work all day, and boys were driving along the lazy cows and ponderous buffaloes to their stalls.

Upon Laljee and Kishen who were sitting under the village tree the cold sunset fragrance from the cornfields came like an inspiration and the shrill cry of black partridges who had never sole possession of the fields brought back the memory of their pastoral boyhood with exquisite distinctness. The old Siddartha and his wife had drawn out their beds to sit on, and soon the whole family party was complete, for Govinda and Ishree had returned and had been met by the shepherd youths to whom they were betrothed.

CHAPTER III.

A discussion between the two brothers ensued which may here be conveniently condensed into a dialogue.

Laljee. I often think that the wonderful progress of civilization which appears to be the contemporary result of Christianity, should incline us to regard that creed with favor.

Kishen. It should be remembered, however, that science to hasten on that progress has had to give battle over and over again to Christianity and many tenets have been modified to suit the times, such as the story of the creation, eternal punishment, &c. If such beliefs cannot stand, what may not fall next?

Laljee. You must admit that there has been no example of morality more perfect than that of Christ.

Kishen. There are some who complain that the *singleness* of his life unlike that of Buddha who gave up wife and child to save the world and find enlightenment, prevented a comprehensive sympathy with mankind.

Laljee. But the final sacrifice of Christ was greater.

Kishen. Yes, but he expected deliverance from death to the very last as his words so forcibly implied "my God, my God, why hast thou forsaken me?" Then again the Lord Buddha never preached an angry and capricious deity who could only be appeased with the blood of his sin,

Laljee. True, yet Christ's mission to the world was one of peace and good-will towards men.

Kishen. The history of Christianity up to date has been any thing but a history of peace and good-will towards men.

Laljee. No wonder, Christians abhorred Hinduism which favoured the practice of Suttee.

Kishen. I think it was somewhat less abominable than the Christian custom of burning and drowning poor helpless old women as witches.

The holy Siddartha seldom rebuked his son, but endeavoured to lead him by love and charitable regard for his views back to the old faith.

"My dear son," he said, "we should thank the Incomprehensible that he saw fit to send his son Christ to the West, even as six hundred years before he gave us the Buddha to live amongst us and teach us the same doctrines and even higher ones: and still six hundred years earlier Zoroaster's teaching was *to fear God, to live a life of pure thoughts, pure words, pure deeds and to die in the hope of a world to come.*"* It was the primal simplicity and purity of the doctrines of these three men which gave birth to creeds which have been held by countless millions, until, after the corruption of ages they can scarcely be recognized. Let us now in charity and love for all men and creeds repeat, before retiring to rest as we did, when you were all children together, some of the most beautiful texts of our dear Lord and Prince.

As the last gold cloud overhead was lighting up the quivering leaves of the great peepul tree, they all rose to their feet, and the old Siddartha with his long beard and pure white teeth stood erect and splendid in the midst.

The eyes of the eldest son were moist with tears as he listened to his father's voice repeating the long forgotten sacred texts.

† This is peace,

To conquer love of self and lust of life,
To tear deep-rooted passions from the breast
To still the inward strife;

For love to clasp eternal Beauty close
For glory to be Lord of self, for pleasure
To live beyond the gods; for countless wealth
To lay up lasting treasure,

Of perfect service rendered, duties done
In charity, soft speech, and stainless days;
These riches shall not fade away in life,
Nor any death dispraise,

Then Sorrow ends, for Life and Death have ceased;
How should lamps flicker when their oil is spent?
The old sad Count is clear, the new is clean;
Thus hath a man content.

CHAPTER IV.

A decade has passed over the lives of the Buddhist family in Oorcha. Govinda, the eldest daughter of Siddartha, died before her marriage, a steady adherent to her father's faith: as he loved to say she had entered the fourth path, that is, she had cast away the burden of all sins. The old man and his wife were almost crushed by this affliction, for she was their sole support and comfort in the latter days when many troubles were accumulating around.

A branch of the State Railway was now completed through the fields of Oorcha and a line of barracks had been erected for the accommodation of the families of the railway officials. Laljee had received the appointment of Station-master, and he and his wife had assumed their Christian designation of Mr. and Mrs. Ebenezer Jacobs. Ishree, the lovely child of Nature, no longer fed her flocks upon the eternal slopes or sought the fig-tree shades, for a wavering inclination had led her far away from the pure paths of Buddhism. "† that wisdom which hath made our Asia mild," and she had become at the instigation of her sister-in-law, the worthy wife of a Mr. William Snooks. She was now bringing up a young progeny with some difficulty owing to Mr. Snook's devotion to his national beer

pot. A sad change had come over the village; there was a bolder look discernible about the women and few were satisfied with quiet agricultural pursuits and domestic duties. The noble gait and modest drooping glances were no more; and many husbands had taken to drink.

Siddartha, having seen his beloved daughter and wife pass away, had retired from the village and now lived a few miles up the valley near the shrine which he alone tended to the last. He was known to the outside world as the *Jaguir* of Oorcha.

One day, the Station-master heard through his servants that the *Jaguir* was nigh to death. He went over to his sister, Mrs. Snooks, and proposed that they should walk up the valley to see their father whom they had not visited for many years, for the last time. What thoughts crowded upon them as they traversed the well-known sacred path I will here omit; but, as the white shrine appeared through the overhanging boughs, their hearts stood still with pain. On a common bed of string lay the devout Siddartha; his face was lit with joy for he was stretching out his arms to clasp Govinda and his wife; they were somewhere in the blue, this was all he knew: he left the rest to the Incomprehensible. Laljee and Ishree, let us call them by their old names in this sacred spot, dared not advance; the flaunting petticoat of the one and the cut-away coat of the other seemed to each to be out of place and they shrank from presenting themselves thus to the holy man's gaze.

It was not long before Siddartha's outstretched arms fell gently by his side and above the music of the little babbling brook, these words were heard—

"I take refuge in thee, O Lord Buddha."

He had reached Nirvana, for this was his last birth.

THE THEOSOPHICAL SOCIETY.

As announced in the last number, the President and the Corresponding Secretary, accompanied by a special committee of the Bombay Society, consisting of Messrs. E. Wimbridge, Damodar K. Mavlankar, Sorabji Jamaspji Padshaw, Pheroosshaw Dhanjibhai Shroff, and Panachand Anandji, sailed for Ceylon per steamer *Ethiopia* which left Bombay on the 7th ultimo. They touched Karwar and Mangalore on the way, and received on board a deputation of the Fellows of the Society at those places. They landed at Galle on the 17th ultimo, and were given a most cordial and magnificent welcome by our Buddhist Brothers. A full account of the voyage and reception, and of the inauguration of the Buddhist Branch not having arrived in time for publication in this number, will be given in the next.

WHEN A MAN HAS SO FAR CORRUPTED AND PROSTITUTED the chastity of his mind as to subscribe his professional belief to things he does not believe, he has prepared himself for the commission of every other crime.—*Thomas Paine.*

TABLE OF CONTENTS.

	Page.		Page.
The Grip of a Friend	217	The Drama of Raja Mana	230
Entheasm	218	and his Wives.....	230
A Mystery of Magnetism....	220	The Christian Art of War...	230
Official Despatches from the		The Bewitched Mirror	230
American Government....	221	The Number Seven	232
The Revival of Mesmerism.	221	What the West Expects ...	233
Should we call ourselves		On the Jain Notion of the	
Aryas	222	Creator	234
A Modern Seer of Vision...	223	Improvement in Indian	
A Land of Mystery	224	Agriculture.....	234
London Calls for Buddhist		Some Things the Aryans	
Missionaries.....	227	knew	236
Dissolved Soul	228	East Indian Materia Medica.	237
A People's Monthly.....	229	A Buddhist Family or Vil-	
Long Life	229	lage Religious Life in India	239
		The Theosophical Society...	240

* Childhood of Religions. Ed. CLAPP.

† Taken from Edwin Arnold's "Light of Asia."

‡ "Light of Asia" by E. Arnold.

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