

# THE THEOSOPHIST

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

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## THE THEOSOPHIST.

BOMBAY, MARCH 1ST, 1881.

सत्यान् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

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

## THE LEAVEN OF THEOSOPHY.

Those of us whose duty it is to watch the theosophical movement and aid its progress, can afford to be amused at the ignorant conceit displayed by certain journals in their criticisms upon our Society and its officers. Some seem to think that when they have flung their handful of dirt we must certainly be overwhelmed. One or two have even gone so far as with mock sympathy to pronounce us already hopelessly disrupted. It is a pity we cannot oblige them, but so it is, and they must make the best of the situation. Our Society as a body might certainly be wrecked by mismanagement or the death of its founders, but the IDEA which it represents and which has gained so wide a currency, will run on like a crested wave of thought until it dashes upon the hard beach where materialism is picking and sorting its pebbles. Of the thirteen persons who composed our first board of officers, in 1875, nine were spiritualists of greater or less experience. It goes without saying, then, that the aim of Society was not to destroy but to better and purify spiritualism. The phenomena we knew to be real, and we believed them to be the most important of all current subjects for investigation. For, whether they should finally prove to be traceable to the agency of the departed, or but manifestations of occult natural forces acting in concert with latent psycho-physiological human powers, they opened up a great field of research, the outcome of which must be enlightenment upon the master problem of life, Man and his Relations. We had seen phenomenalism running riot and twenty millions of believers clutching at one drifting theory after another in the hope to gain the truth. We had reason to know that the whole truth could only be found in one quarter, the Asiatic schools of philosophy, and we felt convinced that the truth could never be discovered until men of all races and creeds should join like brothers in the search. So, taking our stand upon that ground, we began to point the way eastward.

Our first step was to lay down the proposition that even admitting the phenomena to be real, they need not of necessity be ascribed to departed souls. We showed that there was ample historical evidence that such phenomena had, from the remotest times, been exhibited by men who were not mediums, who repudiated the passivity exacted of mediums, and who simply claimed to produce them by cultivating inherent powers in their living selves. Hence the burden of proving that these wonders were and could only be done by the dead with the agency of passive medial agents, lay with the spiritualists. To deny our proposition involved either the repudiation of the testimony of the most trustworthy authorities in many countries and in different epochs, or the wholesale ascription of mediumship to every wonder-worker mentioned in history. The latter horn of the dilemma had been taken. Reference to the works of the most noted spiritualistic writers, as well as the newspaper organs of the movement, will show that the thaums, or "miracles," of every "magician," saint, religious leader, and ascetic, from the Chaldean Magusti, the ancient Hindu saint, the Egyptian Jannes and Jambres, the Hebrew Moses and Jesus, and the Mussulman Prophet, down to the Benares Sannyasi of M. Jacolliot, and the common fakir of to-day, who has made

Anglo-Indian mouths gape with wonder, have each and all been spoken of as true mediumistic marvels. This was the best that could be done with a difficult subject, but it could not prevent spiritualists from thinking. The more they have thought, read, and compared notes, during the past five years, with those who have travelled in Asia and studied psychological science as a science, the more has the first acrid feeling against our Society abated. We noticed this change in the first issue of this magazine. After only five years of agitation, without abuse from us or any aggressive propagandism on our part, the leaven of this great truth has begun to work. It can be seen on every side. We are now kindly asked to show Europe and America experimental proofs of the correctness of our assertions. Little by little, a body of persons, including some of the best minds in the movement, has come over to our side, and many now cordially endorse our position that there can be no spiritual intercourse, either with the souls of the living or the dead, unless it is preceded by self-spiritualisation, the conquest of the meaner self, the education of the nobler powers within us. The serious dangers as well as the more evident gratifications of mediumship, are becoming gradually appreciated. Phenomenalism, thanks to the splendid works of Professor Zöllner, Mr. Crookes, Mr. Varley, and other able experimentalists is tending towards its proper limits of a problem of science. There is a thoughtful and more and more earnest study of spiritual philosophy. We see this not alone among the spiritualists of Great Britain, Australasia, and the United States, but also among the intellectual and numerous classes of the Continental spiritists, and the magnetists. Should nothing occur to break the present harmony and impede the progress of ideas, we may well expect within another five years to see the entire body of investigators of the phenomena of mesmerism and mediumism more or less imbued with a conviction that the greatest psychological truth, in its most unadulterated form, can be found in the Indian philosophies. And, let it be remembered, we ascribe this great result not to anything we few may personally have done or said, but to the gradual growth of a conviction that the experience of mankind and the lessons of the past can no longer be ignored.

It would be easy to fill many pages with extracts from the journalism of to-day that sustain the above views, but we forbear. Wherever these lines are read—and that will be by subscribers in almost every quarter of the globe—their truth will not be denied by impartial observers. Merely to show the tendency of things, let us take the following excerpts from the *Spiritual Notes*, and the *Revue Spirite*, organs respectively of the spiritualist and the spiritist, parties. The first says:—

“From certain delicate yet well-defined signs of the times we are led to believe that a great change is gradually passing over the spirit of that system which, for the last thirty years, has been called by the not altogether happy title of Modern Spiritualism. This change is observable, not perhaps, so much in the popular aspect of the subject which will, doubtless, always remain, more or less, one of sign and wonder. It is probably necessary that such should be the case. It is very likely a *sine qua non* that there should always be a fringe of the purely marvellous to attract the criers of the ‘Lo here! lo there!’ from whose numbers the higher and inner circle of initiates may be from time to time recruited. It is here we discern the great value, with all their possible abuses, of physical manifestations, materialisations, and the like. These form the alphabet of the neophyte. But the change which strikes us at the present moment is what we may call the rapid growth of the initiate class as opposed to the neophytes: the class of those who have quite grown out of the need of these sensible wonders (a need through which, however, they have duly passed) and who are prepared to pass to the sublimest heights of the Spiritual philosophy. We cannot but regard this as an eminently happy sign, because it is the evidence of normal growth.

We have had first the blade, then the ear, but now we have the full corn in the ear. Among the many evidences of this change we note two especially, each of which has been mentioned already in these columns in its single aspect. One is the publication of Dr. Wyld's book on Christian Theosophy, the other the formation and development of the secret society, called the Guild of the Holy Spirit. We are not prepared to commit ourselves to all the doctrines of Dr. Wyld's book. The Guild would be very probably too ecclesiastical in its structure for many of our readers—it is founded, we may mention, by a clergyman of the Church of England—but in each case we notice what is called a ‘levelling up.’ We perceive that the paramount idea is not to call spirits from the vasty deep—not to force the hand of the Spirit world (so to say) and to compel its denizens to come ‘down’ (or ‘up’) to us, but so to regulate life as to open up the dormant sense on our side, and enable us to see those who are not in a land that is very far off, from which they have to come up or down to us. This, we happen to know, is pre-eminently the case with the Guild, which, beginning by being regulative of life and worship, includes a margin for any amount of the thaumaturgical element. We may not say more; but we may also point to every page of Dr. Wyld's book as an indication of a similar method; and we notice the superveution of that method with much satisfaction. It will never be the popular method, but its presence, however secret, in our midst will work like leaven, and affect the whole mass of Modern Spiritualism.”

THE “REVUE SPIRITE,” EDITED BY THAT HONOURED AND thoughtful French spiritist, our friend, M. Leymarie, F.T.S., has devoted many pages to Theosophy during the past three years, and commended our Society's plans and principles to public notice. In a recent issue appears a review of our progress from the beginning to the present time. “We may say” it remarks, “that even now this Society is on the highroad towards a grand success. Its birth seems likely to be the beginning of a most important philosophical and religious movement in both hemispheres; while at the same time contributing to a moral regeneration among the Hindus, so sadly degenerated by centuries of different oppressions. . . . In our opinion the Theosophical Society is a great centre of research, and its magazine, the THEOSOPHIST, the channel through which we (Europeans) may to a certain extent share in the same.”

For the magnetists none, of course, are so well authorized to speak as Baron du Potet and M. Alphonse Cahagnet. The former wrote us (see Vol. I., 117) “Receive me, then, as one closely identified with your labors, and rest assured that the remainder of my life will be consecrated to the researches that your great Indian sages have opened out for us.” The latter said “The foundation of such a Society as yours has always been the dream of my life.”

History teems with examples of the foundation of sects, churches and parties by persons who, like ourselves, have launched new ideas. Let those who would be apostles and write infallible revelations do so, we have no new church but only an old truth to commend to the world. Ours is no such ambition. On the contrary, we set our faces like flint against any such misuse of our Society. If we can only set a good example and stimulate to a better way of living, it is enough. Man's best guide, religious, moral and philosophical, is his own inner, divine sense. Instead of clinging to the skirts of any leader in passive inertia he should lean upon that better self—his own prophet, apostle, priest, king and saviour. No matter what his religion, he will find within his own nature the holiest of temples, the divinest of revelations.

## DOES VACCINATION PREVENT SMALL-POX?

The November *Journal of Science* (London) contains an interesting review of Dr. Parkin's new work "Epidemiology, or the Remote Causes of Epidemic Diseases in the Animal and Vegetable Creation," which is well worth reading. Dr. Parkin's theory is that "there occur certain 'pestilential epochs' during which the world is at frequent intervals devastated by epidemics which travel in a determinate direction from Central or Eastern Asia to the west of Europe and even to America; that during such epochs all diseases, even those not considered as communicable from one person to another, increase in frequency and violence; that these epochs are further marked by Epizooties and by "blights" or widespread diseases in the vegetable world, and are attended by a general intensification of earthquakes, storms, floods, droughts, fogs, seasons of abnormal heat or cold, and other convulsions of inorganic nature. Such an epoch is generally ushered in by the appearance of new diseases, or the reappearance of maladies that had become obsolete. The last great pestilential term, Dr. Parkin thinks, began about the seventh century, and the fatal wave or current rolled westward without check to the beginning of the eighteenth century. During this time a succession of epidemics raged, among them the fearful plague, or Black Death. In 1803 an epidemic of yellow fever at Malaga carried off 36,000 persons. The plague visiting London in 1665 destroyed, between the months of June and December, 20,000 persons, or one-third of the then whole population. According to Sydenham it had invaded England every thirty or forty years. In 1770 it was at Marseilles, in 1771 and 1772 at Moscow, in 1815-16 in the Neapolitan dominions. But despite its frequent challenges to medical science the best authorities have confessed that of its treatment little is known (See Am. Cyclo. XIII, 369). Nor, in fact, is anything definite known as to the causes of epidemics in general. The author of the medical articles in the *Cyclopedia* just named prophetically (A.D. 1859) says:—"The progressive sciences of meteorology and physical geography will probably soon throw additional light upon these difficult questions." Dr. Parkin's new work comes almost as a fulfilment of this prophecy. He seems to have conclusively disposed of two pet popular theories, that of the sanitary reformers that dirt is the primal cause of epidemics, and the notion that they are propagated by contagion. Such is also the opinion of the reviewer in the *Journal of Science*, who admits that the historical facts mentioned by Dr. Parkin "are decidedly opposed to both." As examples he cites the facts that "the cholera has been known to travel steadily for hundreds of miles in the teeth of a strong monsoon. It often works up a river, showing that it is not occasioned by infectious matter draining into the current." And he adds significantly, "alike in epidemics of plague, cholera, and yellow-fever, it has been found that classes of people who from occupation or habit were most exposed to the air suffered most, whilst those who kept themselves shut up escaped. How ill this agrees with the teachings of the sanitary reformers!"

But we have not referred to this subject merely to show the helplessness of Western scientists in face of one of these mysterious waves of death that flow around the globe at intervals. The immediate cause is the bearing they have upon the subject of compulsory vaccination in India. We have before us an interesting public document\* kindly sent us by the learned Dr. Leitner, President of the Government University College, Lahore. The opinion of the Anjuman upon the Bill making vaccination compulsory having been asked by the Punjab Government, that body after a sensible and temperate debate, advised against the adoption of the compulsory clause. The Hindu members especially, and Dr. Leitner himself, pointed out that if the ignorant Hindus should once learn that the vaccine

lymph is obtained from ulcers on the teats of the cow, there would be a general protest, perhaps forcible resistance, to the enforcement of the Act. For, while certain products of the cow are regarded, upon the authority of Shastras, as holy, all others, including blood and its impurities are regarded as most impure and unholy. And any one who should knowingly permit either of them to enter his body in any manner, would lose caste. We are not aware what action was taken by the authorities in the premises, but if it is not too late perhaps those in charge of the subject will be interested in the following extract from the same article ("The Sanitary Millennium") in the *Journal of Science*:—

"Amongst the diseases which had become less frequent and less severe, but which have since resumed an epidemic and highly dangerous character, a prominent place is due to small-pox, especially as its alleged preventive, vaccination, has taken rank among the political questions of the day. We are told that if this disease no longer carries off its victims by tens of thousands, as in the dark ages, the change is due to vaccination. But there can be not a shadow of doubt that small-pox had begun to decline long before the discovery of Jenner was introduced into practice.

"In 1722 Dr. Wagstaffe wrote that the mortality among children did not exceed 1 per cent. of the cases. From 1796 to 1825 there was not a single epidemic of small-pox in England. Yet, according to a report published by the College of Physicians in 1807, only about 1½ per cent. of the population were vaccinated. Now if we admit that the immunity gained by this operation is absolute and permanent, how is it possible that three vaccinated persons out of every 200 would protect the remaining 197? At the present time about 97 per cent. of the population are supposed to be vaccinated. Yet so far from being able to protect the residual 3 per cent it is considered that they are imperilled by the obstinacy or neglect of this small minority. We have the lamentable fact that, whilst vaccination has become all but universal, small-pox has reappeared among us not in isolated cases but in epidemics succeeding each other at short intervals, and each more deadly than the foregoing. Thus in the epidemic of 1857-58-59 the deaths were 14,244; in that of 1863-64-65 20,059, and in that of 1870-71-72 44,840. Thus in the first interval the deaths from this cause had increased 50 per cent, whilst the population had grown only 7 per cent. In the second interval the deaths from small-pox have risen by 120 per cent, but the population only 10 per cent. Another ugly fact is that the number of persons who have been vaccinated but who are subsequently attacked with small-pox is steadily on the increase. At the Highgate small-pox hospital from 1835 to 1851 the previously-vaccinated formed 53 per cent. of the total small-pox cases admitted. In 1851-2 it rose to 66·7 per cent; in 1854-5-6- to 71·2 per cent; in 1859-60 to 72; in 1866 to 81·1 and in 1868 to 84 per cent. How are such facts to be reconciled with the orthodox theory that vaccination is a safeguard against small-pox? What would be the conclusion formed by an unprejudiced statistician if these figures were laid before him? If *a* grows more common as *b* increases in number and general distribution no man in his senses will argue that *b* is a hindrance to *a*. The very opposite conclusion, that *b* is causally connected with *a* would seem more legitimate. How the credit of vaccination is to be saved is not apparent. We cannot cut the knot by supposing that modern medical practitioners are less careful and skilled in the performance of the operation or less scrupulous in the selection of vaccine lymph. There remains, then, merely the conclusion that small-pox, too, has had a period of cessation during the latter part of the past century and the first quarter of the present;—that the apparent success of vaccination was mainly due to its coincidence with this temporary lull, and that the disease is now rapidly regaining its old virulence and re-assuming the pestilential proportions which it displayed in the days of our forefathers."

\* *Proceedings of the Anjuman-i-Punjab, in connection with the proposed Vaccination Bill, etc.*

It is but fair to remark that our esteemed colleague, Dr. D. E. Dudley, President of the Bombay Theosophical Society, takes exception to the accuracy of the above statistics of mortality, and but for the exigencies of his rapidly growing practice would have added a note. Possibly he may find time to do so next month. Meanwhile let us hear from native medical practitioners, astrologers, and pandits what the Shastras have to say as to the cause of epidemics and other abnormal phenomena.

And here is another matter upon which Europe would like to be informed about by them. It is taken from *Spiritual Notes* (London).

"According to Dr. Vincenzo Peset y Cervera the crystals of hæmoglobin obtained from the blood of different animals have forms so distinct and characteristic that the origin of a sample of blood may thus be determined! All that is required is to mix the blood with a little bile, when crystals not exceeding 0.003 metre in size are formed in the mass. The shapes of the crystals are said to be as follows:—Man, right rectangular prisms; horses, cubes; ox, rhombohedrons; sheep, rhombohedral tables; dog, rectangular prisms; rabbit, tetrahedrons; squirrel, hexagonal tables; mouse, octahedrons, &c. Commenting on these allegations the *Journal of Science* sagely suggests that "if they are confirmed they may serve for the solution of a most important question raised by Dr. Lionel Beale. If the theory of Evolution be true, the crystals obtained from animals which are nearly related should be either identical or such as are in form easily derived from each other. Should the hæmoglobin crystals—*e. g.*, of the horse and the ass, of the dog and the fox, of the rabbit and the hare, or of the rat and the mouse—belong respectively to different systems, it will supply a serious argument in favour of independent creation!"

### AN EPIDEMIC OBSESSION.

A fearful epidemic, reminding one of the gloomy scenes of the mediæval ages has just broken out in the Italian province of Udino, horrifying the clergy, and stirring up the whole body of physicians and police. In the *Annales d'Hygiène*, a medical journal, edited by Dr. Collin, who bases his information upon the official reports made by physicians called from the largest cities of Italy to witness the strange facts, we find that the epidemic originated, in 1878, with a woman who suffered for eight years with hysteria suddenly transformed into violent convulsions, accompanied by convulsive howls and *blasphemy* (?) As a matter of course, the parish priests declared at once that she was possessed of an "evil spirit,"—whether from God" as in the case of Saul, or from some one else who keeps a supply on hand the good fathers ventured not to say. Hence, it was decided that the patient should be purified according to the rites prescribed by the Holy Church, and the Evil One driven out of her with great solemnity. But, strange to say, from the very moment the exorciser touches the sufferer, instead of her being relieved, the poor woman fell into a worse fit than ever, and from that day, the convulsions became more terrible than ever. The mere sight of the priest, and the ringing of bells, especially seemed to bring them on with renewed violence. Seven months later, three young girls of the same community got the same kind of convulsions accompanied by identical screams. They were submitted to exorcism with as solemn a ceremonial as in the first case, but with no better results. Their disease became perfectly unmanageable. Since then from four women, the number of patients has increased to forty, the sufferers being young from 16 to 26 years of age, with the exception of three old grannies, who followed suit. Finally, a young soldier, on leave at the said village, caught the same disease and exhibited the identical symptoms. During the fit, the patients call the devils by whom they are obsessed by their names, state the day when they entered into them, and describe the persons whose bodies they (the fiends) had inhabited before they chose to give these the preference. A number of them boasted of their clairvoyant powers, of being able to speak in any foreign languages they chose. In proof, they usually uttered certain incomprehensible sounds to which they gave the names of Latin and French. The patients are all alike

affected by bell-ringing; and church ceremonies such as exorcism and public prayers only make matters worse. Not only do they fail to afford any help, but new cases are developed at every exorcism.

In their official reports the physicians, sent to the spot to inquire into the causes of the epidemic, attribute the latter partially to the hysterical tendency of the first three patients, and partially and especially to the fanatical influence exercised over the population by the local priests, who do everything they can to develop among them a blind superstition. The devil and his doings are more talked about than God in that locality. "Thanks to the daily teachings of the crafty and remorseless clergy," says the paper "the imagination of every female in the district is filled with old legends and narratives about cases of obsessions which happened during the mediæval period, and the ceremony of exorcism has firmly convinced the patients that they were, indeed, under the influence of the evil one. In the neighbourhood of the infected locality, there is an old church called the "Clangetto shrine," having had for several centuries the reputation of successfully driving the devils out of the bodies of the obsessed, and—*it has to live*. The epidemic is of the most obstinate kind. Since the beginning of the judicial inquest, a number of new cases have developed, which became of so scandalous a character as to necessitate the help of the troops. The village is declared in a state of quarantine—a regular siege. And it required a whole battalion of soldiers to forcibly carry away seventeen obsessed patients, who are now safely lodged in the Udino hospital.

The *Pall Mall Gazette* of January 7, 1879, printed a letter from its Rome correspondent in which this epidemic and another curious psychological case were mentioned. He wrote as follows:—

"In a little village away up in the province of Udine, on the borders of Italia Irredenta, there is a great alarm and commotion; for the young girls of the place, one after another, are showing outward and visible signs of being possessed by a devil. According to all accounts there are now about thirty young women in this unhappy condition. Why the Evil One should have selected so obscure a village for his operations does not seem quite clear. Indeed, the blame is laid not on him, but on the priests. Inquiries made by the authorities have elicited the fact that in Lent last year a series of discourses were delivered by a priest, in which he described at great length and with much detail the pains of hell; thereby terrifying weak young women that they were already lost and that the devil had entered into them. The priests, who at first were rather pleased with the impression their brother made, have since found that though they had raised the spirit they had no power to lay it again. Holy water produces no effect, the most searching exorcisms fail, and even such practical measures as beating the person affected have been found useless. While the fit of madness is on, the "possessed" crow like cocks, or mew like cats, or bark and howl like dogs and wolves. What is worse, they shock their neighbours by blasphemous and obscene language; being especially violent against the priests, cursing them for their inability to relieve their suffering by casting out the devil. The prefect of the province has sent a commission to Verzegnis, the name of the village, to see what can be done to stop the progress of this madness; for, by force of example and terror, it threatens to spread. The people of the district are ignorant and uneducated, and cannot be persuaded but that the devil is really at large amongst them. It must be remembered that the rural population in many parts of Italy is no further advanced in civilization than England was two or three hundred years ago.

"A curious incident of the same kind was related to me a few months ago by a friend who had heard it from the lips of one of the doctors at the lunatic asylum at Siena. At Siena there is a very large asylum in proportion to the number of inhabitants, but it is nearly always full. Among

the patients is a man who was formerly servant to a priest in the town, and had been remarkable for his piety and devotion. A year or two ago he began to show signs of religious mania, and his master, in hope of curing him, sent him to a country-house for change of air and scene. The man appeared to get better, and after some months returned to the town, but the mania soon began to show itself again. He had an idea that he was a bishop, and used to preach in the streets; so it was resolved to place him in the asylum. Two attendants were sent with a carriage to remove him; and, to get him away quietly, he was told that he was to officiate at a religious function. As he was driving through the streets he blessed the people; and on nearing the asylum he expressed a wish to go in and bless "the poor mad people," and so was taken in. It was easy to persuade him that the patients were his flock, and he used to preach to them and to assist the keepers in many little ways; and so, being gentle and harmless, he became a great favourite. Among his flock was a very violent lunatic, who constantly used language so blasphemous and disgusting that it shocked the keepers, and even the other patients; and to this man he specially devoted his attention, trying to reason with him and bring him to a calmer state, but always in vain. One day, without any warning, he fell on the blasphemer and strangled him; telling the keepers that the man was possessed with a devil, that he had long tried to cast him out but in vain, and so, as the possessed creature was too wicked to live, he had killed him. But now it seemed as if the spirit of the dead man had entered into his murderer. Religion was forgotten, and its place was taken by all the vicious passions of his victim. The most blasphemous language continually issued from lips that hitherto had been pure of evil speaking; his gentle nature gave place to the violence which had characterized the man he had killed; and from being the most tractable of patients he has now become one of the most dangerous, and the one of whom the keepers are most in fear. They all firmly believe that the evil spirit cast out of the murdered man actually did enter into the body of the murderer."

#### A PAPER DOMAIN.

One of the greatest curiosities of the Universal exhibition of Sydney was a house built entirely of paper-mass, and furnished with everything out of the same material. Its frame is composed of pressed paper, the same as that of which car-wheels are made; its exterior walls are constructed of the so-called *carton-pierre*, and the empty space between them and the inner walls is filled with paper clippings. The interior walls are decorated with charming arabesques, and upon the imitation stucco of their surface run wreaths in *basso relievo*. The doors, window-frames, and floor are of the same material. All the house furniture and appurtenances, candlesticks included, are made of *papier maché*: even to the fire-place, stoves and bedsteads. The carpets and curtains are also made of paper; sheets, blankets, pocket handkerchiefs, ladies' wearing apparel, caps and bonnets, are fabricated out of paper. According to the reports of the press, during several dinner and supper parties given in that remarkable house, the tables, plates, dishes, knives, forks and glasses—though happily not the food—were of paper-mass. A company for applying practically and bringing into use the various inventions exhibited in that original dwelling has just been formed at Sidney. Query: Will any fire insurance company undertake to insure the now famous "Paper-house?"

A CORRESPONDENT, WRITING FROM BENGAL, SAYS:—"I take this opportunity to inform you that at a village called Sonamukbi, about four miles from the Panighur Station on the E. I. Railway (District Barwan) I am told, there still lives a Brahman, named Taruck Mukerjee, who

can swallow stones, bricks, even nails, in fact anything that his mouth will admit, and again disgorge in the same condition. He will swallow *sherbet*, i. e., sugar dissolved in water) and give out sugar and water separately. He has got a free pass from the Railway authorities on which is endorsed the reason for issuing the pass, opposite the word "why" thus 'extraordinary man.' He is said to have made all the tickets disappear at the Burdwan Station, on one occasion." (In his pockets?)

[Continued from the January number.]

#### TRANSMUTATION OF METALS, A FACT.

BY MUHAMMED ARIFF,

*Nazir of the Collector's Court, Benares.*

The silver-maker Rahim Buksh of Amehta village—sixteen miles south from Saharanpur—has, as I have already remarked, other strange powers than that of the making of silver out of baser metals. Among other things, he professed to be able to transmute copper into gold. Let me describe an experiment I saw him try.

A friend of mine, named Faiz Mohammed, conversing with the Munja remarked that modern chemistry, which had superseded alchemy, denied the possibility of transmuting copper into gold, and called it an exploded dream. On the other hand, Abou Saina, in his old book on alchemy, affirms that this can be done by the use of some oily preparation from sulphur. Which was right? The Munja said the alchemist was right. He went into a corner, and searching about showed us an old vial containing nothing but having a greasy smear on its inner surface. This, the Munja told us, was the residuum of this very oil of sulphur, which he had himself prepared for an experiment, but finding it of inferior quality, he had emptied it out. A very minute portion of it, not even one drop, adhered to the bottom of the vial. He scraped this up on a bit of stick, and rubbed it on a copper coin which he then laid in the hot sun. After it had been exposed some ten minutes or so he examined it, but no change at all was to be observed. This, he said, was proof of the inferiority of the sulphur-oil as, if it had been good, the half anna would have been turned into gold. He then laid it in a gentle fire so as to heat, without melting it. After another quarter of an hour it was removed, and we found it of a yellowish color on both sides though the oil had been applied but to one side. I suspected that the oil had contained some strong mixture of zinc, which I knew would embroze the copper coin, at least on the surface which it had touched. I so remarked to the Munja, but he calmly called for a chisel and told me to cut the coin in two. I did so, and found it of the same yellow tint through and through. It was given to a goldsmith to rub on his touchstone, and by him pronounced to have no appreciable quantity of gold in it. I myself melted the pieces in a crucible and the resulting button of metal retained the same yellowish hue. I tasted it, and smelt it, but it had none of the peculiarities of brass. What it was I do not know, but it certainly was neither gold, copper, nor brass. My friend Faiz Mohammed had seen him do this experiment once before and with the same result. The half-transmuted coin he had kept in strong vinegar to see if it would corrode like copper, but after long exposure no verdigris was formed. Goldsmiths in the village also told me that the Munja had made other experiments of a similar kind, but had only succeeded in getting the yellowish metal I had seen him make.

One curious feat of his was the following. He would cause each of a number of persons to take a splint or stalk of a certain kind of grass, called *seenk*—of which natives make brooms and which are also used as tooth-picks—and cut them all to one length—say a span. Each man holding his stick, the Munja asked who desired his stick to be increased in length. One having expressed that wish, the Munja would clap his hands once and say *Bar*



*jáo* ! (Increase !). He would then—without himself having touched either of the sticks or approached any of the bystanders—order us to measure the sticks again. That of the man who had spoken would be found to have become an inch longer than the others ! I saw him do this on two successive days, one stick being elongated on each day. I was, however, told by reputable witnesses that they had seen him make six or seven sticks grow longer in a single day. I asked him how to account for the phenomenon, but his only reply was, "Ask me nothing ; see for yourself." I am satisfied that there was neither sleight-of-hand nor confederacy. But this, of course, is no proof for others.

He does a handkerchief feat which reminds one of some of the so-called "spiritual phenomena" that are described by European writers upon mediumship, and I think, is quite as wonderful. He will let the bystanders tie as many knots as they choose in their handkerchiefs and throw them all into one pile on the floor. He will then without touching them, throw his own cloth over the heap ; and then calling upon each one to say how many knots he has tied in his handkerchief, he touches the heap with a seven-jointed bamboo stick once for each knot, repeating each time the word *Kholo* ! (open !). When the whole number of strokes has been given, he causes the covering cloth to be removed, and lo ! every knot is found to have disappeared. This I saw him do only once and with a single handkerchief—that of Faiz Mohammed—in which seven knots had been tied as tightly as possible ; two persons having even pulled the two ends of the handkerchief with all their strength. The untying was accomplished as rapidly as he could touch the covered handkerchief with his stick or wand.

Experiments like the above this strange man is doing every day. I cannot say whether he would show them to Europeans, but I have no doubt of it. Certainly the captain of his old troop has been seeing them off and on for several years past. When I called on Rahim Baksh to bid him farewell I asked what good advice he had to give me. His answer was that he hoped I would not enslave myself within the narrow bounds of modern science, but extend my studies to the wider range of the ancient science, where I would find that our ancestors had learned secrets of nature worth the finding out.

Benares, December, 1880.

SECRET DRINKING "AT HOME."—THE SPREAD OF INTemperato habits in the large Presidency towns among young Hindus may well alarm all true friends of India. Slowly, yet surely, it is sapping the best national traits and preparing a direful future for that educated class upon whom all hopes of Aryan regeneration are based. These young men do not often have an opportunity to see the reverse of the bright picture of European civilization, for there are few enough interested in them to show it. Let us at least do our part by giving them a glimpse of the state of society in one of the most pious, enterprising, and intellectual cities of Great Britain. How would these young Hindoos like to see *their* wives and daughters copying their own vice after the following fashion ?

A writer in the *Edinburgh Daily Review* gives a rather appalling picture of the extent of secret drinking among ladies in that town. He says :—"The other day, in the ladies' room of one of the confectioners in Edinburgh, I counted twelve ladies at one time, each drinking spirits, porter or ale (none had wine) ; one, a girl not 14 years old, consumed a bottle of stout. At the counter of the same shop, while I was buying some "sweets," two young ladies under 20 paid for three "brandies and soda." In the same place, at another time, about noon, I was shocked to see a lady order and drink a glass of raw brandy, and go away without eating anything. A friend who witnessed a similar incident said the draught was followed by liberal applications of eau-de cologne to cover the offensive smell. I am credibly informed that school girls, with books in hand, go to confectioners for "nips" of cherry brandy, more than one such visit being paid by the same girl at different shops on her way home ; and in one case the owner of the shop got a severe reprimand from a young girl for having entered her brandy in the family passbook, as she intended to pay for it herself separately."—*The Bendigo Advertiser*.

## DACCA MUSLINS AND SILVER FILAGREE WORK.

A "Lover of Art" in *The Oriental Miscellany* says :—One of the finest qualities of Dacca muslin is that known as *Shaugati*. The word means "presentation" or "gift." *Shurbati* and *Malmal Khas* are other designations applied to the finest qualities. *Malmal khas* (i. e. *King's muslin*) is also used as a generic name for all the finest webs. The second and third qualities are called respectively *Ab-ravan* (running water) and *Shabnam* (dew.) The chief differences in the manufacture of these consist in the number of threads in the warp ; the finest has more than 1,800, the second qualities 1,400 and so on, the threads being finer in proportion to their greater number. There are more threads in the warp than in the woof—the proportion between them being generally as 9 to 11. The trade in these celebrated fabrics has, for some time past, been steadily declining, owing to their costliness and the introduction of English goods. The finest Dacca muslins are, consequently, now very difficult to procure. There are still, however, a few families at Nawabpur capable of producing these exquisite tissues, but they must be specially ordered, and generally either the material or the capital for its purchase has to be supplied. A half piece (10 yards) of the highest quality of "*Malmal khas*" cannot be made in less than four or five months. The prices of the finest textures range from Rs. 100 to Rs. 300 per piece of 20 yards (about a yard in width). *Ab-ravan* and *Shabnam* are now much more in use than the finest qualities. A whole piece of the finest quality can be made to pass through an ordinary sized finger-ring. Tavernier relates that a Persian ambassador on his return home from India presented to his Shah a small cocoanut shell, not large than an ostrich egg, studded with pearls ; the contents consisted of a Dacca muslin turban, 30 yards long.

The thread used for the finest muslins is made at Dhamrai, twenty miles north of Dacca ; it is spun by women, by the fingers only, and direct from the finest cotton ; it is so costly that an ounce will fetch from Rs. 20 to Rs. 50.

It has been a disputed question whether even the very finest Dacca webs have not been equalled by the highest qualities of European machine-made muslins. Dr. Forbes Watson, in his work on the Textile Manufactures of India, gives an exceedingly interesting account of a series of experiments, (by count of threads, by weight, and by microscopic determination of the diameter of the thread, the number of filaments in it, and the diameter of the filaments themselves), and the result was altogether in favour of the Dacca fabrics. Dr. Watson concludes his account thus :—"However viewed, therefore, our manufacturers have something still to do. With all our machinery and wondrous appliances, we have hitherto been unable to produce a fabric which for fineness or utility can equal the 'woven-air' of Dacca—the product of arrangements which appear rude and primitive, but which in reality are admirably adapted for their purpose."

Cuttack is well-known for its silver filagree work. An outline of the processes employed by the Sonars (silver-smiths) in making the work is given below :—

*Purification of silver* :—One part of lead and sixteen parts of silver are melted together in a small earthen cup, which is placed in a large earthen pot or furnace filled with burning charcoal. The pure silver is then extracted and placed in another earthen vessel in a furnace, and again melted. When the quantity of silver is small, the melting is performed in a simple earthen pot filled with burning charcoal, the heat of which is sustained at high pitch by being blown upon through a bamboo tube ; in melting a large quantity a furnace, blown by bellows, is employed.

*Casting into bars* :—The molten silver is formed into small bars or sticks by being run into moulds made by

hollowing out channels in bricks, oil being poured into the matrix before the silver is run in.

*Beating into plates* :—While the stick of cast silver is still somewhat soft, it is hammered upon an anvil ; then smeared with an acid, heated, and beaten again and again : a stick of silver weighing a tola is heated and re-heated, during the process of beating, at least ten times before it attains the required tenacity for drawing into wire.

*Drawing into wire* :—This is effected by the use of a draw-plate called a *janta* (a plate of iron pierced with holes of different sizes). One end of the piece of silver being carefully beaten to a point small enough to be passed through the largest of the holes in the *janta*, is seized by a pair of pincers, and the hole is pulled through. The end is again beaten to a point for insertion into the next-sized hole in the plate, and the wire is then pulled through it in like manner, and so on until the required degree of fineness is obtained. The largest-sized wire, used for the main lines of the design, is, after being drawn through the *janta*, slightly flattened by the hammer ; the thinner wire for the more delicate details is twisted in the following manner :—One end of the wire is fastened to an instrument like a very large needle, which is held between the feet ; the other end is attached to a piece of stout thread, which, being rolled in the hands, communicates the motion to the wire and produces in it a slight helical twist, the minute play of light and shade upon which adds considerable lustre and beauty to the filagree work. The wire is heated and twisted alternately some three or four times, if too great a degree of twisting be attempted at once, without this frequent heating, the wire would break.

*Formation of the pattern* :—The main lines (formed of the thicker flattened wire) are laid down upon a sheet of *abruk* (mica) and flattened to it by a peculiar cement.\* Within the main lines of the design, the smaller filagree details, which have been separately made, out of various thicknesses of the twisted wire (slightly flattened by the hammer), are carefully arranged in their place and cemented to the mica. Thus held together, the permanent soldering is effected. The solder used is silver with an alloy of pewter. A small quantity of this is put upon the parts to be joined, and the whole is placed over a fire until the solder is melted and the union of the several pieces secured. For soldering the most minute portions a lamp and blow-pipe are used, the filagree work being held beneath the lamp in a small tray. The whole process of forming the pattern consists in making up the minute component forms (which are first bent and fashioned by pliers and pincers into the required shapes) into larger sections of the design, joining these up again into still larger portions, again uniting these into greater groups, and so on until the work is completed. A large object thus consists of many hundreds of separate pieces which have in this way been fitted together.

*Cleaning and finishing* :—The delicate snowy appearance which a finished piece of silver filagree work presents is produced by heating and steeping in acid—a process which is thrice repeated ; after this the object is rubbed with burnt borax, again dipped in acid, and then brushed over with *ritha*† water. Finally, certain parts of the design are polished by burnishing, and the work is completed.

THE RAS MALA, OR HINDU ANNALS OF THE PROVINCE of Gujarát, by the Hon. Alexander Kinloch Forbes, (Gujarátí Edition, Bombay, 1870) says, p. 270, that in 1827 Mr. Baradoll, Collector at Ahmedabad, was ordered by the British Government to enquire into the castes of Gujarát, and reported 207. Originally there were but four—Brahmin, Kschatryia, Vaistrya and Sudra.

\* It is thus made :—A gum is obtained from the kernel of a small fruit called *kanch* ; this is wotted and rubbed on a stone, then mixed with a little borax.

† *Ritha*, the vernacular name for the plant *Sapindus saponaria*, the outer part of the pulpy fruit of which is well known for its detergent qualities, the name *Sapindus* being merely a contraction of *Sapo Indicus*.

## A GLANCE AT INDIA, PAST, PRESENT AND FUTURE.

(A lecture\* delivered upon invitation before large audiences of Natives and Europeans, at Amritsar, Oct. 29, 1880 ; Lahore, Nov. 12 ; Multan, Nov. 19 ; Cawnpore, Nov. 29 ; Bonares—before H. H. the Maharajah—Dec. 7 ; Allahabad, Dec. 22.)

BY COLONEL HENRY S. OLCOTT,

President of the Theosophical Society.

THE PAST.

When we look over the accounts that have been written within our own modern historical period about the migrations of peoples, the rise and fall of empires, the characters of great men, the relative progress of science, the arts, literature, philosophy and religion ; and when we see how the positive assertions of one writer are denied point-blank by another, and then the facts of both proved false by a third who comes after them, is it too much to say that History is, for the most part, a system of bold lying and ignorant mis-statement ? I think not. And I am quite sure that out of all the historians who have figured during this epoch that I have mentioned, hardly one can be acquitted, or will be acquitted by posterity, of incompetence or something worse. Of all the untrustworthy historians the worst is he who writes in the interest of some one religion against the religions of others. It would seem as though, no matter what his creed, he considered it a pious duty to lie as much possible for the glory of his particular god. A similar blight is seen resting upon the consciences of political historians, though not so fatally, for if their party interests are but cared for, they can afford to be in a measure fair in other directions. It seems impossible, therefore, to gather any idea of either Egyptian, Greek, Roman, Assyrian, European, or American history without reading all the historians together and extracting the truth out of the clash and conflict of error.

It will not be required that I should give in the very few minutes for which I shall detain you, either a list of the historians or specimen extracts from their works, upon which the above opinion is based : it being shared by many of the ablest commentators. Suffice it to say that the European histriographers have never had until within a very recent period—say not more than one century—any materials for writing even the most meagre outline of Aryan history. Until the Englishman, Sir William Jones and his compeers, and the Frenchman Burnouf led the way into the splendid garden of Sanskrit literature ; until the astonished eyes of the West saw its glorious flowers of poesy, its fruits of philosophy and metaphysics, its crystal-like rivulets of science, its magnificent structures of philology ; no one dreamed that the world had had any history worth speaking of before the times of the Greek and Roman civilizations. Western ideas of Egyptian, Persian, Babylonian, Chinese, and Indian achievements—physical, intellectual and moral—were as hazy as a fog. Like the wayfarer who tries, with the help of the street gas-lamps and the lanterns of his servants to pick his way through London streets, when one of those dense fogs of theirs turns noon into black night, they, the historians, were groping after the facts through the mists of their own ignorance and—religious prejudice. You may look through any great library you please, and you will find there whole shelves of authors who have tried their best to prove that everything has happened within the last 6,000 years. You will see some not ashamed or afraid to say that Asia derived her religious ideas, her industries, and her very language from the Jews or early Christians. You can find books which try to prove that Sanskrit is a derivative from the Hebrew. You can also

\* Applications having been severally made to me for permission to issue this lecture in a pamphlet form, and to translate it into Bengali, Urdu, Hindi and Tamil, it was thought expedient to let it first appear in the THEOSOPHIST, whence it may be taken for the above purposes by any one who may think it worth his while to go to the necessary trouble and expense.

read arguments from Christian writers to show that the parental resemblance of Hindu mythology to Biblical stories is due to the fact that St. Thomas, one of the alleged disciples of Jesus, came to India and preached his religion here! The theory that Aryavarta was the cradle of European civilization, the Aryans the progenitors of Western peoples, and their literature the source and spring of all Western religions and philosophies, is comparatively a thing of yesterday. Professor Max Müller and a few other Sanskritists of our generation have been bringing about this change in Western ideas. Let us hope that before many more years roll by, we may have out the whole truth about Aryan civilization, and that your ancestors (and ours) will be honoured according to their deserts. The pride of modern people may receive a shock, but the ancients will be vindicated and the cause of truth advanced.

The fact will then appear, far more distinctly than even now, that long before the first page of the Bible was written, generations before the Jews had a nationality to boast of, before the foundations of Babylon were laid, or the first stone of the Egyptian pyramids had been hewn—and that, according to Baron Bunsen and Boeckh, must have been more than 5,700 years B. C.—the Aryans were enjoying a splendid civilization, and had perfected a grammar and language with which none other can compare. If asked to prove my words, I may do so by propounding a question. To what age of the world's history must the beginnings of the Egyptian State, the monarchy of Mena, the founder of Egypt, be carried back? Those most interested in the solution of this problem hesitate even as to the duration of Manetho's dynasties—from Mena to the last Pharaoh—the most eminent modern Egyptologists not daring assign to it a more recent period than between 5,000 and 6,000 years B. C. And what do they find on the very threshold of Egyptian history, further back than which Western history cannot penetrate? Why, a State of the most marvellous civilization, a State already so advanced that in contemplating it one has to repeat with Renan, "one feels giddy at the very idea," (*on est pris de vertige*) and with Brugsch: "there are no ages of stone, bronze and iron in Egypt..... We must openly acknowledge the fact that, up to this time at least, Egypt throws scorn upon these assumed periods." And now, Egyptian history and civilization being the most ancient we have, and this history picturing to us, nearly 8,000 years ago, a people already highly civilized, not in the material sense alone, as Brugsch tells us, but in social and political order, morality and religion, the next question would be why we should say that India and not Egypt is the older. My reason may seem at first glance paradoxical, yet nevertheless, I answer—because *nothing is known of India, 8,000 years ago*. And when I say nothing is known I mean known by us, the Western nations, for the Brahmans have their own chronology and no one has the means of proving that their calculations are exaggerated. But we Europeans know nothing, or at least have known nothing of it until now, but have a right to more than suspect that India 8,000 years ago sent a colony of emigrants who carried their arts and high civilization into what is now known to us as Egypt. This is what Brugsch Bey, the most modern as well as the most trusted Egyptologist and antiquarian, says on the origin of the old Egyptians. Regarding these as a branch of the Caucasian family having a close affinity with the Indo-Germanic races, he insists that they "migrated from Asia, long before historic memory, and crossed that bridge of nations, the Isthmus of Suez, to find a new fatherland on the banks of the Nile....." The Egyptians came, according to their own records, from a mysterious land (now shown to lie on the shore of the Indian Ocean) the sacred *Punt*; the original home of their gods—who followed thence after their people who had abandoned them, to the valley of the Nile, led by Amon, Hor and Hathor. This region was the Egyptian "Land of the Gods"—*PA-NUTER*, in old Egyptian—or Holy-land, and now proved beyond any doubt to have been quite a different

place than the 'Holy Land' of Sinai. By the pictorial and hieroglyphic inscriptions found (and interpreted) on the walls of the temple of the Queen Hashtop, at Der-el-balri, we see that this Punt can be no other than India. For many ages the Egyptians traded with their old homes and the reference here made by them to the names of the Princes, of Punt and its fauna and flora, especially the nomenclature of various precious woods to be found but in India, leave us scarcely room for the smallest doubt that the old civilization of Egypt is the direct outcome of that of the still older India, most probably of the Isle of Ceylon, which was in prehistoric days part and parcel of the great Continent as the geologists tell us.

So then we see that thousands of years before a single spark of civilization had appeared in Europe, before a book had been printed, before the doors of a school had been opened, those great Aryan progenitors of ours were learned, polite, philosophical, and nationally as well as individually great. The people were not, as now, irrevocably walled in by castes, but they were free to rise to the highest social dignities, or sink to the lowest positions, according to the inherent qualities they might possess.

If there were great philosophers in those days, so also there were great philologists, physicians, musical composers, sculptors, poets, statesmen, warriors, architects, manufacturers, merchants. In the *Chātooshushitee-kāla-Nirnāyā*, of Vatsavānā, are mentioned fifty different professions that were followed in the Vedic period, and that shows that not only the actual comforts, but also the luxuries and amusements of a civilized community were common then. We have the enforced testimony of many Christian authors, whom certainly no one will suspect of partiality for India, that neither in what the West calls ancient nor modern times have there been produced such triumphs of the human intellect as by the Aryans. I might fill a separate book with extracts of this kind, but it is unnecessary just now. I will cite only one witness, the Rev. William Ward, a Baptist Missionary of Serampur and author of a well-known work on Indian History, Literature, and Mythology. Their grammars, he says, "are very numerous, and reflect the highest credit on the ingenuity of their authors. Indeed, in philology the Hindoos have perhaps excelled both the ancients (meaning, no doubt, the Greeks and Romans) and the moderns. Their dictionaries, according to him, "also do the highest credit to the Hindoo learned men, and prove how highly the Sanskrit was cultivated in former periods." The Hindoo sages "did not permit even the military art to remain unexamined..... it is very certain that the Hindoo Kings led their own armies to the combat, and that they were prepared for this important employment by a military education; nor is it less certain that many of these monarchs were distinguished for the highest valour and military skill." After recounting many important facts, Mr. Ward says, "From the perusal of the preceding pages it will appear evident that the Hindoo philosophers were unquestionably men of deep erudition.....and that they attracted universal homage and applause; some of them had more than a thousand disciples or scholars." And in concluding the fourth volume of his work he pays your ancestors this merited compliment: "No reasonable person will deny to the Hindoos of former times the praise of very extensive learning. The variety of subjects upon which they wrote prove that almost every science was cultivated among them. The manner also in which they treated these subjects proves that the Hindoo learned men yielded the palm of learning to scarcely any other of the ancients. The more their philosophical works and law books are studied the more will the enquirer be convinced of the depth of wisdom possessed by the authors."

Now I have been often asked by those who affirm the superiority in scientific discovery of modern nations, whether the Aryans or their contemporaries could show anything so splendid as the electric telegraph and the steam engine. My answer is that the properties of steam



are said to have been known in those ancient days ; that printing was used at a most remote antiquity in China ; and that the Aryans had, and certain of their descendants now have, a system of telegraphing that enables conversation to be carried on at any distance, and that requires neither poles, wires, nor pots of chemicals. You wish to know what that is ? I will tell you, and tell it to the very beards of those ignorant, half-educated people who make fun of sacred things, and who are not ashamed to revile their forefathers upon the strength of some superficial English education they may have picked up. Your ancient Yogis could, and all who have acquired a certain proficiency in occult science, can thus talk, even now, with each other. Some of you may honestly doubt it, but still it is true, as any author who has written on Yoga, and every one who has practised it from the ancient Rishis down to some living Yogis of our day, will tell you.

And then the Aryans—if we may believe that good man, the late Bramachari Bâwâ—knew a branch of science about which the West is now speculating much, but has learnt next to nothing. They could navigate the air ; and not only navigate it but fight battles in it, like so many war-eagles combating for the dominion of the clouds. To be so perfect in aëronautics, as he justly says, they must have known all the arts and sciences related to that science, including the strata and currents of the atmosphere, their relative temperature, humidity, and density, and the specific gravity of the various gases. At the Mayasabha, described in the Bhârat, he tells us, were microscopes, telescopes, clocks, watches, mechanical singing-birds and articulating and speaking animals. The “Ashtar Vidya”—a science of which our modern professors have not even an inkling—enabled its proficient to completely destroy an invading army by enveloping it in an atmosphere of poisonous gases, filled with awe-striking, shadowy shapes, and with awful sounds.

The modern school of Comparative Philology traces the migration of Aryan civilization into Europe, by a study of modern languages in comparison with the Sanskrit. And we have an equally, if not a still more, striking means of showing the outflow of Aryan thought towards the West in the philosophies and religions of Babylonia, Egypt, Greece, Rome and Northern Europe. One has only to put side by side the teachings of Pythagoras, Socrates, Plato, Aristotle, Homer, Zeno, Hesiod, Cicero, Scævola, Varro and Virgil, with those of Veda-Vyâsa, Kapila, Goutam, Patânjali, Kânada, Jaimini, Nârada, Pânini, Marichi, and many others we might mention, to be astonished at their identity of conceptions—an identity that upon any other theory than that of a derivation of the younger philosophical schools of the West from the older ones of the East would be simply miraculous. The human mind is certainly capable of evolving the like ideas in different ages, just as humanity produces for itself in each generation the teachers, rulers, warriors and artisans it needs. But that the views of the Aryan sages should be so identical with those of the later Greek and Roman philosophers as to seem as if the latter were to the former like the reflection of an object in a mirror to the object itself, without an actual, physical transmission of teachers or books from the East to the West, is something opposed to common sense. And this again corroborates our convictions that the old Egyptians were emigrants from India ; nearly all the famous ancient philosophers *had been to Egypt to learn her wisdom*, from the Jewish Moses to the Greek Plato.

And now that we have seen—however imperfectly, for the theme is inexhaustible—what India was in the olden times, and what sort of people were her people, let us move the panorama forward and throw a glance at the India of our own days.

#### THE PRESENT.

If one who loves the memory of this blessed Aryavarta would not have his heart filled with sorrow he ought not to permit himself to dwell too long over the past. For,

as the long procession of great men is passing before his inner vision ; and he sees them surrounded with the golden light of their majestic epochs, and then turns to view the spectacle that is presented by the India of to-day, it will be hard, though he were the most courageous of souls, to escape a sense of crushing despair. Where are those sages, those warriors, those giant intellects of yore ? Where the happiness, the independence of spirit, the self-respecting dignity that made an Aryan feel himself fit to rule the world, and able to meet the very gods on equal terms ? Where are the cunning artisans whose taste and skill, as exemplified in the meagre specimens that remain, were unrivalled ? Whither are departed the Brahmins in whose custody were all the treasures of Asiatic knowledge ? Gone : all gone. Like the visions of the night they have departed into the mist of time. *A new nation is being fabricated out of the old material in combination with much alloy.* The India of old is a figment of the imagination, a faded picture of the memory ; the India of to-day a stern reality that confronts and supplicates us. The soil is here, but its fatness is diminished ; the people remain, but alas ! how hungry and how degenerate. India, stripped of her once limitless forests that gave constant crops and abundant fertility by regulating the rainfall, lies baking in the blistering heat, like a naked valetudinarian too helpless to move. The population has multiplied without a corresponding increase of food-supply ; until starvation, which was once the exception, has become almost habitual. The difference between so-called good and so-called bad years to at least 40 millions of toilers, is now only that in the one they starve a little less than in the other. Crushed in heart, deprived of all hope, denied the chances of much bettering his condition, the poor ryot, clad in one little strip of cloth, lives on from hand to mouth in humble, pious expectation of what to him will be the happiest of all hours—the one that ushers him into the other world. The union of the olden days is replaced by disunion, province is arrayed against province, race against race, sect against sect, brother against brother. Once the names Arya and Aryavarta were talismans that moved the heart of an Indian youth to its depths, sent the flush of blood into the cheek, and caused the eye to glitter. Now, the demon of Selfishness sits athwart all noble impulse ; the struggle for life has made men sycophants, cowards, traitors. The brow of a once proud nation is laid in the dust, and shame causes those who revere her memory to avert their gaze from the sickening spectacle of her fallen greatness. Mighty cities, once the homes of hives of population, the centres of luxury, the hallowed repositories of religion and science, have crumbled into dust ; and either the filthy beast and carrion bird inhabit their desolate ruins, or the very recollection of their sites is lost. Now and then the delving archæologist exhumes some fragment which serves to verify the ancient Aryan records ; but, ten to one, he tries to twist their evidence into a corroboration of some pet theory that denies a greater antiquity than a handful of centuries to Indian civilization.

It is not my province to deal with the political interests involved in the full consideration of our subject. If I were in the least competent to handle it—which I certainly am not, after such a mere glimpse as I have had of the situation, and with the tastes and habits of a life opposed to my dabbling in politics at all—I would nevertheless abstain. For my interest in India is in her literature, her philosophy, her religion, and her science ; it was to study them I came. And it is upon glancing at those that I am constrained to express my sorrow that things are as they are. The Brahmins I find engaged as clerks to Government and to merchants, and even occupied in menial capacities. Here and there a learned man is to be found, but the majority receiving no encouragement to devote their lives to abstract science or philosophy, have given up the custom of their forefathers, and their glory is departed. Some still linger about the temples, and repeat their shlokas and shastras in a parrot-like way ; and take what gifts the stingy and impoverished public may fling at them ; and waylay the European visitor with

outstretched palm and the droning cry of *baksheesh* ! But in their temples there are no longer any sacred mysteries, for there are few priests who have become initiated, and few who even believe that there are secrets of Nature that the ascetic can discover. The very successors of Patanjali, Sankara, and Kánada doubt if man has a soul, or any latent psychic powers that can be developed. And this fashionable scepticism taints the minds of all Young India. The flower of Aryan youth are turning materialists under the influence of European education. Hope—that bright angel that gives joy, and courage to the human intellect—is dying out ; they have no longer hope in a life of the hereafter, nor in the splendid possibilities of the life of the present. And without hope, how can there be the Cheerful Resignation under evils that begets Perseverance and Pluck ? We have the authority of Sir Richard Temple, late Governor of Bombay, for saying that “modern education is shaking the Hindoo faith to its very foundation.” These are the very words he uttered not long ago, in a speech at the University of Oxford, the pamphlet report of which I have here in my hand. And he mentions as chief among the effects of that change the formation of the three great “religious sects” of the Brahmo Samaj, the Prarthana Samaj and—most absurdly—the Theosophical Society, which never was nor ever pretended to be a sect ! The Arya Samaj he does not so much as mention, though the President of the Bombay Samaj—Rao Bahadur Gopalrao Hurree Deshmukh—is a member of the Bombay Governor’s Council, and the forty or fifty branch Samajis already founded by Dayánánd Swami include perhaps as many registered or affiliated members as the other three societies together. Sir Richard tells the English people that now is the time for them to send out more missionaries, as Young India is ready to turn Christian as it were in a mass ! Now I believe this is a perfectly erroneous supposition. As I see it, the young Hindoos outside the reformatory Samajes are losing their old religious belief without gaining or being ready to embrace any other. They are becoming exactly like the great mass of educated youth in Europe and America. Influenced by the same causes, they require the same treatment. It is Science which undermined the foundations of Religion ; it is Science which should be compelled to erect the new edifice. As an incomplete study of Nature has led to Atheism, so a complete one will lead the eager student back to faith in his inner and nobler self, and in his spiritual destiny. For, there is a circle of Science as of all other things, and the whole truth can only be learnt by going all the way round. This, I think, is the strongest corner of the edifice of Theosophy that we are trying to raise. Other agitators come to the young generation claiming authority for some book, some religious observances, or some man as a religious guide and teacher. We say “We interfere with no man’s creed or caste, preach no dogma, offer no article of faith. We point to Nature as the most infallible of all divine revelations, and to Science as the most competent teacher of its mysteries.” But the science we have in mind is a far wider, higher, nobler science than that of the modern sciolists. Our view extends over the visible and invisible, the familiar and unfamiliar, the patent and the occult sides of Nature. In short, ours is the Aryan conception of what science can be and should be, and we point to the Aryas of antiquity as its masters and proficient. Young India is a blind creature whose eyes are not yet open ; and the nursing mother of its thought is a bedizened goddess, herself blind of one eye, whose name is Modern Science. There is an old proverb that “in a company of blind men, the one-eyed man is a king,” and here we see it practically exemplified. Our Western educators know just enough to spoil our spirituality, but not enough to prove to us what man really is. They can draw Young India away from their old religion, but only to plunge them into the swamp of doubt. They can show us the ingenious mechanism of our vital machinery, the composition of our digesting fluids, the proportion of fluids and solids in our

frame. But *Atma* is an unscientific postulate and Psychology a species of poetry, in their eyes. Shall we then say that modern education is an unmixed blessing to India ? Look at our Indian youth and answer. Sir Richard Temple is right in saying that the foundations of their faith are shaken ; they are indeed, but he does not seem to perceive the proper remedy. It is not Christianity, which itself is tottering before the merciless assaults of the liberal minds within its own household. It is pre-eminently uncongenial to the Hindu mind. No imported faith will afford the panacea for this spiritual disease that is spreading on all sides. What is needed is that the Veda shall be once more restored to its ancient hold upon the Indian mind. Not that it should be accepted as a mere dead letter. Not that it should have a merely tacit reverence ; but an intelligent appreciation of its intrinsic merits. It must be proven, not simply asserted, that the Veda is the fountain-source of all religions, and contains the indications of a science that embraces and explains all sciences. To whom shall we look for this vindication of its majesty ? To whom but to those who unite in themselves at once the advantages of modern critical culture and familiarity with the Sanskrit literature ; and—most important of all—the knowledge of the hidden meaning of Vedic allegory and symbolism ? For the inspired Veda is often hidden under the visible writing and nestles between the lines ; at least this I have been told by those who profess to know the truth. And ignorance of this fact, and the taking of the Veda in its dead-letter sense, is what has driven thousands of the brightest intellects into infidelity. Comparative Philology will not do our interpretation for us, it can only show the dead-letter meaning of the dead-letter text. An esteemed Fellow of our Society—Mr. Shankar Pandurang Pandit—is doing this literal translation work at Bombay, while many others are busily tracing the several streams of Western ideas back to the parent spring in the Veda. But Modern India needs to be instructed in the *meaning* of the Vedic authors ; so that the age may have for itself the perfect certitude that in those far distant ages science was so well understood as to leave no necessity for us to cast aside as rubbish that Book of Books at the behest of modern self-styled “authorities” in Science. An Indian civilization resting upon the Veda and other old national works, is like a strong castle built upon the rocks : an Indian civilization resting upon Western religious ideas, and patched with imported ideas that are fitted only to the local traditions and environments of their respective birth-places, is but a rickety house of cards that the first blast of stern experience may topple over. We certainly cannot expect to see under the totally different conditions of modern times an exact reproduction of Aryan development ; but we can count upon the new development having a strictly national character. Whoever is a true friend of India will make himself recognized by his desire to nationalize her modern progress ; her enemy, he who advocates the denationalisation of her arts, industries, lines of thought, and aspirations. There are men of both sorts among the class who have received the priceless blessing of education—and, I am sorry to say, hundreds, if not thousands, who are setting the pernicious example of aping Western ways, that are good only for Western people, and of imitating Western vices that are good for no people, among them the excessive use of spirituous liquors. I see also everywhere a lot of rich sycophants, who humbly bow the knee to every European they meet in the hope of recognition and reward. These poor fools do not realize that a people intensely manly, independent and self-respectful like the English can only feel contempt for those who cast aside their own dignity and self-respect. Nor are they so dull as not to detect, under all this mask of servile politeness, the concealed scowl of hatred, and under this fawning and cringing, the mean lust after titles and decorations. An Englishman honours a brave foe, and scorns a sneaking hypocrite. Before India can hope to make the first recuperative step up the long slope down which she has been for many centuries.

descending, her youth must learn the lesson that true manhood is based upon self-respect. And they must learn once more to speak the truth. There was a time when a Hindoo's word pledged to another man, no matter whether Hindoo or stranger, was sacredly kept. English gentlemen have told me more than once, that, thirty years ago, one might have left a lakh of rupees even uncounted with a Native banker without taking a receipt, and be sure of not being wronged out of a single pie. Can it be done now? Friends of mine—native gentlemen connected with the judicial establishment—have told me, some with moistening eyes, that lying and perjury had of late grown so common that magistrates could scarcely believe a word of the testimony offered by either side unless corroborated. The moral tone of the legal profession has been perceptibly raised, but the mendacity of the general public has reached a low level. Do you think a national resuscitation can be even dreamt of with such a bottomless depth of moral rottenness to lay its foundations upon? Many of the best friends of Aryavarta have confessed all these things to me, and in accents of despair foretold the speedy ruin of every thing. Some, the other day, went so far as to say that in all the North-West and Punjab—to say nothing of other provinces—six men of the true patriot-hero mould could not be found. This is *not* my opinion. Some of you may recall that in all my addresses to the Indian public I have taken the hopeful view of the situation. I do not wish to deceive myself, let alone others, for I hope to live and die in this land and among this people. I rest my judgment of Indian evolution upon the whole course of Aryan evolution, not upon a fragmentary bit of the same. The new environment is evolving a new India which in three chief respects is the complete antithesis of the older one. Old India—and, in fact, even modern India, the one of, let us say, the eighteenth century—was (1) Asiatic to the core; (2) it had more land than cultivators; and (3) its soil was unexhausted. But the brand-new India of to-day, suckling of Manchester, Birmingham and Sheffield, and hunting-ground of the shikarri and the missionary, is putting on European clothes, and thinking along European lines; its land is overcrowded; its soil going at a galloping pace towards actual sterility. No prophet is required to forecast what this involves. If 'fertile France,' as Dr. Hunter calls it,\* is crowded, with 180 people to the square mile; and green, fair Ireland is so over-populated, with 169 persons to the square mile, that she pours her emigrants into America by millions; and England's people, when they exceed 200 to the square mile gain their food only by taking to manufactures, mines and city industries—what must we think of hapless India's lot? Throughout British India the average population is 243 persons to the square mile; and there are portions—as, for instance, in thirteen districts of Northern India equal in size to Ireland—where the land has to support an average of 680 persons to the square mile, or more than one person to each acre! The Famine Commissioners report that in Bengal 24 millions of human beings are trying to live upon the produce of 15 million acres, or about half an acre apiece. As Dr. Hunter says "The Indian soil cannot support that struggle." And what then—is it asked? Well, death to crores: that is the grinning skull behind the gold cloth and glitter of these pageants; the terrible words traced in the invisible ink of Fate between the lines of these college diplomas. This state of things is the result of definite causes, and in their turn these effects become causes of fresh results far ahead. From the experience of the past may we always prognosticate what is likely to come. And this brings us to the third, and last, branch of the subject of the evening.

#### THE FUTURE.

Who shall raise the curtain that now hangs in black, heavy folds before the Is to Be? Only the eye of the perfect seer can penetrate the secrets of the coming ages.

The true Yogi of old could foretell events because he had acquired the power to pass at will into the spiritual universe, and in that condition the Past and the Future are all merged into one conscious Present; as to an observer who stands at the centre of a circle, every point in the circumference is equally distant. But the true Yogis are now few, and if any are to be met among us, they are hiding themselves more and more carefully every day from the sight of men. We must then proceed by the deductive, since we may not by the intuitive, process. And, as we are helped by Comparative Philology to theorize upon the origin and destiny of language, so by the study of Comparative History we may at least get some idea of the probable outcome of the social forces we see at work in the India of to-day. Through this glass, then, I see the country after having reached the predestined lowest level of adversity—predestined, I mean, by the universal cyclic law which controls the destinies of nations, as the law of gravitation does the orbits of the planets—rising again. Action and reaction—the sway of the pendulum of human events—follow each other. Nations, though ever so splendid and powerful, are stamped out under the iron heel of reactive destiny if their inherent vitality be weak. But when it is strong, then, indeed, may we behold the majestic spectacle of a nation reviving from its very ashes, and starting afresh on the road to greatness. To which category shall we assign India? I know not what others may say, but for my part I do most firmly believe in her future. If she had been weak of vitality she would have been obliterated by various causes; nay, if she had not had an inherent giant strength her own vices would have destroyed her before now. She has survived every thing, and she will live to renew her strength. Her best sons are being afforded not only the opportunities for education, but also of training in hundreds of offices in practical statesmanship, under the greatest nation of administrators of modern times—my own country of America not excepted. *European education is creating a new caste which is to guide the nation up the hill.* And, as the Aryan of former times was the very prince of philosophers, so it is in the order of nature that his descendant should become in time among the ablest of statesmen. Already broader and higher spheres of usefulness are opening before him, partly as the result of his own importunities, partly because of the greater economy of administration that his admission to the higher preferments seems likely to offer. We are perhaps at the threshold of a new era of Indian civilization, an era of enormous development. The bad crisis may be postponed, perhaps almost averted, by the aid of liberal science. If the present peaceful and stable order of things should continue—and surely such would be the sincere prayer of every one who wishes well to India, for change would mean a plunge back into chaos—we shall see the barriers gradually melt away that have kept the people apart. Gradually they are realizing that, however distant the Punjab may be from Travancore, or Cutch from Bengal, the people are yet brothers, and the children of the same mother. When this conviction shall once possess the whole body of these 24 crores then there will, indeed, be the re-birth of this nation. And then, with all the modern improvements in arts, science and manufactures superadded to abundant labor; with schools thronged with eager students; with the knowledge of the Aryans unearthed from the dust of the ages; with the Veda revenerated and appreciated by the whole educated class, who are now coquetting with Infidelity, with Atheism, with sciolistic Science—with everything that is calculated to despiritualize and denationalize them; with Sanskrit teachers well supported and honoured as in former days; with the most distant districts bound together by a network of railways and other public works; with the mineral and agricultural resources of the country fully developed; with the pressure of population adjusted to the capacities of the several districts; and with the last chains of superstition broken, and the eyes unbandaged that have been so long

\* *England's Work in India.* By W. W. Hunter, C.I.E., LL.D., London, 1881, Smith Elder & Co.

withheld from seeing the truth—the day of Aryan regeneration will have fully dawned. Then once more shall Aryavarta give birth to sons so wise and so good as to provoke the admiring homage of the world. When shall we see this glorious day? When shall India take the proud place she might have in the family of nations? Ah, when! The oracle is silent, the book of destiny none have read. It may be only after a century or centuries; it cannot be soon, for the pendulum swings slowly, and on the dial of Fate the hours are marked by cycles and epochs, not by hours or single generations. Enough for us the present hour; for out of the present comes the future, and the things we do and those we leave undone weave the warp and woof of our destinies. We are masters of causes, but slaves of their results. Take this truth to heart, you who hear me, and remember that whatever your faith—if you have any faith at all in man's survival after death—whether, as Hindus, you believe in Karma, or, as Buddhists, you believe in Skandha, you cannot escape the responsibility of your acts. What you do that is good or bad, and what you might do but leave undone will equally be placed to your account by the Law of Compensation. The lesson of the hour is that every Indian mother should recall to the child at her knee the glories of the past, that every son of the soil should keep green the memory of his ancestors, and that each should do what he can, in every way and all ways to be worthy of the name of an Aryan.

### SPIRITUAL MIRACLES.

MR. LAURENCE OLIPHANT'S NEW BOOK.

Mr. Laurence Oliphant, in his lately published very interesting and ingenious book entitled "*The Land of Gilead*" gives at page 426, *et seq.*, a curious account of some "Dervish Miracles" he witnessed in 1879, at Damascus, "at all times a centre of occult knowledge."

#### INSENSIBILITY TO PHYSICAL PAIN.

There is a certain Sheikh Ruslan Aboutou, who resides in a quarter of Damascus, known as the Maidan, and celebrated for his mystical powers, which he was prevailed upon to exhibit to Mr. Oliphant and a large party, including some ladies. The Sheikh, a tall handsome man of about fifty, with a bright intelligent eye, and decidedly pleasing expression, received them at the door of his courtyard, which was already tolerably full of native spectators and of persons who were to take part in the performances, and they took their seats on a divan in an apartment, on one side open to the court, while from the other doors led into the house. After pipes and coffee, the Sheikh went into an inner room, and reappeared with a bundle of long iron skewers; beckoning to a dervish, he made him open his mouth and proceeded with the utmost coolness to pass a skewer from the inside through each cheek so that the points could be plainly seen protruding. He then performed a like operation on a remarkably handsome youth of about sixteen, his son, whose large clear eyes remained calmly fixed, and whose countenance in no line indicated the slightest pain. Not a drop of blood flowed in either case. The two victims stood quite unconcerned with their mouths pressed back, and the projecting skewers showing the points through their cheeks.

#### CHIEWING A LIVE SCORPION.

Leaving them in this attitude, the Sheikh went again into his room and brought a small square box, from which he took a scorpion of unusual size, its vicious tail curling and striking its own back as it writhed between his fingers. This he handed to another dervish, who instantly dropped the lively reptile into his mouth, crunching it with great apparent gusto; being as large as an ordinary landerab, it was a big mouthful, and seemed to whip up into a sort of lather, as he chewed it with a perfectly impassive countenance,

Mr. Oliphant now suggested that the company, being satisfied in regard to the skewers, would feel more comfortable if they were extracted; as it was unpleasant to see two men with their cheeks trussed, and seeming to be grinning inanely with their mouths pressed back. The Sheikh, after taking long deep inspirations and muttering incantations, jerked out the skewers. The points were bloodless, and the outside of the cheeks showed only a slight induration like that of a cicatrised wound; there was no redness or inflammation.

#### THE FIRE-TEST IN DAMASCUS.

A brazier of burning charcoal was then brought in, and the charcoal fanned into a blaze. The Sheikh then went through an invocation, and suddenly with his bare feet jumped upon it and stood there for a minute, the livid flame curling round his feet. The moment he got off, the scorpion-eater and two or three other dervishes rushed forward and filled their mouths with the red-hot charcoal, which was again fanned, the smell of burning flesh becoming powerful and sickening as they crunched the glowing morsels. The nerves of the lady spectators now began to fail, and when the Sheikh produced a larger iron skewer with a heavy iron ball attached to one end, and proposed to run it through a man's throat from the front, bringing it out at the nape of the neck, there was a general scream of horror and dismay. The Sheikh in vain protested that the operation would be absolutely painless and showed the indurated spots on the sides of the man's neck through which the instrument had often passed. The repugnance of some of the party was not to be overcome. The Sheikh then pushed down the man's waist-cloth a little below the waist and revealed a row of cicatrices, which made a semi-circle extending round the body. He then drew a curved knife about eight inches long and nearly two broad from a sheath, and proposed to plunge it to the hilt in the man's stomach. It had a short wooden handle about four inches in length, and there was no possibility of the blade slipping back into the handle. But here again he was stopped by a cry of horror from the ladies; the Sheikh and the man himself, who seemed to consider his credit at stake, protested, and there was a general look of dissatisfaction on the part of the native spectators. Mr. Oliphant examined both the scars and the knife; the former were thin beautifully healed incisions, and the latter sharp as a razor and of the finest steel. The party however were determined to see no more, and made rather an ignominious exit, leaving the Sheikh bewildered and somewhat indignant at their pusillanimous conduct.

#### THE SHEIKH'S ACCOUNT OF HIMSELF.

The next day the Sheikh visited Mr. Oliphant, and had a long interesting conversation with him. He said he was the hereditary descendant and spiritual chief of the Order of Bedawi, which numbered about 10,000 dervishes. These were scattered throughout Islam and in all classes of society; he named one of high rank; the Order was secret to a great extent, though some openly professed membership. Its founder was Sheikh Said Ahmed el Bedawi, who lived about 200 years ago, and is buried in the Church of the Crusaders at Tantal in Egypt. He had been initiated into these mysteries, but it was not professed that they originated with him, the power to perform them dating back to an unknown period, and coming still further East; it was generally hereditary and was to be cultivated by much intense prayer and concentration of will. It was the same power which had been exercised by the sages and seers of the Bible and other sacred books, and was not confined to his Order, nor absolutely to Moslems. In great abstraction he sometimes passed into trance, when he saw and conversed with the Sheikh el Bedawi, but it was never permitted to him to reveal what passed at the spiritual interviews. He went on to say that the peculiar strength of the Bedawi lay in their power of dealing with fire, and that if Mr. Oliphant would stay in Damascus long enough he would show him men going into a fiery furnace, and coming out as unscathed as Shadrach,

Meshech, and Abednego. He also explained that the power of healing incisions and preventing the flow of blood resided in the saliva, to which a healing power had been imparted by an initiatory draught after a rigid mystical probation; so that wetting a finger with the tongue, and pressing it on a wound instantly stopped effusion of blood and healed it. The Sheikh further observed that though these practices were not recognised by the Koran, they were permitted for a special purpose, and this was to convince unbelievers that the powers claimed by seers and holy men of old were not mere fables, and remarked somewhat slyly, "Where would Christianity be without the belief in the possibility of such powers, seeing that it is built upon miracles and wonderful occurrences received upon the evidence of the senses of persons, probably more easily deceived than ourselves, who lived ages ago?"\* On this Mr. Oliphant remarks with regard to the modern lofty scientific scepticism as to the evidence of one's own senses and those of others, that there must be a limit to such scepticism, or one would be left without any ground for believing in anything.

One of the party with Mr. Oliphant subsequently witnessed a similar performance at Aleppo, when he saw the knives plunged into the bodies of dervishes, leaving only a cicatrix without any effusion of blood, and was unable to discover any deception in the matter. Mr. Oliphant also met an English medical man who had lived all his life in the East, and who had repeatedly seen, and had abundant opportunities of examining the piercing the throat with the skewer, and the plunging the knife into the stomach, and told Mr. Oliphant he was utterly unable to explain how it was done without causing death, much less the effusion of blood, or to account for it by any trick or sleight-of-hand operation.

#### SECRET CIRCLES IN INDIA.

So far Mr. Oliphant, who does not seem to be aware that identical wondrous feats are and have immemorially been practised in that furthest East, whence the Sheikh informed him the power originally came. There are secret circles in India in which, it is whispered, such miracles may be witnessed, and very likely Madame Blavatsky could, if she chose, have something to say upon the subject.—*London Spiritualist*.

\* Most undoubtedly she would have much to say; and, to begin with, that she never saw "miracles"—the very name of which she rejects with scorn—either in such "circles" or in any other. But she has witnessed most wondrous "phenomena," and far more wonderful than any she has seen in Europe and America.—Ed.

#### SWAMI DAYANAND AND OTHER PUNDITS.

The bold and belligerent chief of the Arya Samaj appears to be creating more of an excitement than ever among the Hindus. He is heard from in every direction, and was lately the cause of a great convocation at Calcutta of Pundits from Gauda, Navodipa and Kashi to discuss the orthodoxy of certain religious usages that he had assailed. From the *Pioneer's* report it appears that about 300 Pundits from Calcutta, Navodipa, Bhatpara, Vikram-pore, Jessore, Burdwan, and other parts of the country were present on the occasion. The following native gentlemen and noblemen also attended the meeting:—The Hon'ble Maharajah Jotendra Mohun Tagore Bahadur, C.S.I., Maharajah Komul Krishna Bahadur, Raja Rajender Narayan Deb Bahadur, Raja Harendra Krishna Bahadur, Dr. Sourendra Mohun Tagore, C.I.E., the Hon'ble Rai Kristo Dass Pal Bahadur, C.I.E., Babu Joykisen Mookerjee, M. Jamma Narayan Tewari of Cawnpore, M. Banka Behari Bajpyu of Cawnpore, Seth Narayan Dass Rai Bahadur, Seth Joogul Kissore, Seth Mohun Lall, Seth Hansraj, Lala Ghura Mull and some 400 others. Pundit Mahesh Chunder Nyaratna, Principal, Sanskrit College, was appointed Secretary of the meeting. The Secretary

explained the objects of the meeting and then proposed the following questions for solution.

*First Question.*—Whether or not the *Braman Bhag* of the Vedas is as valid and authoritative as the *Mantra Bhag* or *Sanhita Bhag*; and whether the other Smritis are as valid and authoritative as *Manu Smriti*.

Pundit Ram Subramanya *alias* Ram Subba Shastri gave the following answer to the above question:—By the text "Yad Voi Kinchaw Monurabadat lad veshajiem" in *Yagni Sanhita*, the validity of the whole of *Manu Smriti* is authoritatively established. In Chapter XI. of *Manu Smriti* there is a text which runs as follows:—"Atascha annascha Devetadiksha biprobna bashau vivi dharcha upanisha ohi rama sam viday sutribi, &c." This text proves that the upanishadh contained in the *Braman Bhag* is as valid and authoritative as the Vedas. In *Taitari Jagur Veda Amnyuk* there occurs the following text:—"Smriti Pratak shu matihynum, &c." This text proves the validity of all Smritis.

*Second Question.*—Whether or not the worship of Vishnu, Siva, Durga, and other Hindu deities, the performance of Shrad ceremonies after death and bathing in the Ganges, are sanctioned by the Shastras.

Pundit gave the following answers to the above question:—In *Riga Veda Sanhita* there occurs the text "Tavos Sriai Maruto Veva margaondti rudrayahyu jamnia charu chitram." This text sanctions the worship of Siva. In *Rasu turpani Upanishadh* there is a text, which sanctions the worship of the image of Vishnu. In *Yagir Vedas* there is a text which sanctions the performing of shradha of deceased persons. There is another text which also clearly shows that a person failing to perform his father's shrad ceremony becomes a Chandala. In *Raj Vedas Sanhita* there is a text which sanctions pilgrimages to holy places.

*Third Question.*—Whether the words "Agni mila purhitanu" in the *Rig Veda* mean god or fire.

Pundit gave the following answer:—The primary meaning of "Agni" is fire and its secondary meaning is God. It is not reasonable to leave aside the primary meaning of a word and take its secondary meaning.

*Fourth Question.*—Whether Jognas are performed for purifying air and water to secure salvation?

Pundit Ram returned the following answer:—Jognas are performed not for purifying air and water, but for securing salvation as shown by the following text in *Yagni Vedas*. There is a passage which clearly shows the Jognas are for securing entrance into Heaven.

These answers will, of course, be taken as authoritative by all orthodox Hindus, but the Arya Samajists will doubtless hold to their opinions as before. Even were Swamiji's interpretations of the Vedas and other sacred writings far less correct than they are, his Samaj would still continue to grow rapidly, for he is always at work, giving himself hardly any rest, while our orthodox friends are doing nothing, or next to nothing. The mass of young Hindus are not Sanskrit scholars, and it is no wonder that they should be won over by hundreds of the Swami's views, enforced as they are by an oratorical power of the highest order and a determined will-force that breaks down all opposition.

CREMATION SANCTIONED AT ROME.—LITTLE BY LITTLE the prejudices of Western people against the practice of cremation are melting away. We read in the *Catholic Mirror* that at Rome the demand for permission to purchase an area in the cemetery of the Campo Verano and erect thereon a furnace for the purpose of cremation has been the subject of an animated debate in the Municipal Council. The number of members present, and the attendance of the public, was unusually large. Drs. Baccelli and Patti advocated the system, and after a vigorous opposition, sustained on the part of the Catholic members by the Comendatory de Rossi, the celebrated Christian archaeologist, and by Prince Chigi, Marshall of the Conclave, the majority voted in favor of permission being granted.

\* Compare John ix, 6, Luke xxii. 61, Mark xvi. 18, Acts xxviii. 3.



(Continued from the January number.)

## A GUIDE TO GREEK NOMENCLATURE.

BY DAYARAMA VARMA,

Secretary Arya Samaj, Multan.

Q. Explain the meanings of the so-called Greek names "Hydaspes" and "Acesines."

A. The Hydaspes is a corruption of Sanskrit Ood-Asv-es which means "the river of the horse chiefs" (horsemen), and is another name for Y'Ilum or Jhelam.\*

Acesines is a corrupted form of Aca-sin-es—(Aca, water; Sin, the Indus; es, a chief), i. e., the chief of the waters of the Indus. It is another name for Chenáb.

Q. Who were the Chaldeans?

A. Chaldea † is a corruption of Cul, tribe, and Deva, a god or Brahman. The country colonized by the tribe of Devas or Brahmans was called Chaldea, whence the word Chaldeans.

Q. What was the original starting-point of the Chal-deans?

A. Shin-ar (Sin-war) the country of "the people of the Indus."

Q. Give an instance of an emigration from the still more easterly districts of Aryavarta, to the banks of the Euphrates?

A. The "Bopalan" ‡ or "people of Bopal" emigrated to the river Euphrates on the banks of which they built the vast city which the Greeks called "Babylon," also known as Babylon.

Q. Who are the Anco-bar-i-tes? Trace their origin?

A. The Anco-bar-i-tes are the people whom we find grouped along the southern banks of the Euphrates. They emigrated from Bhagalpoor and its neighbourhood. "Anco-bar-i-tes" is a corruption of "Anga-poor-i-desh," the country of Anga-poor. "Anga" is that district which in classical Aryan writings includes Bengál proper and Bhágalpur.

Q. Show that the people of Banaris emigrated to Persia?

A. The inhabitants from Banaris (Sanskrit Varanashi, from the two streams, Vara and Nashi) are distinctly seen near the banks of the Tigris as "Cosæci," i. e., the people of Casi, the classical name for Banaris.

Q. Trace the origin of the Hellenes?

A. The land of Hellas—a name so dear to civilization and the arts—was called from the Hála mountains in Beloochistán. The chiefs of this country were called "Héláines" § or "the chiefs of the Hela." There is not the slightest doubt, however, that both the name of this mountain and that of the chiefs of this country was of a secondary form, viz., "Heli," the Surya, demonstrating that they were of the genuine race of Rájputs who were descended from the Surya king. In this case the formation of the term Hellenes in Sanskrit would be identical with the Greek. Of this fact there can be no reasonable doubt from the following considerations. Helen (the Surya king) is said to have left his kingdom to Aiolus, his eldest son, while he sent forth Dorus and Zuthus to make conquests in foreign lands. Haya || is the title of a renowned tribe of Rajput warriors. They were also called "Asii" or "Aswa" and their chiefs were denominated "Aswa-pas" or the "Aswa-chiefs" and to use the words of Conon as quoted by Bishop Thirlwall, "the patrimony of Aiolus (the Haiyulas) is described as bounded by the river Asopus (Aswa-pas) ¶ and the Eni-pens." Such then was the Asopus, the settlement of the Haya tribe the Aswa chiefs, the children of the "Surya king" or Helen

whose country was called in Greek, Hella-dos; in Sanskrit Hela-des (Hela and desh land).

Q. What Aryan tribes gave their name to the Euxine sea, also called Black Sea? Give the etymology of this word? How do the Greek writers explain it and what does the Sanskrit history say?

A. The whole tribes of the Aswas were the clans, who descending from Amoo or Oxus—in fact, the "Ox-ud-racæ" or Rájús of the Oxus"\* boldly encountered the Macedonian hero. These were the chiefs who founded a kingdom around and gave an enduring name to the Euxine Sea. They were the chiefs of the Oxus, and their kingdom was that of the Oox-ina (Eux-ine) or "kings of the Oxus," a compound derived from Ooxus and ina, a king. Of this the Greeks made Euxinos. The old tradition is that this sea was first called Axeinos or the inhospitable, that it was then changed to Eu-xeinos or the hospitable. The old term is most fortunately preserved; Ooxa with ina will by the rules of *Sandhi* (combination) exactly make good the old name Oookshainos (Axeinos). Thus the Greek myth is Axeinos, the inhospitable (sea); the Sanskrit history—Oookshainos, "the chiefs of the Oxus." †

Q. Who are the Locri inhabiting the borders of the Eubæan Sea?

A. These are the inhabitants of Logurh, a large district in Afghanistan, south of Cabul.

Q. Who are the Bæotians inhabiting the north-west part of Attica?

A. The Bæotians are the Kshetriyas or great warrior caste of North-Western India. They are the "Bahootians," a people who emigrated to Greece from the fertile banks of the Behoot (Jhelam), the most westerly of the five great rivers of the Panjáb. The regular derivative form of Behute is Bahute, signifying "the people of the Behut." The term Bahoot is, however, more especially connected with the "Bahoo" or "arm" (of Brahma) whence the warrior caste of Aryavarta is metaphorically said to have sprung.

Q. What Aryan tribes colonised the large island of Eubæa, immediately flanking the province of Bæotia to the east.

A. The island of Eubæa is so called from its having been colonised by the warlike clans of the "Eu-Bahooyas." These warriors are Bahoo-ja ‡ i. e., born (metaphorically) from the arm (of Brahma). Not only so; they are Eu-bahooyas, § i. e., the Bahoo-jas or warriors *par eminentie*. Hence their settlement was Eubæa, or the land of "the great Kshetriyas."

Q. From what Aryan tribe did the continent of Asia receive its name?

A. The noble tribes of Aswas—the mighty chiefs of the Oxus—by their numbers and prowess gave from their appellation "Asii" their endearing name to the continent of Asia. This is History.

Q. What does Mythology say about the origin of the word "Asia."

A. Mythology says that the continent of Asia received its name from Asia one of the sea nymphs, who married Jahetus and became the mother of Atlas, Prometheus &c.

Q. Trace the origin of the Scandinavians?

A. The Scandinavians are the descendants of the Aryan Kshetriyas. The European term Scandinavian and the Aryan Kshetriya or "warrior caste" are identical; the former being a Sanskrit equivalent for the latter, "Scanda-Nabhi" (Scandi-Navi) signifies Scanda chiefs (warrior chiefs). In the martial mythology and warlike poetry of the Scandinavians and the Rajputs (Aryan Kshetriyas) a wide field exists for assimilation.

(To be continued.)

\* The *y* and *j* are pronounced indifferently in Aryavarta according to provincial use

† The sound of *e* in Sanskrit is very frequently lost in Greek

‡ Bhoopalan people of Bhoopal in Malwa. Bhopal forms the exact boundary of the old Aryan province of Malwa

§ From Hela and Ina a king. Hela-ina by the rules of *Sandhi* or combination making Heláines, "the chiefs descended from the Surya king."

|| Haya and Aswa are synonymous terms for "horse"

¶ Aswa-pas (As-opas) Aswa chiefs, i. e., Aswa a horse and pas a chief. It appears to indicate their celebrity as horse-men.

\* Oxus (ud, water; Rája, a king)

† The Greek term "Oxus" should be properly "Ooksha" so called from Ooksha, an ox, which is at once very fair English and Sanskrit. These warlike tribes were a race of shepherds whose wealth lay chiefly in the Ooksha, (an ox)

‡ Bahoo-ja (Bahoo, the arm; ja, born), i. e., born from the arm. The letter *i* often assumes the sound of *y*.

§ The Greek *Ea* is the corresponding form to the Sanskrit *Sa* (well)

## ARE THERE STILL GENII?

BY AJ. MOHAMED PANAH,

Translator H. H.'s Gazetteer Department.

To corroborate Mr. Hogan's account of Hossan Khan Djinni, published in the January number, I would say a few words respecting my own observations.

I have been an eye-witness to some of the wonderful performances of this man at Agra. To convince me of his extraordinary powers, he more than once asked me to throw my ring in a well situated close to his house. With my own hands I have wrapped up the ring and thrown it into the well, and to my surprise within half a second found it again in my pocket. It was noted of him that if he simply touched a thing though kept under lock and key, it would be carried to his house by his genii.

A similar instance that came under my notice is that of a peon at Ajmere now living, who claims to have a spirit under his command and with its help to get anything. In one of the districts of Ajmere, where he was sent out to serve summons, and where I went on a tour of inspection, a friend sent for him and asked him to get what I should suggest. I asked him to produce for me on the spot different sorts of opium from Calcutta, Madras, and Katyawar. In less than five minutes there was a heap of opium before me. He had simply to look up and put his hand behind his back, whence the next moment he would produce the opium. I have got his *Mantram* written down, and will be glad to send a copy to any respectable person on application, but, of course, his permission would first be necessary. The man, I believe, is now living at Ajmere.

Hyderabad (Dekkan), Jan. 22, 1881.

## THE BRAHMO SAMAJ.

Ever since we came to India friends in Europe and America have been asking us to tell them something about the Brahma Samaj. For their sake the following particulars are given:—This new Theistic Church, whose foundations were laid by the banks of the Hooghly and which has been for fifty years spreading its doctrines by press and missionary, has just celebrated its anniversary at Calcutta. Among the religious movements in which our century has been so fertile this is one of the most interesting. We only regret that its salient features could not have been described in these columns by one of its several gifted and eloquent leaders, as the theory of our Society is that no stranger can do full justice to another's faith. We have been promised such an exposition of Brahmoism more than once by Brahma friends, but until now have received none. We must, therefore, while waiting, make the best of the meagre data supplied in the official report of the late anniversary, as found in the Samaj's organ, the *Sunday Mirror*, of January 30. A splendid lecture, by the Rev. Protap Chunder Mozumdar, one of the chief Brahma apostles, which we were so fortunate as to hear at Lahore, helps us in a degree to understand the real character of the movement. His subject was "The relations of the Brahma Samaj with Hinduism and Christianity," and his discourse was fluent and eloquent in a high degree. He is a quiet, self-restraining man, with a pleasant voice, and an almost perfect command of English. Not yet having visited Calcutta, we have not had the good fortune to meet the "Minister," or chief apostle, of the "New Dispensation," as it is now styled.

The Brahma Samaj, as is well known, was founded by the late Rajah Ram Mohun Roy, a Barhee Brahmin, son of Ram Khand Roy of Burdwan, and one of the purest, most philanthropic, and enlightened men India ever produced. He was born about 1774, was given a thorough education in the vernacular, Persian, Arabic and Sanskrit, and, later, mastered English thoroughly, acquired a knowledge of Hebrew, Greek and Latin, and

studied French. His intellectual power was confessedly very great, while his manners were most refined and charming, and his moral character without a stain. Add to this a dauntless moral courage, perfect modesty, warm humanitarian bias, patriotism, and a fervid religious feeling, and we have before us the picture of a man of the noblest type. Such a person was the ideal of a religious reformer. Had his constitution been more rugged, and his sensitiveness less acute, he might have lived to see far greater fruits of his self-sacrificing labours than he did. One searches the record of his life and work in vain for any evidence of personal conceit, or a disposition to make himself figure as a heaven-sent messenger. He thought he found in the elements of Christianity the highest moral code ever given to man; but from first to last he rejected as unphilosophical and absurd the Trinitarian doctrine of the Christians. The missionaries, instead of hailing him as an ally to win the Hindus from polytheism, and bring them three-fourths of the way towards their own standing-ground, bitterly attacked his unitarian views, and obliged him to publish sundry pamphlets showing the weakness of their cause and the logical strength of his own. He died in England, September 27, 1833, and was buried on the 18th of October, leaving behind him a circle of sorrowing acquaintance that included some of the best people of that country. It is said by Miss Martineau that his death was hastened by the anguish he felt to see the awful living lie that practical Christianity was in its straggle. Miss Mary Carpenter does not touch upon this point in her Memoir of his Last Days in England, but she prints among other sermons that were preached after his decease one by the Rev. J. Scott Porter, a Presbyterian clergyman of Belfast, Ireland, in which he says that "Offences against the laws of morality, which are too often passed over as trivial transgressions in European society, excited the deepest horror in him." And this is quite enough to give the colour of truth to Miss Martineau's assertion, for we all know what the morals of Christendom are.

These particulars about the founder of the Theistic Church of India, are necessary if we would understand what Brahmoism was meant to be, in seeing what it now seems—we speak guardedly from a desire to avoid doing any injustice—from its reflection in its organ, the *Mirror*. We have said that Ram Mohun Roy never proclaimed himself as an apostle or redeemer; the whole tone of the evidence in Miss Carpenter's book shows him to have been humility personified. And now let us turn to the official report of the Brahma anniversary of January 14 and 27, ultimo.

The address of Babu Keshub Chunder Sen was delivered at the Town Hall on the 22nd to some three thousand people, and all accounts agree in saying that it was a masterly display of eloquence. The next morning an *utsab*, or prayer and conference meeting, was held in the Brahma *Mandir*, or house of worship. The *vali*, or preaching place, was decorated with plantain trees and evergreens, and "the smell of incense was felt everywhere"—reminding us, one would say, of a Catholic church. The service began at 9 and ended at half-past twelve, when there was intermission of half an hour for refreshments, "puri and sweetmeats." At 1 there was a service in Bengali, at 2 one in Hindustani; then followed the reading of essays on the New Dispensation, hymns, and then for an hour *Yoga*, or silent contemplation. Then came an hour and a half of chanting (*sankirtan*) and *arati*, praise-giving. At 7 P.M., the event of the day, and apparently one that almost overshadowed the lecture of Mr. Sen, came off. It was the consecration of the "Flag of the New Dispensation," a crimson silken banner mounted upon a silver pole, and for the occasion "fixed on the open space of marble pavement in front of the pulpit." At sunset the ceremony of unfurling this flag began; we will let the *Mirror* tell us what this was. "A new form of evening worship called *Arati*, was first gone through.... The Brahmans had composed a grand hymn for the occasion

glorifying the many attributes of the Supreme Mother in profound language and sentiment. The worshippers held each a lighted candle in his hand, creating a brilliant and picturesque effect. Dozens of musical instruments, from the English bugle and gong to the traditional conch-shell, were loudly, and simultaneously performed upon. The varied and deafening peals issuing from these instruments, combined with the voices of scores of men, who stood up and went around in a circle with the burning tapers in their hands, heartily chanting the *arati* hymn, produced upon the immense crowd present an effect which must be felt to be described."

It will occur to every one acquainted with Hindu national customs to compare the crimson banner of the Brahmos with the one of similar colour and material which is hoisted on the golden flag-staff of the temple of Patmanabhan at Trevandrum at the beginning of *Arattu*, or bathing festival. If the latter is an appendage of the idol-worship which the Founder of the Brahmo Church so abhorred, is not the latter? And is a festival of lights less heathenish in a Brahmo *Mandir* than in a Hindu temple? These things may be innocent enough in themselves, for surely many will see only æsthetic taste in the waving palms, the burning incense, the chaunting worshippers marching around the silver-mounted crimson banner, with their lighted tapers. But are there not some well-wishers to the spread of pure theistic religion who will perceive in these the sure signs of the approach of a pompous ritualism, which in the progress of time will stifle what there is of spirit in the new church and leave only a gorgeous formalism in its place? This is exactly what has happened to Christianity and to Buddhism; as one may at once see in but contrasting the pontifical pageantry of the Romish and Greek churches with the alleged primitive simplicity of the apostolic age, and the ornate ceremonial of modern exoteric Lamaism with the rigid ascetism and self-restraint of the primitive Buddhist practice which many of the most learned Lamas now try to restore. It is to be hoped that the leaders of the new departure will keep in mind the sensible precept of Ram Mohun Roy (see *Monthly Repository* [Calcutta] for 1823, Vol. XVIII., p. 430). "If a body of men attempt to upset a system of doctrines generally established in a country and to introduce another system, they are, in my humble opinion, in duty bound, to prove the truth, or at least, the superiority of their own". In his anniversary lecture Mr. Sen *protested against being taken as a prophet or mediator between God and Man*, yet at the same time he announced himself and certain of his associates as the *Apostles of a New Dispensation*, chosen and commissioned to usher it on its conquering career. Calling these colleagues about him in the sight of the congregation, he, as one having the superior authority, imparted to them their divine mission. "You are chosen" said he "by the Lord of Heaven to preach his saving truth to the world. Behold the flag of the New Dispensation before you, under the shadow of which is the reconciliation of all things..... Go, preach, spread the spirit of universal union which this flag before you represents..... In token of your vow of allegiance touch the banner, and bow down to God to give you strength and the light of faith." Whereupon, says the *Mirror*, "The apostles then each and all touched the banner, and bowed their heads to God." Here, besides the contradictions which we have italicized a few lines back, are all the dramatic elements of a superstructure of divine inspiration, apostolic commission, infallible teaching, and a dogmatic creed; to arise, perhaps, even before the present 'Minister's' death. In fact, Mr. Sen appears to forecast this already for, answering to the self-formulated question whether the Brahmo Samaj is "simply a new system of religion, which human understanding has evolved," he clearly claims something far higher for it. "I say it stands upon the same level with the Jewish dispensation, the Christian dispensation, and the Vaishnava dispensation through Chaitanya. It is a Divine Dispensation fully entitled to a place among the various dispensations and revelations of the world. But is it equal-

ly divine, equally authoritative?" he asks; and answers: "Christ's Dispensation is said to be divine. I say that this Dispensation is equally divine. *Assuredly the Lord of Heaven has sent this New Gospel unto the world.*" And, again, "Here you see God's special Providence working out the redemption of the land through the instrumentality of a complete dispensation with *its full complement of apostles, scripture, and inspiration.*" It is too much to say this is but a poetic figure of speech. Mr. Sen is a master of English and should certainly know the value of these words. The public is therefore fully warranted in recognizing in him one more bidder for the honours and distinction of an inspired apostle and messenger of God upon earth, in short, an *avatar*. Should his church endorse this claim, future generations of Brahmos may be laying their heads and their gifts at the feet of descendants of the Rajah of Kutch-Bihar, as true Mussulmans now do in the cases of lineal descendants of the Prophet's family, and as do the Sikhs in that of Baba Kheim Singh Vedi, of Rawal Pindi District, sixteenth living representative of the line of Guru Nanak.

THE BRAHMO LEADER AND YOGINISM.—A CORRESPONDENT asks what we have to say with respect to the following paragraph, which he professes to have copied from the *Indian Mirror*, the organ of the Brahmo Samaj, of January 23, 1881:—"The Theosophists who are now in India profess to bring back those days of *Yoga* in which holiness was combined with the power of doing supernatural things. We were a little amused to hear the other day of their strong belief that the leader of our movement, whether he will confess it or not, does really possess the occult powers, being a man of *Yoga* himself. Fortunately for India, those days are past recall. The world will survive supernaturalism of all sorts, and the only miracles which will be believed in are those which result from the extraordinary moral forces and strong resolves of the human will directed by injunctions from the divine spirit above."

We have only to say that some one has apparently imposed upon the good nature of our Brahmo friends. Such an idea as that of Mr. Sen's being a Yogi never entered the head of any theosophist whom we have heard express an opinion about that gifted Bengali orator. If he is responsible for the reflections indulged in by the writer of the paragraph upon the general subject of supernaturalism, *apropos* of miracles and the Theosophical Society, we deeply regret that one of such talents should so grossly misconceive us and our beliefs. The more so, since he claims direct inspiration from God, and presumably should be able to get at the truth. If there is one thing more than another that our Society's Founders do *not* believe in it is a miracle, whether as a disturbing effect in the laws of matter, or a special divine commission to any individual. There never was a time, in our opinion, when holiness or sinfulness "was combined with the power of doing supernatural things."

THE FIRST NUMBER HAS APPEARED AT LONDON OF A journal called the *Kneph*, under the thoroughly competent editorship of Dr. Kenneth R. H. Mackenzie. It is to be the official organ of the "Ancient and Primitive Rite of Masonry," a body which has a peculiar interest in all the archaeological and bibliographical questions connected with the history of Craft Masonry. The Masonic rituals of initiation are all of a highly symbolical character, having often a mystical meaning which the members of lodges do not dream of. It is to be hoped, however, that as modern research into the secrets of the ancient cults goes deeper below the surface, masons will find much light thrown upon their now meaningless "work." We wish the *Kneph* all the success it may deserve, as its Editor is one of the very few Masons who are thoroughly well versed in the secret meaning of the old symbolism, now lost to the average Masou.

COSMOGONY AND ANTHROPOLOGY: OR DEITY,  
EARTH AND MAN STUDIED BY ANALOGY.

BY ALPHONSE CAHAGNET, F.T.S.\*

CHAPTER I.

Creator and Creation.

The Bible—presumably the most ancient work in the world's libraries (?)—being no better than an obscure accumulation of pretended revelations upon universal cosmogony in general and that of our Earth especially, fails in our civilized age to enlighten us upon that subject. It cannot bear the slightest critical examination, or hold its ground whether against the weakest telescope, the poorest chemical laboratory, or even a simple electrical pile. This work then, is now proved to be one of those productions which must be laid aside and classified with so many other books containing no more than human and dreamy vagaries.

If, outside the Church (to him who believes in the seership of that book) there is no possible salvation; then with one who holds to such an opinion we refuse to argue at all. The science of cosmogony even as understood by our scientists is, in our opinion, if not something to be entirely rejected from its very root, at least a science, to be closely verified and reconstructed. This we will now try to do, by grouping together out of the various human hypotheses offered upon the subject from the days of old down to our own, in one heap, those which would satisfy our reason and logic, while at the same time remaining in harmony with facts.

Let us then put the Bible aside and hasten to open the book of analogy corrected by reason. Cuvier having spoken, the Bible may as well hold its tongue.

To define is the aim of human reason, and to systematise is its direct result.

We will then begin to study once more that grand subject of cosmogony. But we have to do so in the true spirit of an honest thinker, and from the standpoint of an impartial and cool observer of facts. No new church shall we open; still less do we intend to burn incense to learned imbeciles. We even mean to turn our back from the start upon those professors who affirm that they alone close the revelations of truth upon all such questions, and join the ranks of only those who are loyally seeking to fathom the laws of the universe..... These laws can but forcibly lead us on to rise from facts and results upward to the causes, to confess that every thing is preceded by something else, that every father has been in his turn the son of another father; that every being, every production, is produced by another being and another production, and hence, that whatsoever is, and exists, exists but through such means of existence.

Supposing our men of science are sufficiently learned to even admit of spontaneous creations: the latter are none the less the result of, and outcome of, the pre-existent substance which goes to form them. The *nihil*, is the abyss of our reason, for we cannot see *nothing* producing *something*; we have to keep ever present before our eyes, the hierarchic succession of the objects of creation.

GOD, ACCORDING TO THE TEACHINGS OF THE PROFESSORS  
OF RELIGION, AND GOD, ACCORDING TO HUMAN REASON.

What are we to understand by the name God?

We have to understand by it that it is an individualisation which men felt the necessity of creating; the individualisation of Intelligence and of Force, which have produced, developed and preserved in eternal activity all things we see, as well as those which are within the scope of any of our senses..... Methinks that it would be far more rational to believe that this fictitious personage is a compound of what we would call *mother thoughts*: of harmonious ideas forming a centre of actions and a centre of

propulsion, a focus of all the other thoughts of which the universe is composed..... while the being which our professors of religions present to us under the name of God, is no more than the individualisation of the prototypic intelligence which they seek to circumscribe within a form which would answer the needs of their material senses!

Without stopping to discuss this proposition we say that the merit of the term *mother thoughts* which we offer in its stead, is that it combines the spiritual with the material states; localises, individualises, and harmonises all things we see, and then preserves them in a succession of different states!

But some might argue, this deity as defined by you, this Intelligence of all intelligences, this Force of all the forces,\* this manifestation of the spiritual and material life, did it act but in the first instance, or does it still act as it did then? Does it, in short, keep on producing eternally? We can answer the question but by analogy, and basing ourselves upon the means employed by our globe in its phenomenon of reproduction. These appliances have all their defined objective points, which represent the goal to reach; they are all subject to the great sympathetic law of attractions and aggregations—law divided into a succession of states, forms and different actions, *i.e.*, causing things to succeed, precede, and follow each other.†

The close analogy between the material works of this Intelligence and those of man, leads us to confess our inability to understand any other possible mode of action. Hence, it forces us to admit that, as a series of thoughts resulting in various modes of appreciating or viewing things are born from one first (instinctive, or chaotic and undefined) thought, so the first aggregative potency must have acted in the same manner, and that it could create the material universe, or rather the *material state*, but in this wise, *viz.*, by unconsciously imposing on it the task to *be* (take its various forms) by a succession of various ways of appreciating or viewing it.‡

To be what?—the reader may ask.

That which this Intelligence without doubt *combined*, as it seems to have given to everything that which is useful to it individually and useful to all; and to have placed every atom in its right place in order to avoid a general cohesion. It would seem thence, that this Intelligence must have combined its aggregating conceptions, through and with the help of the *mother thoughts* above-named; and that we offer (since it could not combine *personally*). These *mother thoughts* had united

\* We may be doubtful whether our Brother Cahagnet means by his "Mother Thoughts" the spiritual transcendental essences which Aristotle calls privations and Plato calls forms, species improperly understood and known as ideas; those eternal, immutable essences removed altogether from the sphere of sense, and cognisable more by intuition than reason. But whether or not he means that substance of which the world is but the shadow and which gives the latter the little of partial *reality* it possesses, his definition of the abstract Deity is undoubtedly that of the Vedantins, who define Parabrahm, *absolute* Intelligence and Force Itself, and hence devoid of either intelligence or force. In such a case his "Mother Thoughts" would under another name take the place of *Isvar*, as defined by the modern school of Benares Vedantins, though we doubt that M. Cahagnet has the remotest idea of the existence, let alone the philosophy, of Vedantism.—ED. THEOS.

† This idea besides being the basic principle of the modern Law of Evolution which all the Hindu, Buddhist and European Theosophists accept in its fundamental teaching, is that of the Heraclitan doctrine in regard to the phenomenal world that of the "perpetual flow of all things."—ED. THEOS.

‡ We do not feel quite sure whether the author adheres to the Aryan doctrine of the negation of the reality of matter, which was also that of Plato, but it does seem as if this conception of the Deity reminds one of the Platonic doctrines of the Cosmos being but "the shadow of The Shadow;" and of the deity of the Eleatics, whose Absolute was not a mere abstraction, a creature of pure fancy, but the totality of the objective universe as discerned by the soul, which itself as compared with the body, is but a subtler species of matter.—ED. THEOS.

\* Author of the "Arcanes of Future Life unveiled."

for the purpose we must think \*... To admit that it could have been otherwise is to lay down a proposition which our reason would have to reject.

That which composes the existence of everything *is life: and life is but a thought writing itself to another thought.* Upon this important question we maintain our belief that there must be a succession in the manifestations of the *mother thoughts* we propose, as there is one in the manifestations of our own thoughts.....for thoughts which would not succeed to each other would be nullities; while successive thoughts are a continual manifestation of the means of life.

You speak of laws which govern the totality (*ensemble*) of this life. Is it these *mother thoughts*, which have prescribed them?—might again be asked. To this we answer, that it is more rational to admit this than to make these laws come from one being, who having pre-existed all could not act in this wise, but by evolving out of himself the creation we see around us. We prefer believing in a grouping of such *mother thoughts* (more or less numerous), uniting among themselves in order to harmonize their own relations as well as those of other "Thoughts" less elevated than themselves in knowledge of every description. Such directing or guiding thoughts of life better satisfy our reason; though owing to the paucity of light it possesses, it (the reason) is unable to elucidate *a priori* how far exact are its perceptions. Therefore, we say, that it appears more rational to believe and admit that it is the "thoughts" which constitute all the visible life, every thing existing, and which govern themselves and one over the other by *hierarchic order*, than an ideal being who answers but poorly to this immense task of universal ruling. We say "by hierarchic order," for we compare their grouping to those of the terrestrial governments where from the summit to the base every group and every individuality plays a hierarchical part. It has been revealed to us† that the constituents and all nature are so arranged in strata of thoughts which are respectively active and passive (*agent et patient*), *i.e.*, influencing mutually each other, in order that from the highest and strongest to the lowest and weakest of groups, all should contribute to the universal harmony, and that, this is the only existing God to be found, as we believe, a deity formed of all, without, therefore, being of necessity a pantheistic god.‡ There does not exist a single being in the universe, not a form that is not a grouping or cluster of thoughts; as we think we have sufficiently proved in our "Études sur l'homme et sur le libre arbitre."

The professors of religions will, as a matter of course, reject the above proposition, for being what they are,—funeral undertakers of Reason, their gods must bring them in profit and honour. What are these gods? If we search for them in the days of the most hoary antiquity we will find but puppets which with the help of strings, are made to move and speak by parties interested in their glorification. Let us but throw a glance at the god worshipped in days of old by 700 millions of believers—the Brahma, the oldest of all the known gods. We will see this God, this focus of intelligence, incarnating himself in Vishnu—we do not know why, and Vishnu in his turn, entering first into a fish to hook out from the deep the

\* Would we not be warranted in thinking that the authors of the *Vedas* which mention such a legion of deities inferior to, and dependent on, Parabrahm, had also some such "Mother Thoughts" in their spiritual clairvoyance? Hence polytheism or the plurality of gods becomes comprehensible. The anthropomorphisation of these abstract principles is an afterthought; human conception generally dragging down to the level of its own terrestrial, gross perceptions every *idea*, however philosophical and sublime.—ED. THEOS.

† The author is a *spiritist* as well as a magnetizer. The revelation must have come either from a clairvoyante, somnambule, or "spirit." (See *Revelations beyond the grave*, 1 Vol.)—ED. THEOS.

‡ We do not see how the inference can be well avoided, though, once we admit of a Deity, the God of the pantheists seems the only reasonable one. True pantheists do not say that *everything* is God—for they would be fetich worshippers then; but that God is in everything and the *whole* in God.—ED. THEOS.

Book of the Law which had been pilfered by a demon; then into a tortoise whose task it became to support the worlds threatened with being upset by giants, for the mere sake of obtaining a lump of butter they were fond of. At another *avatar*, Vishnu becomes a pig to fight the better a giant who, having rolled up the Earth like a sheet of paper, was carrying it away on his shoulders. We would like to enquire on what then did the giant walk?

At his fourth incarnation, he becomes a monster half-man, half-lion, who tears in pieces the profane Iranian giant who dared to question his subjects upon religious subjects.

At the fifth Vishnu, under the shape of a Brahmin, finds means to introduce himself into the throat of a prince who tortured his people, and makes him ask for mercy.

The sixth, seventh and eighth incarnations, or *avatars*, are of the same character.

At the ninth, Vishnu becomes more reasonable. He assumes the shape and name of Buddha, a god who had four arms and a divine intelligence.\* It was time he should for his protracted existences become monotonous.

Man, such are thy gods! Those of Moses, of the pagans, of Christianity, Loyola, and hundreds of others, are they any more reasonable or acceptable? We think not. Let us then cast aside all such stories of human fancy and give ourselves up to a more serious study.

#### A NEW LIGHTING MATERIAL.

An exceedingly interesting experiment was lately tried at Paris, in the "School of Arts and Trades" by a Hungarian named Kordig, with a new volatile combustible substance, offered to the world as an improved lighting material. Having placed upon the table several lamps filled with the substance under experiment, and which gave the most gorgeous light, the discoverer announced his intention to prove that the new combustible substance could be used without the slightest danger from either combustion or inflammability and supported his assumption with the following curious phenomenon. Pouring abundantly of the fluid on his high hat, M. Kordig lit the substance with a match. The result was an immense column of flame ascending from it to the ceiling. To the surprise of all, the inventor quietly put the blazing hat on his head, and stood in view of the surprised public, like a huge and living "burning bush," until the flames darting lower and lower down the volatile substance suddenly went out and disappeared. The hat upon inspection was found absolutely uninjured, even the glossy hairs of the surface presenting no appearance of having been in the least affected. The Hungarian proceeded after that to pour of the same liquid upon the wooden *parquet* (inlaid floor) soaked in it his fine cambric pocket-handkerchief and throwing it upon the ground set fire to the delicate tissue. For a few seconds the floor was changed into a flaming sea, but upon the blaze suddenly going out neither the *parquet* nor the handkerchief was found to present any appearance of any change whatever. This material is now proved to possess the following precious qualities:—It can burn without a wick, in any glass vessel, without bursting the latter, and will give a well-regulated, changeless and exceedingly brilliant light so long as it has no contact with air, which makes the substance volatilize immediately. To the numerous questions offered to him by the curious

\* It is quite evident that M. Calagnet knows nothing of the Hindu religions, less yet of Aryan philosophy. We have omitted translating a page or two as they are full of inaccuracies. The venerable author having derived his information upon the religions of India from an old book called *Religious ceremonies and customs of all the peoples on the globe; by a society of men of Science*, and dated 1783, it becomes clear how he came to mix up the *avatars* and endow "the Light of Asia"—Gautama Buddha—with four arms. The "men of science," even in the days of Sir John Williams often confounded the son of the king of Kapilavastu with the Scandinavian Odin and many other myths.—ED. THEOS.



audience, Kordig would give no satisfactory answer, merely telling them that this substance was refined naphtha, of a very volatile nature, with an admixture of ether, the secret of which was found by him in Hungary. The chief ingredient in it is, as some people think, a mineral substance found in old wells, of natural oils that exist in some parts of Hungary. This substance after a certain and yet secret process of distillation yields the peculiar fluid which is now sold at 1½ francs (about 7 annas) the kilogram of 2½ lbs. It has a feeble smell of naphtha and produces, if poured on the hand, a sensation of cold resembling that of ether, which is due, no doubt, to evaporation.

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*SOLSTITIAL HYMN TO SURYA, THE VEDIC  
SUN-GOD.*

BY A. J. C.

Now SURYA, mighty-handed,  
Turns his chariot in the sky—  
Thundering 'mid the stars on high,  
And the wintry Anarchs banded,  
Dreading him the mighty-handed  
Like pale ghosts before him sweep,  
Shivering down the sunless deep.  
Lo! he strikes the fiery coursers  
Grasping tight the brazen reins,  
Fierce they stamp, with fury snorting—  
Biting at the brazen reins.  
And the lightnings flash from under;  
As they stamp, loud peals of thunder  
Roll along the heavenly plain:  
But he strikes, and strikes again.

INDRA laughs to see the God  
Taming thus the fiery brood,  
INDRA smiles and clouds are breaking—  
Isles of blue appear,  
Spring from her long sleep is waking,  
Love and Hope are near.

Away! the chariot swiftly rolling,  
Steeds their golden manes far waving  
And their nostrils, wide, fire flashing,  
Flames around the axle crashing,  
Fire sparks from the wheels are dashing,  
As they grind the dust of worlds  
Shattered and to ruin hurled!

And thy golden hair is streaming  
In the tempest of the flight,  
And thy flashing eyes are beaming  
Ocean floods of fiery light,  
Torrent streams of love's delight.

Great SURYA! Open-hearted,  
Godly giver, free to all,  
Hear thy children from thee parted  
How upon thy name they call!  
Friend of all!  
Generous-hearted!

All the planets round thee singing,  
Laughing while the heavens are ringing  
When they see thy coursers prancing  
Up the skies,  
When they see the glory glancing  
From thine eyes:  
With the lives that live upon them  
Offer up their hearts to thee  
When they feel stern Winter flee,  
For thou bringest to thy children,  
In thy beating, loving heart,  
All things that can joy impart.

(Medium and Daybreak, Jan. 7.)

*THE SIGNS OF THE TIME.*

How rapidly the salutary leaven of Freethought is working its way into every class of society throughout Europe and America, may be seen in the rapidly succeeding events of the day.

FREETHOUGHT.

The great goddess of intellectual Freedom is destined to become the final saviour, the last *avatar*, to countless millions of bright intellects. Hitherto enslaved, chained by the shackles of enforced and degrading dogmas to the door-sill of the Temple of Superstition, such freed minds are joyously proclaiming the "good tidings," causing others to welcome that noble, inspiring genius, and each day multiplying their conquests. Many a theological fortress until now believed impregnable, has been shaken to its very foundations by the repeated blasts of the magic-working trumpet of the Joshuas of the day; and its walls like those of old Jericho in the Old Testament fable, have crumbled to the dust. The domain, held for ages by the "Lord's Elect," is now invaded from all sides, and no Jehovah appears to wither the sacrilegious hand and say in voice of thunder "touch not mine anointed." This domain is now reclaimed and soon will be torn for ever from the daily weakening grasp of theology. The multicoloured monks and Jesuits are being driven out of France in crowds. They who have poisoned for ages the young plastic minds of children, tying them, for life to the arid path of one narrow belief, a path hemmed in as by two granite walls by the double belief in a personal national deity and a personal national devil—are gone, and with them their pernicious influence. According to the returns published by the French Government, and which we copy from the *Pioneer*, the religious orders which were dissolved during the past year comprised 2,464 Jesuits, 409 Franciscans, 406 Capuchins, 294 Dominicans, 240 Oblates, 239 Benedictines, 176 Carmolites, 170 Fathers of the Company of Mary, 168 Brothers of St. Jean de Dieu, 153 Eudists, 126 Redemptorists, 91 Fathers of St. Bertin, 80 Basilians, 75 Carthusians, 68 Fathers of the Assumption, 53 Missionary Fathers, 53 Fathers of the Missions Almshouses, 51 Priests of the Immaculate Conception, 45 Fathers of the Enfants de Marie, 41 Brothers of St. Peter-in-Vinculis, 32 Barnabites, 31 Passionists, 30 Fathers of St. Joseph's Refuge, 28 Fathers of St. Sauveur, 27 Canons of the Lateran, 25 Monks of St. Eden, 20 Fathers of the Company of Mary, 20 Marists, 20 Fathers of Our Lady of Sion, 20 Fathers of the Company of St. Irena, 18 Bernardines, 14 Somasque Fathers, 12 Fathers of the Congregation of St. Thomas, 11 Trinitarians, 10 Cameliars, 9 Fathers of the Christian Doctrine, 8 Missionaries of St. Francois de Sales, 4 Pères Minimes, 4 Camuldians, and 3 Priests of "the Holy Countenance;" or 5,339 in all. In addition, the Decrees apply to 1,450 Trappists who have not yet been expelled. What Bradlaugh has for years been doing in England by elevating the standard of Freethought among the working classes; and the fearless, indomitable Colonel Robert Ingersoll has done for America, now a whole party does in the hitherto bigoted Papist France. The latest news is about their doings among the young, and it may be seen in the following extract from the *Pioneer*:—

INFANTILE FREETHOUGHT.

"The group of Freethinkers of the Nineteenth Arrondissement convoked their adherents on the 23rd January to a festival, in the shape of a distribution of New Year's gifts to the children of the members of the association, and some 1,500 people responded to the appeal, assembling at the Salle Favier at Belleville. Before the proceedings commenced, the children present feasted their eyes on several tables covered with presents, consisting of playthings, books, and bonbons. The chair was taken by M. Rochefort, who was surrounded by several shining lights of the party, including Trinquet and the Laureate, Clovis

Hugues. The President's opening speech was short and characteristic. It ran as follows;—"Citoyennes, Citoyens—Until now the words 'childhood and freethought' have appeared incompatible. The Catholic Church understands childhood to mean the transfer of an infant from the arms of the nurse into the hands of the priest. Their playthings are replaced by holy Virgins of wax, while instead of the wolf they are frightened with the devil. With such an education children, prepared for servility by means of superstition, are ready on entering life to become clericals. It is because you have wished to free yourselves from all stupid traditions that you also wish to keep your children from entering any church. Priests of every sect all row in the same boat—their one doctrine is rascality." When the applause which greeted these words had subsided, M. Rochefort read a letter from Mlle. Louise Michel, and a speech was delivered by Madame. Rousade, a Socialist, and a clever speaker, whose tirades against religion were received with enthusiasm. The children, for whose benefit the *fête* was got up, and who had anxiously awaited the end of the speechifying, were then called to the platform, where a present was handed to each by M. Rochefort, the poorest in appearance receiving also tickets for clothes and boots."

In view of such an agitation and change in the drift of religious thought, we cannot but wonder at the tenacity, with which some Protestant Christians cling to the dead letter of the Bible, blind to the fact that, however sophistical and clever their arguments, it is impossible for any one who does not wilfully shut his eyes to truth, not to see that the revised New Testament has thoroughly upset the most important theological strongholds. Even the just remark of the Brahmo *Sunday Mirror*—"If a book which is revelation and is considered infallible at the same time; is capable of revision, including significant omissions and changes, how can the world have faith in any book-revelation, and how can Englishmen contentedly stick to the English Bible as an infallible authority on all things"—has called out two earnest and lengthy protests from well-educated English gentlemen. There is one ominous fact, though. While the critical onslaught on the Old Testament has destroyed such pet theories as the "miracles" of Moses (opinion of Canon Cook), the prophecies of the coming of Christ in *Psalms* (Dean Johnson's opinion) and others, it has reinforced, so to say, and legalized belief in the Devil. In the Lord's Prayer the words,.... "and deliver us from evil," are now made to read,.... "deliver us from the evil one" standing now in the Anglican as they stand in the Greek Church. The whole Christian world is now bound to believe in his Satanic Majesty more than ever! The Fiend has been legitimatised.

True, the Scriptures have been cut, added to, and revised since the days of Ezra, times innumerable. And so in a century or two, they may be revised once more, until—if themselves are not wholly obliterated—the Devil at least may be made to retire to the cerebral solitudes of theological terrorists whence he ought never to have been conjured up to plague mankind.

#### CHRISTIAN "BLESSINGS."

It is amusing to find, how those who evidently must be young recruits in journalism, perhaps but of a few years' standing, shrink horrified before the imprecations frothed at them by certain religious bigots! We almost expected to hear the classical ejaculation of *Monstrum horrendum informe ingens, cui lumen ademptum!* at the end of the article signed "P. R." in the *Philosophic Inquirer*, of Feb. 20. After treating his readers to thirty-two Billingsgate words (occurring in fifty-five lines) that had been lavished upon him by the editor of the *Catholic Review*, who proceeds to curse him with bell, book and candle, P. R. gives up "the controversy in despair." There certainly is but little hope that any "heathen Chinee," Hindu, or, in fact, heathen of any sort could ever compete in vile abuse on equal terms with such a literary Polyphemus as this pious opponent seems to be. Yet, Mr.

P. R., and the editor of that clever and highly honest little Madras weekly—the *Philosophic Inquirer*—ought not to be so selfish as to deprive their readers at once of such highly entertaining polemics. They must certainly see as clearly as they that any mere filth-throwing opponent is not formidable. He makes it only too plain that being utterly unable to offer a single good argument in defence of his cause, in hurling thirty-two fisherwomen's objurgations instead, he must feel the ground very shaky under his feet. The shout and curser is always in the wrong; and his noise is in proportion to his hurt. No amount of textual criticism upon the Bible or exposures of that most cunning of all human schemes—Theology—can disgust so many people perhaps ready to listen to the professed "Word of God," as the frequent publication of such a defence of religious dogmas as the one under notice. Let then our esteemed colleague of Madras sacrifice himself by all means, for the instruction and good of humanity. For six years have we been collecting in six huge volumes the printed vituperations against us personally and the Theosophical Society by religious bigots. Were we but to compare notes, the epithets of "wretch" "blockhead" "fool" "stupid, pedantic fool" "incarnate devil" "imp of iniquity" and "offspring of the father of lies" that have stung P. R., would be found only feather weights, if into the other pan of the scale we were to throw the clerical and other "blessings" bestowed upon us by the charitable Christians. Some years ago Mr. Gladstone took the trouble of collecting into a neat pamphlet under the title of the "Speeches of Pius IX.," the "flowers of speech" as he calls the choice compliments showered on heretics by the late Vicegerent of God, in his *Papal Discourses*. The vituperations employed by the editor of the *Catholic Reviewer* against P. R., as quoted in the *Philosophic Inquirer*, seem like the love-whispers of a fair maiden by comparison with what His Holiness managed to get off. We recommend Mr. Gladstone's pamphlet to the perusal of our colleague if he has not seen it. Let our Madrassee Brother take a veteran's word and experienced for it that unmerited abuse by an enemy is the best of advertisements for a paper.

THE ALLEGED REAL MEANING OF EDUCATIONAL MISSIONS IN INDIA.—We confess to having read with great surprise an authoritative explanation that the real object in view in the establishment of the Christian Vernacular Education Society was—*Revenge!* In the *Wisbeach Advertiser*, an English journal of wide circulation—of November 20, 1880, is the report of a public meeting to collect funds for the above-named society. Col. S. D. Young, an old Indian officer, appeared as a delegate from the society in London, the Revs. Littlewood, Bellman and Hollins attended, and the chair was occupied by the Rev. Canon Scott. Col. Young went on to describe the dark and dreadful heathenism of the Hindus, and said that the Mutiny of 1857 "although a dreadful affair and a time of mourning for England, was the beginning of good for India," for it was the immediate cause of the organization of the Vernacular Education Society. "Up to 1858 the missionaries had to do all kinds of work, and they were thus burthened and hindered in their efforts to christianize the people. They had had up to that time to sit down and compile the school books, translate them into native languages, &c., which caused them to lose half their time. This state of things caused Dr. Venn and Henry Carr Tucker to originate the Christian Vernacular Education Society as a memorial of the mutiny, a thank-offering to God for his goodness to them during that dark period and A CHRISTIAN RETALIATION upon the natives."

Now this is charmingly frank, and we ought to be grateful to the Vernacular Education Society's official delegate, Col. Young, for so liberally showing us the Society's little game. Doubtless, now that the poor blind Hindu

heathens know why their dear friends are sending them so many teachers, they will appreciate the delicacy of motive which has begotten such zeal. Pity that Col. Young forgot to mention this before he left India!

### WHY GHOSTS APPEAR?

BY ALEXANDER WILDER, F.T.S.

Vision and visibility are matters not thoroughly understood. Nowhere is there uniformity of power. There is color for instance; one person will correctly discriminate where another will confound various hues. A Kashmirian girl, we are told, will perceive and arrange three hundred distinct shades in a textile fabric, where the Lyonnaise can descry but a single tint. The meridian of the day is our criterion of sunlight; but the owl prefers the more luminous midnight. It is all a matter of comparison, as we are compelled to acknowledge. Pure light is itself invisible; hence the ancient Chaos where only Night existed, was but the creation of schoolmen. Really, it was not, and could not be; the All which included all, was always light. The night-side of Nature is the daytime of the soul.

It is often the practice to treat all concepts as well as examples of preternatural manifestation as delusion and hallucination. Philosophy, which was once considered as relating to the things that are, is now regarded by certain scientific wise-acres, as an orthodoxly-arranged conglomeration of what has been scientifically observed; and wisdom, which was anciently revered as being the truth concerning real being, is now only set down as a cunning wariness. It is the having of eyes to see on the dark side alone.

Herbert Spencer asserts that any world-wide belief, which has been persistently entertained throughout past ages, may be assumed as having a foundation in truth. The one persistent belief of archaic time, which has pervaded all the world religions, the faiths and philosophies of every people, has been the existence of ghosts. All races of human kind speak alike—Hindu and German; Semite and Æthiopian; African and Australian, and Malay and American. "The dead still live," said Ossian, "for we have seen their ghosts." The disciples of Pythagoras were never willing to believe that there was an individual living who had not beheld a demon. The faith in spirits and spirituality transcended all other knowledge. How curiously it sounds to be told that hysteria and nervous disturbance are the cause of apparitions; that there are innumerable varieties and gradations of living animals between man and the nomad, but that the infinite beyond us is an unpeopled void! Science may explore the field of phenomena, but the world of actual living entity, is only the realm of superstition. Aye, be it so; in *superstition* we descry neither illusion nor delusion, but a *standing* upon the immovable foundation of essential truth! It is the degradation of the human intellect, which gave the word any other meaning.

There is a faculty of the mind which enables the forming of images from ideas, rendering them objective like memories invested with visible substance. William Blake, the artist, would fix in his mind the features of a person, who was sitting for a picture, and after that, when in a proper mood and condition, would reproduce the form and lineaments so accurately as to be able to make the simulacrum answer the purpose of further sittings. Probably the image left on the retina of his eye, had become a negative, as in the camera of the photographer and so enabled him to do this.

All visions are not created entirely by the projecting of ideas from the interior consciousness. The world beyond our physical ken, is as full of living and intelligent beings as the one we daily encounter. It is in a degree subjective to us, yet distinct. The same faculty which enabled Blake to evolve anew the form and figure of his sister, will also make visible the shape of such of these

beings as may impress themselves upon the interior consciousness. In order to do this there is usually some strong motive on the part of the other, as well as the peculiar condition of the seer. One class of such incentives proceeds from kinship. The same affections which characterize the living, are equally vivid in the world beyond; and so, very often those whom we account dead are active around the living. So vivid was this concept with the more primitive people, that every family invoked and made gifts to its patriarchal ancestor, as a demon or divinity, to aid, protect and even counsel the members. The old serpent-worship, phallism or other symbologies, as well as tutelary divinities, had their origin in this idea. Voices perceived interiorly, and even heard as from without, were not uncommon. Sometimes the protecting spirit was in a manner visible—not to all, but to particular individuals. Friendship of a close, personal character would also favor this seeing of demons.

Other motives, not always so worthy, would carry with them the power of rendering the spectral appearance visible. No one crosses the boundary line of the earth-life, and is made better or poorer by the change. If selfish, sordid, or avaricious, the same sentiments abide, and tend to keep the person in the neighbourhood of the object of his inordinate passion. The disposition to invoke the aid of living individuals, will operate to induce him to seek avenues of communication; some of which will be so imperceptible, as to make the obsessed suppose the manifestation personal and subjective, while others will even result in actual apparitions. In this case, a vapor or nerve spirit envelopes the other and renders it visible. This is not so very marvellous; these personalities are about us just as much when we are not aware of it, as when we are vividly conscious. The very air is alive with forces, that blend more or less with our physical conditions. The presence of those who once lived here like ourselves is no more remarkable. Every religion that was ever cherished by man, and even the religion of the future, is an outcome of this fact.

The human faculty by which these things are perceived, is dormant in some and vivid in others, but exists in every immortal being. "The soul is in a degree prophetic," says Socrates. According to Novalis, the seer is for the moment of vision, magnetic. There are persons, it is known, who can at times produce that quality in metal; and even change the properties of water or drugs by contemplating them. Presentiment and sensitiveness are psychical, but will not alone come up to seership and clairvoyance; the inner mind enables this.

An idea or image which is vivid in one person's mind, will be thought or witnessed as an objective reality by another who is *en rapport* or close sympathy. "Apparitions of persons, places, and even buildings, will be seen as actually before the eyes. Persons often at a distance, will communicate to others or make them know or witness what they themselves are about. Often this will be done, by inducing dreams; because, when the external senses are locked up the interior faculties may be more easily reached. Persons dying have the remarkable power of making their voice audible to others, and even of becoming visible to them. The phosphoric emanation of the nervous system, may be in some manner accountable for this phenomenon. It is idle to declaim against all this as vagary and hallucination. Prof. Graham Bell makes his voice audible at several hundred feet distance by the agency of a sunbeam; and neither doppelganging, second sights, wraithvisions nor other like displays, are much more wonderful.

Few ghosts have been given a resting-place in the Bible. The compilers and redactors permitted "angel's visits," but seem to have euhemerized the ancestral and other spirits into sages and patriarchs or sheiks of tribes. A few, however, are left to preserve the memory of the race. The Obeah woman at the spring of Dura evoked the prophet Samuel from the underworld, so that Saul might obtain an augury. In this case the earnest desire of the

King, reaching towards the other as with a death-gripe, drew him into exterior perception, as friction evolves caloric in wood. Elijah wrote a letter after going to heaven; Eliphaz, the friend of Job, saw a spirit and heard its voice; though we, like Jeremiah, would call it a "vision from his own heart." Jesus is reputed to have held an interview with Moses or Elias. One or two other analogous occurrences are reported.

Apparitions or *empousæ* were characteristic of the Eleusinian initiations. Some of the manifestations appear to have been produced by theatrical machinery. Perhaps others were made visible by the magic draught, which each neophyte was required to swallow. Ancient priests and hierophants were skilful in such compounds and distillments. The Vedic Soma, the Aryan Haoma, the Akkadian neektar, and the Bacchic wine, were all magical. I doubt there being any alcoholic brewing about any of them. A brain saturated with the crude vapor of alcohol, or the fumes of unwholesome and undigested food, or sensualized in any other way, would come short of clear thought or vision. But such herbs as aconite, atropa, cannabis, hellebore, mandragora and certain spicery were employed; and it is a curious fact that many of the old magical drugs employed to promote clairvoyance and mystic dreaming, have in later times appeared in the pharmacopœias

Many of the apparitions seem to have been due to a morbid anxiety, or some infatuation about things or persons. The prevalent beliefs and even theologies which were cherished during lifetime, are often avowed by their ghosts. Any dogma, however absurd, can be supported by testimony thus procured, and overthrown in like manner. But, more frequently, the ghost or spirit is magnetized by the seer or intermediary, and speaks or suspires what he would like or expect. Anciently when the proper entombing of the dead was regarded as a vital matter, spectres would beset the living in order to obtain the rites of sepulture and the customary offerings of food and drink. Some, whose bodies had been mutilated or torn to pieces, would beseech the restoration of the missing parts. When one religion supplanted another, ghosts of the former faith appeared to encourage unconvinced persons to resist the innovation. The witchcraft of the Middle Ages, which in its former character of wisdom-craft had been honored, was thus the most formidable antagonist of the Church for centuries.

The massacre of St. Bartholomew took place in Paris in 1580, on the accession of the nuptials of the first Bourbon king, then Duke of Navarre. Admiral Coligni, the chief of the Protestants of France, and a statesman of rare ability, was then assassinated. He was afterwards perceived by a seer, years before the French Revolution, engaged actively in preparing for that event. Thus did "coming events cast their shadows before."

I have alluded to the preternatural sympathy often existing between persons of kindred blood. Such feel and think alike simultaneously, and are affected by similar impulses and disorders, even when at great distances apart. Sometimes wives and husbands have a like common nature, and are prophets to each other. Charlotte Bronte declared that the audible call and response of Rochester and Jane Eyre were recorded occurrences. When George Smith, the Assyriologist, was dying in Hieropolis, a friend in London heard his own name called by him in distinct voice. The deceased father of the Duke of Buckingham, the unscrupulous favorite of Charles I., visited a college friend repeatedly, and constrained him to wait upon the Duke with a warning to change his course or be killed. The Duke disregarded the appeal and was assassinated some months later. At the death of Dante, thirteen cantos of the *Divine Comedy* could not be found. About eight months afterwards, the poet appeared to his son Jacopo, and told him that he still lived. Leading the young man to his former sleeping-chamber, he touched a partition and told him that the desired matter was there. Next day the missing manuscripts were found as indicated, mouldy with dampness. On the night of the 1st of February

1733, Augustus II., Saxon King of Poland, appeared to Field Marshal Von Grumbkow, and announced that he had expired at that moment at Warsaw. Examples of this sort can be cited indefinitely.

In short, ghosts appear for the purpose of procuring some fancied comfort or advantage for themselves or others to whom they are in some way allied. There seems to be generally a breath of earth, a soil or taint about them, in these cases. It requires peculiar conditions of body and atmosphere as well as of mind, to enable one to see them. Fasting, seclusion, contemplation, the use of some peculiar drug or beverage, are often important adjuncts. It is not exceptional that persons of minor account are favored with the spectacle, while others more concerned are excluded. Evocation or conjuring will sometimes rouse up the denizens of the other world; but oftener, I suspect, the voice or apparition produced is counterfeit, even duping the seer himself. It appears to me that very many of the utterances, materializations and other ghostly displays are evolved from the persons witnessing them; and I must regard them as outside the domain of a true spirituality. The kingdom of God, we may be sure, does not come with observation, but is instead a presence—*Religio-Philosophical Journal*.

### THE NEW VIMAN.

A plan has just been submitted for the consideration of the Odessa Branch of the Imperial Technological Society for an aerial ship, which does not require a gas balloon for the purposes of flight. The inventors of the new apparatus, Messrs. Henrizzi and Von Offen, allege that they have discovered a force which can be made to counteract the force of gravitation. The aërostat is of the following dimensions; 40 feet long, 24 feet broad, and 16 feet high. Its general form is conical, it being of the same construction as the ship "Booghsprit." It is set in motion by two screws of the machine, the principle of which is still a secret of the discoverers. The whole weight of the apparatus, the engine included, is about 400 lbs. The material for its construction is prepared by Henrizzi and Von Offen, and is also as yet a close secret, and the most important of all the secrets. The engine and the compartment for luggage are situated in the lower part of the ship. The engine is a two-forced one and moves and is claimed to propel the vessel at the rate of 40 feet a second. The greatest advantage of the new air-machine over all others which have been submitted until now, consists in its moving not only with but against the wind; and also that in case of any breakage in the machinery, it does not involve any danger to the passengers, as it never could drop suddenly to the earth, but would, in case of accident, gradually descend, or be made to support itself for a certain time in the air, and even continue moving for a short distance either forward or backward.

The apparatus, it is affirmed, can be raised at will and to any height one likes, and the amount of luggage it takes depends only upon the stowage capacity.

The Odessa Branch of the Technological Society found the idea of the new aerial vehicle very feasible, and, given the above designated force and weight, to promise certain success. The Society confirmed and endorsed the assertions of the discoverers that no injury to the machinery could compromise the safety of the passengers or the principles above enunciated. At the suggestion of the Society, the inventors submitted their project to the Minister of War, the new air-ship being intended solely for military operations. A considerable sum of money was awarded to the two inventors to enable them to begin the work of construction immediately.

This example of the incessant progress of modern scientific discovery will be all the more interesting to the reader since it comes as a timely supplement to Col. Olcott's lecture on India and emphasises the fact that the Aryans were, indeed, our progenitors in most of the useful arts.

The Russian war authorities in devoting a large sum for the construction of the new war aërostat, show what great importance they give to the invention. But by turning to the Indian lecture and noticing what the Bramachari Bāwā says about the *Viman Vidyā* of the Aryans, it will be observed that Messrs. Henrizzi and Von Offen have yet a deal to learn before they can supply air-ships in which contending armies can fight battles in the air, like so many war-eagles contending for the dominion of the clouds. And the art of war must be far more perfected than now before an army can be annihilated by artificially induced poisonous mists.

IN THE "SUNDAY MIRROR" OF FEBRUARY 20, WE FIND A paragraph in which Sir Richard Temple's opinion on the Brahmo Samaj is quoted from his "India in 1880" to the effect that "quite recently they (the Brahmos) have adopted the name of Theosophists." This, one of the many inaccurate statements made in his book by Sir Richard Temple upon India in general and Indian religions especially, seems to have spurred the Brahmos to a quick repudiation of any connection whatever with the Theosophists. The able organ of the New Dispensation says:—"The reference to the Theosophists is a mistake. The Brahmos have never identified themselves with the Theosophists."

*Amen* Nor have the Theosophists identified themselves with them. But whether either the one or the other have acted the most wisely in this, is another question. The Theosophical Society includes members of nearly every known religion, sect, and philosophy, neither of them clashing or interfering with the other, but each trying to live in peace with his neighbour. The universal tolerance preached by us is but the active protest against mental slavery. We haven't as is known, purely Buddhist, purely Christian and purely orthodox Hindu branches, and societies allied with us; and union is strength. But of this anon. For the present we would be glad to learn from our esteemed friends and Brothers—if unhappily *not* allies—the Brahmos, why, while hastening to repudiate Sir Richard's connection of them with us, they have allowed to pass unnoticed another still more serious "mistake" made by the ex-Governor of Bombay. Speaking of them in his lecture (in furtherance of the Oxford mission to Calcutta) he said that the Brahmos "are almost, though not entirely, Christians"..... "lingering upon the very threshold of Christianity"..... "almost persuaded to be Christians?" Unless there has been a like repudiation of the uncalled-for charge which has escaped our notice, is it possible that the latter should have been passed over only because Christianity is popular among the British rulers and Theosophy—is not?

THE ROYAL SOCIETY AND SPIRITUALISTIC LITERATURE.—Our esteemed contemporary, the *Spiritualist* (London) notes the fact that the Royal Society has actually condescended to express its thanks for a presentation copy of Zöllner's *Transcendental Physics*. Until now its practice was to take all such donations, insert their titles in the library catalogue, but never say 'Thank you,' for fear of compromising its dignity! Mr. Harrison, the editor, who is fond of a good joke, recalls an anecdote about Sir John Lubbock, which is to the point. Once Sir John exhibited in the theatre of the Royal Institution, a picture of an African savage, armed to the teeth, cowering behind his shield, lest in defiance of popular superstition, he should cast eyes upon his passing mother-in-law. Mr. Harrison dryly adds:—"Some Englishmen, it may be remarked in passing, are in a similar state of demoralisation on better grounds. Superstition dies hard, but it is pleasing to see, now that the ground has long been broken by great men, that others are beginning to peep out from behind their shields, and we hope that spiritualists will do nothing to frighten them off again, by suddenly presenting more proved facts of nature than timid creatures are able to bear."

IT WAS ONLY THE OTHER DAY THAT THE THANKS OF THE Theosophical Society were conveyed to Mr. Epes Sargent, of America, for a donation of his school-books to our school for boys, at Pt. de Galle, Ceylon. It is now our sad duty to announce his decease from cancer of the tongue. Mr. Sargent was one who not merely won the respect of all with whom he came into contact, but also their affection. There was something so sweet and winsome in his tone, expression of face and sentiments; such candour and evident devotion to what was good and true; and withal such a dignified purpose to act up to his light and his convictions, that for him to make an acquaintance was to secure a friend. The *Spiritualist* (London) calls him "that dear friend of every friend of humanity," and the Boston *Transcript*, a highly respectable newspaper, which Mr. Sargent edited for about six years, thus justly depicts him as a journalist:—

"It is rare that one meets with a quieter or simpler nature than that of the deceased. Yet the observer would have been mistaken who supposed this indicated lethargy either mental or moral. Mr. Sargent—when anything awoke his righteous indignation, and it was easily excited against wrong—was not an easy antagonist to vanquish. The fund of reserved power he possessed generally enabled him to triumph in his literary controversies. Still, he was constitutionally averse to disputations of any kind. Scrupulously considerate of the rights of others, he seemed to glide, rather than fight his way through the world. His symmetrical qualities, intellectual and ethical—his even balance of various faculties—brought triumphs in his way as their natural fruits, it would seem. The laurels he plucked were gathered with such a spirit that no one felt aggrieved by the event. In him the 'elements' were gently and kindly mixed, and the memory he leaves behind has no taint of harshness or rancor."

He was the author of various books on education which possess such superior merit that Mr. Jayasekara, Manager of our Galle school, declares them better than any English series he has ever seen. A "Cyclopædia of Poetry" upon which he had been engaged for some years, was completed only about a month before his death; about which time he also put to press his "Scientific Basis of Spiritualism," one of the most valuable works upon this subject ever published. In fact, Mr. Sargent in his works, "Planchette," "Proof Palpable of Immortality," and this last one above-mentioned, has bequeathed to the literature of the subject three most valuable contributions.

FLANNEL GARMENTS, FOR OUTSIDE AS WELL AS INSIDE wear, are in such general use in India, that the following excellent directions for preventing shrinkage of woollen stuffs will no doubt be appreciated. They are given to us by a friend who learned the secret from the nuns of a convent in Italy. Wash the stuff in soft water, very hot without its actually boiling, soap it with plenty of common bar-soap, making an abundance of suds. Then rinse it clear with *hot* water, wring it *very* lightly, and shake out the excess of moisture, then hang it over a line to drip. When it is nearly dry two persons must take it by the corners, hold it horizontally and pull and shake it, as they would a carpet to get rid of the dust. Then put it back on the line and let it dry. The stuff must never on any account be immersed in cold water.

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The following List is accurately copied from the Mailing-registers, of the THEOSOPHIST, and will show, to advertisers and our friends the world-wide circulation, which this Magazine has attained.

Agra.	Dhulia.	Nagpur.	Vayalpad.
Almedabad.	Didwana.	Naddauga.	<i>Vellore.</i>
Ahmednagar.	Diksal.	Namkul.	<i>Villupuram.</i>
Ajmere.	Dinapore.	Nannilam.	Vizagapatnam.
<i>Ajgurh.</i>	Dunraon.	Naosari.	Vizianagram.
Allahabad.	Erandol.	Narail.	Wadhwan.
<i>Almora.</i>	Fatehgarh.	Nasik.	<i>Wanderwash.</i>
<i>Amalapuram.</i>	Ferozepur.	<i>Nasrigang.</i>	<i>Wardha.</i>
Amritsar.	<i>Gandevi.</i>	Negapatam.	<i>Ambangodde (Ceylon).</i>
<i>Antpore.</i>	<i>Ghadechi.</i>	<i>Noakhati.</i>	Baltimore Md.
<i>Arni.</i>	Ghazipur.	Nowanagar.	<i>Batley (England.)</i>
Attock.	Ghoramara.	Nowshera.	Bitmingham.
Azimganj.	Godhra.	<i>Nusseerabad.</i>	<i>Belfast (Ireland.)</i>
<i>Baghowlee.</i>	Gorakhpur.	Oodeypore.	Boston (U. S. A.)
<i>Baheri.</i>	Gujranwala.	Ootacamund.	Cabul.
<i>Bahreisch.</i>	<i>Guntoor.</i>	<i>Pachmarhi.</i>	Calcutta.
<i>Baksar.</i>	Gurdaspur.	Palampur.	California.
Balaghat.	<i>Harur.</i>	Pandharpur.	<i>Cape Town (S. Africa.)</i>
Balidewanganj.	<i>Jacobabad.</i>	Parwaya (Gya).	Christiansund (Norway.)
<i>Banda.</i>	<i>Jakhawn.</i>	Patashpur.	Cincinnati (U. S. A.)
Bandipur.	Hoshangabad.	<i>Penkhonda.</i>	Colombo (Ceylon.)
<i>Bandora.</i>	<i>Hospett.</i>	Petlad.	Colorado (U. S. A.)
<i>Bangalore.</i>	Hyderabad (Dekkan).	<i>Pilibhit.</i>	Corfu (Greece.)
Bans Bareilly.	Hyderabad (Sind).	Pimpulgaon.	County Down (Ireland.)
Bansda.	Indi.	<i>Polur.</i>	Dolanduwa (Ceylon.)
Bapatla.	Indore.	Poona.	<i>Dunedin (Australia.)</i>
Baroda.	<i>Jalgaon.</i>	<i>Patecala.</i>	<i>Elberfeld (Germany.)</i>
<i>Barrackpore.</i>	<i>Jalna.</i>	Rae Bareli.	Glooucester Mass.
Barsi.	Jammagar.	<i>Rahuta.</i>	<i>Haage (Holland.)</i>
Basti.	Jamooce.	<i>Raipur.</i>	Hartford (U. S. A.)
Bellary.	Jessore.	Rajalunndry.	<i>Jamaica (West Indies.)</i>
Benares.	Jeypore.	Rajapur.	Kandy (Ceylon.)
Berhampore (Bengal).	Jhelum.	Rajkot.	Kegalla (Ceylon.)
Berhampore (Madras).	Jiaganj.	<i>Raminad.</i>	Kout (England.)
Betul.	<i>Jigne.</i>	Rawalpindi.	Konityua (Burmab.)
<i>Bhagalpur.</i>	Jubbulpore.	Rayna.	Launcester (England.)
<i>Bhandara.</i>	Jullundur City.	Rohri.	London.
Bhannagar.	<i>Junagarh.</i>	<i>Rohtak.</i>	<i>Madrid (Spain.)</i>
Bhiwandi.	Kadi.	Roorkee.	Manchester (England.)
Bhuj. (Cutch.)	Kalyan.	Rotashgarh.	Manilla (Ph. Is.)
Bhusawal.	<i>Kamptee.</i>	Rungpore.	Marseilles (France.)
<i>Bickranpore.</i>	Kapurthala.	Rupar.	<i>Marshall Town (U. S. A.)</i>
Bilari.	Karachi.	<i>Sabermati.</i>	Melbourne (Australia.)
<i>Bilaspur.</i>	Karwar.	Saharanpur.	Minneapolis (U. S. A.)
Bombay.	Kasauli.	<i>Saidapet.</i>	Morayshire (Scotland.)
<i>Borsad.</i>	Katari (Duncera District).	Sakraid.	Moscow (Russia.)
Bronch.	<i>Khandesh.</i>	<i>Sambulpur.</i>	<i>Moulmein (B. Burma.)</i>
<i>Bulandshahr.</i>	<i>Khanna.</i>	Sangahiner.	Muscat (Arabia.)
Buldann.	<i>Kharaghora.</i>	<i>Satara.</i>	New Jersey (U. S. A.)
Bulsar.	Khushalgarh.	Satkhira.	New York.
Burrisal.	Kohat.	Saugor.	Nice (France.)
Calcutta.	<i>Kolhapur.</i>	Secunderabad.	North Yorkshire.
<i>Calicut.</i>	Kotri.	Seoni.	Odessa (Russia.)
<i>Cassergode.</i>	Lahore.	Seorinarayan.	Panadure (Ceylon.)
Cawnpore.	<i>Lalgudy.</i>	Shahabad (Dekkan.)	Paris.
Chandausi.	Larkana.	Shahjahanpur.	<i>Pennsylvania.</i>
Chaudernagore.	Limri.	Sherpur (Bengal.)	Philadelphin.
Chapra.	Lucknow.	Sholapur.	Point de Galle.
Charkari.	Ludhiana.	<i>Sialkot.</i>	Providence (U. S. A.)
Chatra.	Madehpura (via Bhagalpur.)	Sibi.	<i>Queenstund (Australia.)</i>
<i>Chatterpor.</i>	Madras.	Simla.	Rangoon (Burmah.)
<i>Chindwara.</i>	Madura.	Sirsa.	<i>Rutganua (Ceylon.)</i>
<i>Chittagong.</i>	<i>Mogepara.</i>	Sitapur.	Rochelle (U. S. A.)
Chittur.	<i>Mainpuri.</i>	<i>Soopul.</i>	<i>Shanghai (China.)</i>
Choodangali.	<i>Maldah.</i>	Srirangam.	Shrewsbury.
<i>Cochin.</i>	Malkapur.	<i>Srivilliputur.</i>	South Shields.
Coconada.	Manbhoom.	<i>Sukkur.</i>	St. Petersburg (Russia.)
Coimbatore.	Mandvi (Cutch).	<i>Sultanpur.</i>	Streatham.
Combaconum.	Mangalore.	Surat.	Styria (Austria.)
Comillah.	Masulipatam.	Tajpur.	Sussex.
Conjeveram.	Meerut.	Tanna.	<i>Sydney (Australia.)</i>
<i>Cuddalore.</i>	Mesana.	<i>Teramangulum.</i>	<i>Tangalle (Ceylon.)</i>
<i>Dacca.</i>	Mirzapur.	Tinnevelly.	Uttoxeter.
Darampuri.	<i>Moodookalathere.</i>	Tipperah.	Varna (U. S. A.)
Dehra-Dun.	<i>Moolky.</i>	Trevandrum.	Virginia City (U. S. A.)
<i>Dehra-Ghazi-Khan.</i>	Mooltan.	Trichinopoly.	Washington.
<i>Dehra-Ismail-Khan.</i>	Moradabad.	Trichur.	West Virginia.
Delhi.	Morvi.	<i>Tumkur.</i>	Whitmore.
Dharaseo.	<i>Motiharee.</i>	<i>Umballa.</i>	Wiesbaden (Germany.)
Dharur.	Mozufferpore.	Umrawati.	Wisconsin (U. S. A.)
<i>Dharwar.</i>	<i>Musafirkhana.</i>	Una.	<i>York (England.)</i>
Dhrangadra.	Muzaffarnagar.	Vaniambadi.	

Note.—The names printed in italics are of places to which the Theosophist did not go last year.

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