

# THE THEOSOPHIST

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

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## THE THEOSOPHIST.

BOMBAY, JUNE 1st, 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.

## NO MORE DEATH!

### THEOSOPHY AND MATERIALISM.

BY MIRZA MOORAD ALI BEG, F.T.S.

It is the boast of Theosophy that it is so catholic and comprehensive that men of all religions, provided that they are not of the most narrow and dogmatic stamp, can find place in its ranks and work together for the attainment of its objects. Certainly the present writer considers it not one of the least of its triumphs that he has found himself able to enlist under its banners. In fact, until he put himself into communication with its distinguished founders, he had a very shrewd impression that either *his* principles would prevent *his* joining *them*, or that *theirs* would necessitate *their* excluding *him*. They had published their belief in Spiritual Life, and announced as their great object "the elevation of Human Soul." Madame Blavatsky in *Isis Unveiled* had combated fiercely (somewhat too keenly and ironically, the writer *still* thinks) the "dogmatism of science." He, on the other hand, had adopted what are usually regarded as the most advanced Materialist doctrines. He was a firm believer in Laplace, and Darwin, and Huxley, and Haeckel and Herbert Spencer. How was the supporter of the theory of "the State-Soul" to fight side by side with those who credited every human being with not only *one* soul but with four spiritual entities directing the material frame? The writer is, however, happy to state that he *did* find a standing place on the Theosophic platform after having obtained a better conception of its real nature as elucidated by its learned founders. It would be impossible for him, for obvious reasons, to give in this essay the exact nature of all the facts and arguments comprising the steps, so to speak, which bridge over the gulf between Theosophy Proper and Materialism of the Haeckelian type. In order to do this, it would be necessary for him to partially violate the conditions of secrecy which are alike binding on all the members of this great society. It will suffice for the present, if he indicates one or two of the lines on which, so to speak, Theosophy, instead of contradicting, *supplements* Materialism, and goes on *beyond* instead of *refuting* Science.

One of the most characteristic doctrines of the extreme Materialists is Haeckel's Theory of a "State-Soul." For the benefit of those who have not heard of it, it may be briefly stated that the idea is that the "Ego" is *not* a single Spiritual Unity inhabiting an organised material framework, but that "spirit is only a property of matter,"—*i.e.*, that every atom of matter has a certain portion of the faculty called by us "Spirit" eternally attached to or emanating from it, and that what are usually spoken of as "Life," "Soul," &c., are only the aggregate resultants of the confederate action of the "Spiritual" properties of the atoms actually at that time present in the body. A doctrine at first sight more antagonistic and fatal to the pretensions of Theosophy, which places (as far as my own progress in its tenets enables me to judge) its first step to the *summum bonum* in the preservation of the individuality of the Ego, could hardly be imagined. Deeper investigation, however, reveals a very different state of matters. The Haeckelian doctrine, of course, means that a man (or

any organism) is not a mere corporeal monarchy ruled by a spiritual despot, which collapses at once by his extinction or expulsion, but a republic where the directing power is exercised by a congeries of citizens, the ranks of which are being constantly renewed by the removal of some and the accession of others. Still, its external apparent individuality at any particular period is very pronounced and effective, so pronounced and effective, in fact, that it is only quite recently that an organism has ever been regarded as other than a unity and an entity complete in itself. To continue our simile: A republic usually moves as unitedly as an empire in its external relations, and we form the same mental image of unity when we speak of France and America, as when we speak of Russia or China. It will be objected that the analogy is not correct, both China and America being obviously built up of separately intelligent units, while the same is not so obvious in the case of man, the very fact whether the latter himself *is*, or *is not*, a separate, intelligent unit, or a collection of separate intelligent units being in dispute. I have never meant the simile in that light—but only as a means of demonstrating that a corporate body may present to our minds the picture of unity by its action, whatever the nature of the power directing the body may be. Now it is obvious that if such be the case, and if the higher theosophic arcana, by reason of the “occult” scientific powers which it claims, can by “will-power” so hinder the process of removal and renewal of the confederate atoms of an organism, as to stereotype the individuality of any particular period when the process takes effect, the result will, of course, be the comparative permanency of the Ego as then constituted, and a temporary cessation of the normal sequence of material existence which I believe higher Theosophy asserts to be the penalty of “Animalism.” Whether Theosophy, in its “occult” arsenal *does* or does *not* possess such a power must, of course, be a subject of experiment, either for the *individual* in the due course of initiation, experiment and research, or for the *race* collectively in the general march of knowledge. I only say that, granted such a power, whether in Yog-Vidya, will-concentration, or any other physical or mental expedient now “occult” or hidden from the mass, the Haeckelian theory in itself no more opposes an insuperable barrier to its exercise than does the vulgar doctrine of a single soul. Indeed, it rather seems to favour it, for Theosophy (if I am not mistaken) being, in fact, founded on the basis of a cosmic soul of which the individual Egos are emanations, and considering a resumption of identity into that cosmic soul a desirable object (Nirvāṇa) can hardly quarrel with a view which represents the whole universe as peopled with the emanations of that soul constituting, in fact, *its* entity in *their* totality, while the acquisition of a greater or less permanency for any of its ever-varying manifestations by natural means can certainly not be accounted “supernatural,” or “fantastic” by those who see daily evidences of how much more permanent some of its phases are as compared with others.\* That there may be means to prolong what is called “spiritual” individuality can hardly be deemed impossible by those who admit the effect of certain drugs to restrain from “dissociation” (the Haeckelian phrase for death) the very atoms they consider as endowed with eternal “spiritual” properties.

Nor can the Haeckelian theory consistently quarrel with that doctrine of Theosophy which regards man as, in addition to inert matter proper, consisting of a vital principle, an astral body, and a pneuma. For, if life is a “property” attendant on every atom, may not the others be “pro-

perties” likewise? It is the “property” of a burning body to give forth heat as well as light and sometimes (as in the case of the sun) to develop electrical and actinic properties. Every substance we know of has several distinct properties, and what warrant have we to deny to the ultimate particles everything but a passive inertia, and an active and conscious vitality? Or why should not the consciousness be a property distinct from the active vitality, thus answering to at least two of the Theosophic principles? And why should not Theosophy have means of developing one of those properties at the expense of the others somewhat as in chemistry sugar is developed at the expense of starch?

The fact is that the whole gist of the matter lies in the vicious sense we have been led to attach to the word “spirit” by the anthropomorphic supernaturalism of Christianity which has so impressed itself on the mental constitution of Europeans by heredity that even the most advanced thinkers find a difficulty in realizing the idea called up by the word as importing something natural and not super-natural. In other words why cannot we recognise “spirit” as something as purely cosmical as “heat.” We know now that “heat” is not a *thing*, but a mode of motion becoming palpable through the vibrations of matter. Why cannot we look upon “spirit” as something analogous, say another mode of motion becoming palpable through the vibrations of matter? The real reply is that the whole course of literature since the Christianization of Europe has led us to attach to the word “spirit” the idea of something supernatural, *i.e.*, an extra-cosmical essence produced by the fiat of a Personal God, himself extra-cosmical. “Spirit” in the Theosophical sense, is, I opine, nothing more wonderful than the cutting power of steel, but the word has become so thoroughly vitiated by its Christian and Spiritualistic associations that, though I myself am compelled to use it in this article for obvious reasons, yet I never do so on other occasions, and I should advise all Theosophists who think with me to do the same. A word which would express the idea in a rational and not in a Christian sense is however a desideratum.

On another point it is easy to be shown that Theosophy and extreme Materialism are in amicable contact—I mean in the doctrine of the eternity of life or rather, the *non-existence of death*. Whatever doubt there may be as to the origin of Life *per se*, there can, I think, be no question that it is now scientifically established that no *new* life is *created* when an organism is “born.” Even in the highest forms of animals the process has been made abundantly clear. “Birth,” even “viviparous,” consists in the transference of an *already* living particle detached by *bisparous* generation from an *already living* organism to another one, also *already living*, where it grows by the accretion of *living* particles of the latter which in turn derives its sustenance from the inhibition of particles *already* organic, which in their turn “grow” by the assimilation of elementary principles like the simplest, free organisms. Thus it is clear that “life” as it exists in us, is no gift *continually* re-bestowed from a supernatural source, but rather a continuous vital stream ever subdividing and reuniting—that, in fact, our “life” is the very identical life of the Flint-clippers, the “Missing links,” the Dinotheriums, the Megalosurians, the Labyrinthodonts, the Trilobites and the Fazoons. The converse, *that there is no death*, does not at first sight seem equally plain, but I think a little consideration will bear *that* out also, as in the highest degree probable. To what do we apply the word death? We see an organism lately warm, breathing and moving, cold, breathless, and motionless. But though circumstances have so deranged the *rapport* of its constituent particles that the united action of the “confederate particles” has become impossible, this by no means implies the *real* destruction of the vitality of the ultimate atoms themselves. On the contrary, the phenomena following “dissolution” seem to witness powerfully against this idea. An *active* motion—the “ferment of putrescence” is set up, and the particles, finally dis-

\* That is to say, the Haeckelian knowing the “association of atoms” lasts, for instance, longer in a whale than in a man, and in a man than in a butterfly, can hardly doubt that certain circumstances are more favourable to the continuance of the vital confederation than others, and must admit that if such circumstances (now unknown to science, which can as yet give no valid reason for superior longevity being attendant on superior bulk) could be artificially produced *in coëss*, Vital permanency would be the result, or at least an indefinite longevity. Now, what if Theosophy discloses conditions by which the more *etherial* properties of the atoms are segregated so as to form an entity more permanent than a normal organism, thus stereotyping on the mould of the normal existence on which it was formed, a new phase of existence of the cosmic soul?

integrated as its result, when set free, hasten to form new organic combinations *to which they supply a reinforcement of the visible vital action*. How do we know that the particles of a "dead body" may not be sentient and intelligent as it lies before us, even though their condition prevents them from acting, so as to notify to us the fact? But several scientific facts—the conduct of guillotined heads, of lizard's severed tails, the consciousness of (if we may use the paradox) "separate identity" by Professor Tyndall when he received that celebrated electric shock which made him feel "seven gentlemen at once, &c."—seem to favor the view.\* If our vitalised organic particles only move off to enlist in a fresh army—in other words, to form parts of other living organisms, well may we say—"this is the Resurrection and the Life! Oh, Grave, where is thy sting? Oh, Death, where is thy victory?" and the way this fits in with the Theosophic doctrine of the eternity of the cosmic soul, and the ceaseless mutability of its manifestations becomes at once easy to comprehend.

The postulate which Theosophy has always advanced and which has always hitherto seemed so absurd to pure physicists—that two things may occupy the same space at once—also receives a curious side light from our present point of view when combined with the recent experiments of a German *savant* on the "permeability of matter," as a "fourth property" of the latter. The fact is that we do see instances of what *appears* to be two substances occupying the *same space* at the same time, as witness the daily phenomenon of the sugar in our tea. If the ultimate particles of matter are, as seems probable from the latest results of science, so far from being contiguous that (as has been surmised by, I forget, what authority, but it is a celebrated one) they are relatively as far asunder as the planets of the Solar System, with the intermediate void free from the action of their "emanating" properties, where is the wonder if "occult science" should disclose a means of *juxtaposing the intervals of one body to the particles of another as to allow of transmission*? So viewed, a Theosophist walking *through* a wall would be no more of a "miracle" than the sugar dissolving in the tea or bodies of troops passing through each other in any of the "alternate" formations of the ordinary military drill-systems. The only difficulty is, of course, to get the "units" and the "intervals" properly juxtaposed. This difficulty Theosophy pretends to solve. TRY IT. If this view of the matter is just, of course, it would help to solve the mystery of a number of well-authenticated phenomena which have hitherto puzzled philosophers. Strange disappearances—say, why I "might walk *into you*"—literally and not metaphorically. This also would obviously explain a good deal of the mystery of "obsession."

One thing, however, seems to the author to be pretty clear from the vistas of thought opened up by these considerations—a conclusion to which other lines of recondite investigation, historical and religious, as well as physical and metaphysical, seem also to point. As to the *origin* of the cosmic soul we are in darkness, but every day and every discovery and every speculation seem to bring more home to us the impression that it is the abstract essence of *change* and *activity*—a "mode of motion"—motion self—energy as opposed to blank repose which (unable to manifest itself) is *nothing*, for the inactive *cannot* create, cannot become visible, cannot, as the absolute negation of properties, become *concrete*, and is therefore in itself *nil*. Hence the inherent futility and idiocy of all attempts, religious, political, or social, to reduce various phases of the life of the universe to a condition of absolute order and stability and uniformity—bind the diversity in unity whose existence is liberty to the non-existence of permanence and quiescence. It is law

itself, and the attempt to enforce it, which is the real rebellion against the eternity of life. Disorder is the order of the universe, strife is life, stagnation means corruption—the desire for "peace" is the desire for *death*.

### A PSYCHIC WARNING.

BY A. CONSTANTINE, ESQ.

Can any of the numerous readers of the THEOSOPHIST enlighten me as to the influence that acted on me on the occasion alluded to below? I certainly emphatically deny that there was a spirit manifestation, but there was beyond doubt some singular agency at work, which I have not up to this time been able to comprehend or explain.

After having been in a certain school with another boy of about the same age as myself we parted, and only met again after the lapse of about thirty-five years. It was at Agra, where he was a Deputy Collector and I, head-clerk in the same office. Our friendship was renewed, and we soon became very much attached to each other; in fact, we had no secrets between us. Thus we continued to be for several years, and almost every day saw each other. I had occasion during the Dasara Holidays to visit my brother-in-law, an opulent land-holder at Meerut, and on my return related to my friend the festivities that had been observed there. My friend promised that, if he could possibly manage, he would also accompany me to my brother-in-law's at the next Dasara vacation. In the interval, and particularly when the vacation approached, we repeatedly discussed our plans, and when the time drew near we made all arrangements for fulfilling our engagement. But on the last working day in the office when I asked my friend to meet me that evening at the appointed time at the railway station with his luggage, to my utter astonishment and disappointment he told me that he was very sorry for being unable to go with me in consequence of his family having been recommended for a change, and he was going with them to Rambagh (a sanitarium on the other side of Agra). On parting he shook hands with me and again expressed his sorrow, and said that "though absent in body he would be present in thought and spirit with me." On our way in the train I arranged with my wife to go to Meerut first, and after remaining four days there to go off to Delhi where she had never been, stop a couple of days there, and on our return to pass a day at Allyghur with a relation, and then to return home to Agra a day prior to the opening of my office. The programme was finally settled between us. The two days after our arrival at my brother-in-law's were spent most pleasantly. Early on the morning of the third day after partaking of some refreshments we sat together to think of amusements for the night, when all of a sudden a curious sensation came over me, I felt dull and melancholy, and told my brother-in-law that I must return to Agra immediately. He was extremely surprised. As I had agreed to spend that and the following day with him, the whole family remonstrated with me for my abrupt proposal, and naturally concluded that something or other had given me offence. But all persuasions to detain me, even for that day, proved ineffectual, and in another hour I was with my luggage on the Meerut Railway Station. Before we took tickets for Agra, my wife urged me to go only as far as Ghaziabad (whence the train branches off to Delhi). I did so, but no sooner was the train in motion than the longing to go to Agra again returned. Without taking any further course, I took on our arrival at Ghaziabad tickets direct for Agra. This surprised my wife very much, in fact she felt dismayed, and we sat all the way to Allyghur without exchanging even so much as a sentence. At Allyghur she was inexorable in her entreaties to see her relations. I sent her over there, but I could not be persuaded to accompany her, and proceeded to Agra, where on my arrival at night, I was thunderstruck with the dreadful news that my friend had suddenly died that very morning from apoplexy at

\* As also the phenomena of amputation under anesthetics, where, though the use of the latter forbids the sensation of aggregate pain by the so-called individual, yet that the ultimate particles feel it, is proved by their producing the normal results of pain locally—as inflammation, suppuration, &c.

Rambagh, probably about the time I was taking refreshments at Meerut. The next morning I was present to witness the last remains of my dear friend committed to his last resting-place. Every one present at the funeral, who knew that I was not to have returned to the station before the office opened, plied me with questions as to how I came to hear of the sad bereavement, and who it was that had telegraphed to me. But I candidly confess that no other communication or message was ever sent to me or even attempted—save a depression in spirits, a longing and restless desire to be present at Agra as quickly as possible.

*Note by the Editor.*—No need of attributing the above “warning” to anything supernatural. Many and varied are the psychic phenomena in life, which unintentionally or otherwise are either attributed to the agency of disembodied “spirits” or entirely and intentionally *ignored*. By saying this we do not intend at all depriving the spiritual theory of its *raison d'être*. But beside that theory there exist other manifestations of the same psychic force in man's daily life, which is generally disregarded or erroneously looked upon as a result of simple chance or coincidence, for the only reason that we are unable to forthwith assign for it a logical and comprehensive cause though the manifestations undoubtedly bear the impress of a scientific character, evidently belonging, as they do, to that class of psycho-physiological phenomena which, even men of great scientific attainments and such specialists as Dr. Carpenter are now busying themselves with. The cause for this particular phenomenon is to be sought in the occult (yet no less undeniable for it) influence exercised by the active will of one man over the will of another man, whenever the will of the latter is surprised in a moment of rest or a state of passiveness. We speak now of *presentiments*. Were every person to pay close attention—in an experimental and scientific spirit of course—to his daily action and watch his thoughts, conversation and resultant acts, and carefully analyze these, omitting no details trifling as they might appear to him, then would he find for most of these actions and thoughts coinciding *reasons* based upon mutual psychic influence between the embodied intelligences.

Several instances, more or less familiar to every one through *personal* experience, might be here adduced. We will give but two. Two friends or even simple acquaintances are separated for years. Suddenly one of them—he who remained at home and who may have never thought of the absent person for years, thinks of that individual. He remembers him without any possible cause or reason, and the long-forgotten image sweeping through the silent corridors of MEMORY brings it before his eyes as vividly as if he were there. A few minutes after that, an hour perhaps, that absent person *pays the other an unexpected visit*. Another instance,—A lends to B a book. B having read and laid it aside thinks no more of it, though A requested him to return the work immediately after perusal. Days, perhaps months after that, B's thought occupied with important business, suddenly reverts to the book, and he remembers his neglect. Mechanically he leaves his place and stepping to his library gets it out, thinking to send it back without fail this once. At the same moment, the door opens, A enters, telling that he had come purposely to fetch his book, as he needed it. Coincidence? Not at all. In the first case it was the thought of the traveller, which, as he had decided upon visiting an old friend or acquaintance, *was concentrated upon the other man*, and that thought by its very activity proved energetic enough to overpower the *then passive* thought of the other. The same explanation stands good in the case of A and B. But Mr. Constantine may argue, “my late friend's thought could not influence mine since he was already dead, when I was being irresistibly drawn to Agra.” Our answer is ready. Did not the warmest friendship exist between the writer and the deceased? Had not the latter promised to be with him in “thought and spirit?” And that leads to the posi-

tive inference that his thought was strongly pre-occupied before his death, with him whom he had unintentionally disappointed. Sudden as may have been that death, thought is instantaneous and more rapid still. Nay, it surely was a hundredfold intensified at the moment of death. Thought is the last thing that dies or rather fades out in the human brain of a dying person, and thought, as demonstrated by science, is material, since it is but a mode of energy, which itself changes form but is eternal. Hence, that thought whose strength and power are always proportionate to its intensity, became, so to say, concrete and palpable, and with the help of the strong affinity between the two, it enveloped and overpowered the whole sentient and thinking principle in Mr. Constantine subjecting it entirely, and forcing the will of the latter to act in accordance with his desire. The thinking agent was dead, and the instrument lay shattered for ever. But its last sound lived, and could not have completely died out, in the waves of ether. Science says, the vibration of one single note of music will linger on in motion through the corridors of all eternity; and theosophy, the last thought of the dying man changes into the man himself; it becomes his *eidolon*. Mr. Constantine would not have surprised us, nor would he have indeed deserved being accused by the skeptical of either superstition or of having labored under a hallucination had he even seen the *image*, or the so-called “ghost” of his deceased friend before him. For that “ghost” would have been neither the conscious spirit nor the soul of the dead man; but simply his short,—for one instant—*materialized* thought projected unconsciously and by the sole power of its own intensity in the direction of him who occupied that THOUGHT.

#### APOLLONIUS TYANEUS AND SIMON MAGUS.

In the “History of the Christian Religion to the year two hundred,” by Charles B. Waite, A. M., announced and reviewed in the *Banner of Light* (Boston), we find portions of the work relating to the great thaumaturgist of the second century A. D.—Apollonius of Tyana, the rival of whom had never appeared in the Roman Empire.

“The time of which this volume takes special cognizance is divided into six periods, during the second of which, A. D. 80 to A. D. 120, is included the ‘Age of Miracles,’ the history of which will prove of interest to Spiritualists as a means of comparing the manifestations of unseen intelligences in our time with similar events of the days immediately following the introduction of Christianity. ‘Apollonius Tyaneus was the most remarkable character of that period, and witnessed the reign of a dozen Roman emperors. Before his birth, Proteus, an Egyptian god, appeared to his mother and announced that he was to be incarnated in the coming child. Following the directions given her in a dream, she went to a meadow to gather flowers. While there, a flock of swans formed a chorus around her, and, clapping their wings, sung in unison. While they were thus engaged, and the air was being fanned by a gentle zephyr, Apollonius was born.’”

This is a *legend* which in days of old, made of every remarkable character a “son of God” miraculously born of a virgin. And what follows is *history*. “In his youth he was a marvel of mental power and personal beauty, and found his greatest happiness in conversations with the disciples of Plato, Chrysippus and Aristotle. He ate nothing that had life, lived on fruits and the products of the earth; was an enthusiastic admirer and follower of Pythagoras, and as such maintained silence for five years. Wherever he went he reformed religious worship and performed wonderful acts. At feasts he astonished the guests by causing bread, fruits, vegetables and various dainties to appear at his bidding. Statues became animated with life, and bronze figures advanced from their pedestals.

took the position and performed the labors of servants. By the exercise of the same power dematerialization occurred; gold and silver vessels, with their contents, disappeared; even the attendants vanished in an instant from sight.

"At Rome, Apollonius was accused of treason. Brought to examination, the accuser came forward, unfolded his roll on which the accusation had been written, and was astounded to find it a perfect blank.

"Meeting a funeral procession he said to the attendants, 'Set down the bier, and I will dry up the tears you are shedding for the maid.' He touched the young woman, uttered a few words, and the dead came to life. Being at Smyrna, a plague raged at Ephesus, and he was called thither. 'The journey must not be delayed,' he said; and had no sooner spoken the words than he was at Ephesus.

"When nearly one hundred years old, he was brought before the Emperor at Rome, accused of being an enchanter. He was taken to prison. While there he was asked when he would be at liberty? 'To-morrow, if it depends on the judge; this instant, if it depends on myself.' Saying this, he drew his leg out of the fetters, and said, 'You see the liberty I enjoy.' He then replaced it in the fetters.

"At the tribunal he was asked: 'Why do men call you a god?'

'Because,' said he, 'every man that is good is entitled to the appellation.'

'How could you foretell the plague at Ephesus?'

'He replied: 'By living on a lighter diet than other men.'

"His answers to these and other questions by his accusers exhibited such strength that the Emperor was much affected, and declared him acquitted of crime; but said he should detain him in order to hold a private conversation. He replied: 'You can detain my body, but not my soul; and, I will add, not even my body.' Having uttered these words he vanished from the tribunal, and that same day met his friends at Puteoli, three days' journey from Rome.

"The writings of Apollonius show him to have been a man of learning, with a consummate knowledge of human nature, imbued with noble sentiments and the principles of a profound philosophy. In an epistle to Valerius he says:—

'There is no death of anything except in appearance; and so, also, there is no birth of anything except in appearance. That which passes over from essence into nature seems to be birth, and what passes over from nature into essence seems, in like manner, to be death; though nothing really is originated, and nothing ever perishes; but only now comes into sight, and now vanishes. It appears by reason of the density of matter, and disappears by reason of the tenuity of essence; but is always the same, differing only in motion and condition.'

"The highest tribute paid to Apollonius was by the Emperor Titus. The philosopher having written to him, soon after his accession, counselling moderation in his government, Titus replied:

'In my own name and in the name of my country I give you thanks, and will be mindful of those things. I have, indeed, taken Jerusalem, but you have captured me.'

"The wonderful things done by Apollonius, thought to be miraculous, the source and producing cause of which Modern Spiritualism clearly reveals, were extensively believed in, in the second century, and hundreds of years subsequent; and by Christians as well as others. Simon Magus was another prominent miracle-worker of the second century, and no one denied his power. Even Christians were forced to admit that he performed miracles. Allusion is made to him in the Acts of the Apostles, viii: 9-10. His fame was world-wide, his followers in every nation, and in Rome a statue was erected in his honor. He had frequent contests with Peter, what we in this day would call "miracle-matches" in order to deter-

mine which had the greater power. It is stated in 'The Acts of Peter and Paul' that Simon made a brazen serpent to move, stone statues to laugh, and himself to rise in the air; to which is added: 'as a set-off to this, Peter healed the sick by a word, caused the blind to see, &c.'" Simon, being brought before Nero, changed his form: suddenly he became a child, then an old man; at other times a young man. 'And Nero, beholding this, supposed him to be the Son of God.'

"In 'Recognitions,' a Petrine work of the early ages, an account is given of a public discussion between Peter and Simon Magus, which is reproduced in this volume.

"Accounts of many other miracle-workers are given, showing most conclusively that the power by which they wrought was not confined to any one or to any number of persons, as the Christian world teaches, but that mediumistic gifts were then, as now, possessed by many. Statements quoted from the writers of the first two centuries of what took place will severely tax the credulity of the most credulous to believe, even in this era of marvels. Many of those accounts may be greatly exaggerated, but it is not reasonable to suppose that they are all sheer fabrications, with not a moiety of truth for their foundation; far less so with the revealments made to men since the advent of Modern Spiritualism. Some idea of the thoroughness with which every subject is dealt with in this volume may be formed when we state that in the index there are two hundred and thirteen references to passages relating to 'Jesus Christ'; from which, also, it may be justly inferred that what is given must be of great value to those seeking information that will enable them to determine whether Jesus was 'Man, Myth, or God.' 'The Origin and History of Christian Doctrines,' also 'The Origin and Establishment of the Authority of the Church of Rome over other Churches,' are fully shown, and much light thrown upon many obscure and disputed questions. In a word, it is impossible for us, without far exceeding the limits prescribed for this article, to render full justice to this very instructive book; but we think enough has been said to convince our readers that it is one of more than ordinary interest, and a desirable acquisition to the literature of this progressive age."\*

Some writers tried to make Apollonius appear a legendary character, while pious Christians will persist in calling him an *impostor*. Were the existence of Jesus of Nazareth as well attested by history and he himself half as known to classical writers as was Apollonius no sceptic could doubt to-day the very being of such a man as the Son of Mary and Joseph. Apollonius of Tyana was the friend and correspondent of a Roman Empress and several Emperors, while of Jesus no more remained on the pages of history than as if his life had been written on the desert sands. His letter to Agbarus, the prince of Edessa, the authenticity of which is vouchsafed for by Eusebius alone—the Baron Munchausen of the patristic hierarchy—is called in the *Evidences of Christianity* "an attempt at forgery" even by Paley himself, whose robust faith accepts the most incredible stories. Apollonius, then, is a historical personage; while many even of the Apostolic Fathers themselves, placed before the scrutinizing eye of historical criticism, begin to flicker and many of them fade out and disappear like the "will o'-the-wisp" or the *ignis fatuus*.

BY POURING WATER UPON IT, FIRE CAN BE EXTINGUISHED; by holding a parasol the effect of the sun's rays can be prevented; by an iron-hook a powerful elephant can be managed; by goading and whipping bullocks and asses can be made tractable; by administering proper medicine all distempers can be cured; by charming all poisonous effects can be alleviated: but none of these are efficacious in curing a fool of his folly.

\* Second Edition. 1 Vol., 8vo. pp. 455. Chicago: C. V. Waite & Co. Thomas J. Whitehead & Co., agents for New England, 5 Court Square, Room 9, Boston.



(Continued from the May Number.)

**SKULLS : OR, MAN, WOMAN, AND CHILD.**

BY COL. R. G. INGERSOLL,

*Author of "Moses' Mistakes."*

I saw at the same time

**THE RACK.**

This was a box like the bed of a waggon, with a windlass at each end, and ratchets to prevent slipping. Over each windlass went chains, and when some man had, for instance, denied the doctrine of the trinity, a doctrine it is necessary to believe in order to get to heaven—but, thank the Lord, you don't have to understand it. This man merely denied that three times one was one, or maybe he denied that there was ever any son in the world exactly as old as his father, or that there ever was a boy eternally older than his mother—then they put that man on the rack. Nobody has ever been persecuted for calling God bad—it has always been for calling him good. When I stand here to say that if there is a hell God is a fiend; they say that is very bad. They say I am trying to tear down the institutions of public virtue. But let me tell you one thing: there is no reformation in fear—you can scare a man so that he won't do it sometimes, but I will swear you can't scare him so bad that he won't want to do it. Then they put this man on the rack and

**PRIESTS BEGAN TURNING THESE LEVERS,**

and kept turning until the ankles, the hips, the shoulders, the elbows, the wrists, and all the joints of the victim were dislocated, and he was wet with agony, and standing by was a physician to feel his pulse. What for? To save his life? Yes. In mercy? No. But in order that they might have the pleasure of racking him once more. And this was the Christian spirit. This was done in the name of civilization, in the name of religion, and all these wretches who did it died in peace. There is not an orthodox preacher in the city that has not a respect for every one of them. As, for instance, for John Calvin, who was a murderer and nothing but a murderer, who would have disgraced an ordinary gallows by being hanged upon it. These men when they came to die were not frightened. God did not send any devils into their death-rooms to make mouths at them. He reserved them for Voltaire, who brought religious liberty to France. He reserved them for Thomas Paine, who did more for liberty than all the churches. But all the inquisitors died with the white hands of peace folded over the breast of piety. And when they died, the room was filled with the rustle of the wings of angels, waiting to bear the wretches to heaven.

When I read

**THESE FRIGHTFUL BOOKS**

it seems to me sometimes as though I had suffered all these things myself. It seems sometimes as though I had stood upon the shore of exile and gazed with tearful eyes towards home and native land; it seems to me as though I had been staked out upon the sands of the sea, and drowned by the inexorable, advancing tide; as though my nails had been torn from my hands, and into the bleeding quick needles had been thrust; as though my feet had been crushed in iron boots; as though I had been chained in the cell of the Inquisition and listened with dying ears for the coming footsteps of release; as though I had been taken from my fire-side, from my wife and children, to the public square, and chained; as though fagots had been piled about me; as though the flames had climbed around my limbs and scorched my eyes to blindness, and as though my ashes had been scattered to the four winds, by all the countless hands of hate. And, while I so feel, I swear that while I live I will do what little I can to augment the liberties of man, woman and child.

**I DENOUNCE SLAVERY**

and superstition everywhere. I believe in liberty and happiness and love and joy in this world. I am amazed that any man ever had the impudence to try and do another man's thinking. I have just as good a right to talk about theology as a minister. If they all agree I might admit it was a science, but as they all disagree, and the more they study the wider they get apart, I may be permitted to suggest it is not a science. When no two will tell you the road to heaven—that is, giving you the same route—and if you would inquire of them all you would just give up trying to go there, and say: I may as well stay where I am, and let the Lord come to me.

Do you know that this world has not been fit for a lady and gentleman to live in for twenty-five years, just on account of

slavery. It was not until the year 1808 that Great Britain abolished the slave trade, and up to that time her judges, her priests occupying her pulpits, the members of the royal family, owned stock in the slave ships, and luxuriated upon the profits of piracy and murder. It was not until the same year that the United States of America abolished the slave trade between this and other countries, but carefully preserved it as between the States. It was not until the 28th day of August, 1833, that Great Britain abolished human slavery in her colonies, and it was not until the 1st day of January, 1863, that Abraham Lincoln, sustained by the sublime and heroic north, rendered our flag pure as the sky in which it floats.

**ABRAHAM LINCOLN**

was, in my judgment, in many respects, the grandest man ever president of the United States. Upon his monument these words should be written: "Here sleeps the only man in the history of the world, who, having been clothed with almost absolute power, never abused it, except upon the side of mercy."

For two hundred years the Christians of the United States deliberately turned the cross of Christ into a whipping-post. Christians bred hounds to catch other Christians. Let me show you what the Bible has done for mankind. "Servants, be obedient to your masters." The only word coming from the sweet heaven was, servants, obey your masters. Frederick Douglass told me that he had lectured upon the subject of freedom twenty years before he was permitted to set his foot in a church. I tell you the world has not been fit to live in for twenty-five years. Then all the people used to cringe and crawl to preachers. Mr. Buckle, in his history of civilization, shows that men were even struck dead for speaking impolitely to a priest. God would not stand it. See how they used to crawl before cardinals, bishops and popes. It is not so now. Before wealth they bowed to the very earth, and in the presence of titles they became abject. All this is slowly but surely changing. We no longer bow to men simply because they are rich. Our fathers

**WORSHIPPED THE GOLDEN CALF.**

The worst you can say of an American now is, he worships the gold of the calf. Even the calf is beginning to see this distinction. The time will come when no matter how much money a man has, he will not be respected unless he is using it for the benefit of his fellow-men. It will soon be here. It no longer satisfies the ambition of a great man to be king or emperor. The last Napoleon was not satisfied with being the emperor of the French. He was not satisfied with having a circlet of gold about his head. He wanted some evidence that he had something of value within his head. So he wrote the life of Julius Cæsar, that he might become a member of the French academy. The emperors, the kings, the popes, no longer tower above their fellows. Compare, for instance, King William and Helmholtz. The king is one of the anointed by the Most High, as they claim—one upon whose head has been poured the divine petroleum of authority. Compare this king with Helmholtz, who towers an intellectual Colossus above the crowned mediocrity.

**COMPARE GEORGE ELIOT WITH QUEEN VICTORIA.**

The queen is clothed in garments given her by blind fortune and unreasoning chance, while George Eliot wears robes of glory woven in the loom of her own genius.

And so it is the world over. The time is coming when a man will be rated at his real worth, and that by his brain and heart. We care nothing about an officer unless he fills his place. No matter if he is president, if he rattles in the place nobody cares anything about him. I might give you instances in point—but I won't. The world is getting better and grander and nobler every day.

Nearly every civilization in this world accounts for the devilment in it by the crimes of woman. They say woman brought all the trouble into the world. I don't care if she did. I would rather live in a world full of troubles with the woman I love, than to live in heaven with nobody but men. I read in a book an account of the creation of the world. That book, I have taken pains to say, was not written by any God. And why do I say so? Because I can write a far better book myself. Because it is full of barbarisms. Several ministers of this city have undertaken to answer me—notably those who don't believe the Bible themselves. I want to ask these men one thing. I want them to be fair.

**EVERY MINISTER**

in the city of Chicago that answers me, and those that have answered me had better answer me again—I want them to say,

and without any sort of evasion—without resorting to any pious tricks—I want them to say whether they believe that the Eternal God of this universe ever upheld the crime of polygamy. Say it square and fair. Don't begin to talk about that being a peculiar time, and that God was easy on the prejudices of these old fellows. I want them to answer that question, and to answer it squarely, which they haven't done. Did this God which you pretend to worship ever sanction the institution of human slavery? Now, answer fair. Don't slide around it. Don't begin and answer what a bad man I am, or what a good man Moses was. Stick to the text. Do you believe in a God that allowed a man to be sold from his children? Do you worship such an infinite monster? And if you do, tell your congregation whether you are not ashamed to admit it. Let every minister who answers me again tell whether he believes God commanded his general to kill the little dimpled babe in the cradle. Let him answer it. Don't say that those were very bad times. Tell whether He did it or not, and then your people will know whether

## TO HATE THAT GOD

or not. Be honest. Tell them whether that God in war captured young maidens and turned them over to the soldiers; and then ask the wives and sweet girls of your congregation to get down on their knees and worship the infinite fiend that did that thing. Answer! It is your God I am talking about, and if that is what God did, please tell your congregation what, under the same circumstances, the devil would have done. Don't tell your people that is a poem. Don't tell your people that is pictorial. That won't do. Tell your people whether it is true or false. That is what I want you to do.

(To be continued.)

## SIBYL.

The venerable MASTER of Occult Sciences and Magnetism, Baron Du Potet, our distinguished Honorary Fellow, sends from Nice to our sister journal *La Revue Spirite* a short letter for insertion, which he calls "Sibyl." We understand but too well the great lesson contained for the mystically inclined in those few short lines: but for many, they will, nevertheless, be as a sealed book. Still as the sacred truth must reveal itself to the privileged few, we will translate for them the veteran's mournful epistle. It begins with a stanza:

"Oh hapless Science—fatal gift of heaven  
What dangers threaten curious man,  
Who fain thy realms would scan!  
Would Destiny, whose secrets I have riven  
Oft from her cruel heart—  
Would cruel Destiny impart  
The secret of the veil, that I might be  
Blind, blind, eternally?"

—and the writer continues: "Ah! if you would believe do not question me. Magnetism, Magnetism, thou wilt throw the globe into perturbation; and the sons of our children will see the spirits and the gods! Even in my unhealthy aspirations (for I descend from tainted germs, and my sight, dimmed by modern vices, presents to me but a chaos of vulgar and disgusting things) the divine spark placed in me by the Deity enabled me to see the light."

"Vain regrets! I could have known all, I receded but one step at the very moment that the veil was being lifted. .... Thus I became unworthy of the initiation and the great favour. Yes, Truth, complete and entire, was near me; one of its touches had reached me. I dreaded its contact. Ye, *Burning Bush*, and *Flaming Star*, I will see you no more but at my death! I had been enabled to see, and might have seen the destinies of individuals and empires ..... these visions will be given to those courageous hearts who will not fear the gods.....

"Pity me, for having dreaded insanity, for then it would have been holy and sacred, and I might have been the man for but the few, instead of being the man of every one."

BARON DU POTET.

ANTIQUITY AND SANCTITY OF THE  
SANSKRIT LANGUAGE.

BY PANDIT PRAN NATH.

It has long been a disputed question whether language is a revelation or the result of human industry. By language I mean the vehicle of ideas with their various modulations by means of certain articulate sounds. Nature has endowed every animal with faculties enough to distinguish the voices which are indispensably necessary for the preservation of individuals or continuance of the species; as every beast in the forest can instinctively recognise the roaring of a lion without having previously heard it. But the human voice is capable of representing abstract ideas and different notions which brutal intelligences cannot conceive. "Speech," says Aristotle, "is made to indicate what is expedient and what inexpedient, and, in consequence of this, what is just and unjust. It is, therefore, given to men, because it is peculiar to them that of good and evil, just and unjust, they only (with respect to other animals) possess a sense or feeling." Animal voices are, as a rule, monotonous and convey no distinct ideas or moral instructions.

Another difference between a human and a brutal voice consists in articulation. The former may be resolved into distinct sounds or syllables, the latter almost inarticulate. Hence Homer and Hesiod characterize man by the epithet *nerops* or man endowed with voice, or "one having voice," thus denoting a power peculiar to man; and though a few birds can be found with such a power, yet their articulation can convey no information. The third and the most important difference between their voices, is that brutal voices are instinctive and to be spoken alike by the whole of that class, but this is not the case with human voice. It is learnt by imitation only, as children learn how to speak by an unconscious imitation of their parents. There is no reason to imagine that a man can speak a language which he never heard. Thus, it appears that human voice is not an instinctive articulate sound. At the same time it is not easy to conceive how mankind could have first been induced to fabricate articulate sounds and to employ them for the purpose of communicating their thoughts. Only two opinions can be formed on the subject; viz., the language is either a gift of nature or the result of human industry. The greater part of the Jews and the Christians, and even the wisest of the pagans have embraced the former opinion, which is supported by *Moses*, who represents the Supreme Being as teaching Adam the names of all animals. The latter opinion is held by *Diodorus Siculus*, *Lucretius*, *Horace* and many other Greek and Roman writers who consider language as a human invention. The first men, they say, uttering indistinct and confused sounds, till gradually associating for assistance, came to make use of articulate sounds mutually agreed upon. This opinion is based on atomic cosmogony which was framed by *Machus*, the Phœnician, and afterwards improved by *Democritus* and *Epicurus*; and it is a part of the system in which the first men are represented as having sprung out of the earth like trees and vegetables, and it has been adopted by several modern writers of high rank and is, therefore, worthy of examination.

The most learned and respectable authors who support this opinion, candidly acknowledge that if language was invented, it was the most difficult invention and far beyond the reach of grossest savages. If men were solitary animals, they had no propensity to social life. Yet before the invention of language they would have been associated for ages and formed a civil polity and must have acquired such powers of abstraction as to be able to form general ideas. Those who consider language a gift of heaven bestowed upon man, regard the account of its human invention a mere concatenation of hypothetical sentiments. The opinions of *Diodorus*, *Vitruvius*, *Horace*, *Lucretius* and *Cicero*, which are generally quoted in its sup-

port, have no weight in comparison to those of other men, who lived much nearer to the beginning of the creation. Language was brought to perfection long before the era of history. Greek and Roman philosophers, who are comparatively of yesterday, have no prerogatives in this enquiry over modern philosophers of other nations. Aristotle has defined man to be *zoon mimetikon*, or mimicking animal, and the definition is so far just that man is much more remarkable for imitation than invention. Had the human race been originally *mutum et turpe pecus* they would have continued to be so to the end of time, unless they had been taught to speak by some superior intelligence.

No modern philosopher can assert that a man has ever sprung up from earth like vegetables, nor can any history show the like occurrence: no sufficient evidence can prove that men were originally in the savage state, nor can an example appear that savages ever exerted themselves for their amelioration unless civilized by some foreign or ruling nations. The original savages of Greece were tamed by the Pelasgi, a foreign tribe, and afterwards by Orpheus, Cecrops, Cadmus, who derived their knowledge from Egypt and the East. The ancient Romans received law and religion from the succession of foreign kings, and the Romans contributed to civilize the rest of Europe, and there will be no end of such examples. Had these tribes remained alienated from foreign associations, they would have continued in the same unvaried state of barbarism.

It is not a small miracle that the mute savages who had been hoarded together for ages, should have all at once concerted for inventing an art so useless and difficult as that of language. It does not appear to be a fact, for man, although advanced in life, can yet be taught with extreme difficulty to articulate sounds which he has not been accustomed to pronounce from his infancy, as our daily experience shows that foreigners, who come to India in this advanced age, can hardly pronounce simple words with native tone. The question respecting the origin of language is not to be decided by resting on any authority, but merely by considering the nature of speech. But the most important objection can be raised to the opinion that language was originally revealed by Heaven, *viz.*, that, if it is so, it ought to be perfect and unalloyed of any impurities and irregularities, and at the same time it should be copious and sonorous, and held in reverence by those who spoke it. But there is no other language which can contain all the qualities of perfection when tested logically but Sanskrit. It is the most perfect of all the languages in the world. For nature is always perfect in her operations and productions. It is the most copious of all the languages, because there is always economy in nature, and it is the most sonorous of all, as Plato defines philosophy "the greatest music;" nature is always uniform, there is nothing else but harmony. "It is more copious than Latin, more perfect than Greek, and more sonorous than either."

Now it remains to be proved whether nouns or what other parts of speech were the first words inspired to man. Had they been nouns as is believed by Christians, &c., the language would have been a mere burden and very imperfect, as it is impossible to retain in memory all the names even of a class. Under these circumstances, if any name is forgotten, then it would have been very difficult or next to impossible to invent a new name in its place, as man, up to this date, though far advanced, can hardly invent a single word; he can only devise a name out of the stock of words with which he converses; and the new name must bear some relation to any of the qualities or quantities of the thing to which he intends to give name. For similar reasons they could not have been adjectives, which are still greater in number as everything contains many qualities in it.

Pronouns are too limited, and there can be no possibility of their existence unless there are nouns. For the same reason, prepositions are also limited and are only to show the relations between the nouns. Hence it follows that the first original inspired words must be short monosyllabic infinitive moods (or *dhatu sangya*). Ideas

which cross in the mind of man are generally of this sort whether to do or not to do, to go or not to go, &c. I can, not but illustrate it by an example. If a man is left in an isolated desert or forest, or in a very solitary place, where no face is to be seen, nor a voice to be heard, and his mind is free at that moment from the emergencies of using words but he is left to his own choice, genuine ideas must cross in his mind and those would be of the following nature—where to go, what to do, how to reach home, how to get anything, to live like a hermit, &c. The greater part would be infinitive moods, which are limited according to the desires of man. All Sanskrit words have for their roots "infinitive moods" (or *dhatu sangya*) and this is the cause of that language being more perfect, and it is still unalloyed with foreign words, it being difficult to combine substances of heterogeneous principles, one being a gift of nature and the other human corruptions. According to the Aryan belief, the *Vedas* have been revealed to certain four men of the first generation, that the use of those infinitive moods (or *dhatu sangya*) and grammatical inflections has also been revealed, which makes the grammar of Sanskrit to be a perfect one. Any infinitive mood (or *dhatu*) which is not used in the *Vedas* or any grammatical rule which is not applicable to them, is never to be considered a Sanskrit word or a rule of the Sanskrit grammar. The *Vedas* or revealed books are perfect, nay they are agglomeration of all truths which are indispensable for man to know, or in other words, man, however advanced in knowledge, can never even surmise to know any truth beyond what is contained in the *Vedas*.

As *Vedas* are in natural language, every *shurti* is sonorous, nature being always in harmony and in uniformity. Sanctity of the *Vedas* is still preserved by the Aryans who have always been and are up to date in possession of the encyclopadia of truths and thesaurus intelligence.

Now one more point remains, *viz.*, what was the word first uttered by man when brought into existence? It is evident that on coming into life man must have first inhaled or taken the breath, for it is impossible to exhale without inhaling first. Therefore the first word spoken by man must be the mystic syllable *Om* (ॐ.) The very pronunciation of the word certifies the statement. The sanctity of the mystic word is still held in reverence and always used at the commencement of every object in reading and writing, but the real mystery of the word is known only to the Jogis and Sanyasis. The Sanskrit has, therefore, been called the language of Gods. And contrary opinions formed by ancient and modern philosophers are only on account of their ignorance of the Sanskrit language.

#### A TIT FOR TAT.

We see in the American papers that Colonel Robert Ingersoll, the much famed "infidel preacher" of the United States, is once more attacked on every side by "howling Methodists," and the not less famous "Wesleyan female preacher widow Von Cott." We doubt whether the lady, with all her "howling" capacities, will ever be able to come out victorious out of the duel. Once before, they already had a skirmish together, while in Buffalo, and the fair widow came second best out of it. Having called publicly and during a meeting Colonel Ingersoll "a poor barking dog," the ungallant infidel retorted by addressing her the following through the papers.

"Mrs. Von Cott.—MY DEAR MADAM,—Were you constrained by the love of Christ to call a man who never injured you 'a poor barking dog'? Did you make this remark as a Christian, or a lady? Did you say these words to illustrate in some faint degree the refining influence upon women of the religion you preach? What would you think of me, if I should retort, using your own language, changing only the sex of the last word?

"I have the honour to remain,

"your's truly,

"R. G. INGERSOLL."



## LAMAS AND DRUSES.

Mr. L. Oliphant's new work "*Land of Gilead*" attracts considerable attention. Reviews appeared some time since, but we had to lay the subject aside until now for lack of space. We will now have something to say, not of the work itself—though justice can hardly be sufficiently done to the writings of that clever author,—but of what he tells us respecting the Druses—those mystics of Mount Lebanon of whom so little is known. We may, perchance, shed some new light on the subject.

"The Druse" Mr. Oliphant thinks, "has a firm conviction that the end of the world is at hand. Recent events have so far tallied with the enigmatical prophecies of his sacred books, that he looks forward to the speedy resurrection of El Hakim, the founder and divine personage of the sect. In order to comprehend this, the connection between China and Druse theology has to be remembered. The souls of all pious Druses are supposed to be occupying in large numbers certain cities in the west of China. The end of the world will be signalled by the approach of a mighty army from the East against the contending powers of Islam and Christianity. This army will be under the command of the Universal Mind, and will consist of millions of Chinese Unitarians. To it Christians and Mahomedans will surrender and march before it to Mecca. El Hakim will then appear; at his command, the Caaba will be demolished by fire from Heaven, and the resurrection of the dead will take place. Now that Russia has come into collision with China, the Druses see the fulfilment of their sacred prophecies, and are eagerly waiting for an Armageddon in which they believe themselves destined to play a prominent part."—(*Pioneer*).

Mr. Lawrence Oliphant is, in our opinion, one of England's best writers. He is also more deeply acquainted with the inner life of the East than most of the authors and travellers who have written upon the subject—not even excepting Captain and Mrs. Burton. But even his acute and observing intellect could hardly fathom the secret of the profoundly mystical beliefs of the Druses. To begin with: El Hakim is *not* the founder of their sect. Their ritual and dogmas were *never* made known, but to those who have been admitted into their brotherhood. Their origin is next to unknown. As to their external religion, or what has rather transpired of it, that can be told in a few words. The Druses are believed to be a mixture of Kurds, Mardi-Arabs, and other semi-civilized tribes. We humbly maintain that they are the descendants of, and a mixture of, mystics of *all nations*,—mystics, who, in the face of cruel and unrelenting persecution by the orthodox Christian Church and orthodox Islamism, have ever since the first centuries of the Mahomedan propaganda, been gathered together, and who gradually made a permanent settlement in the fastnesses of Syria and Mount Lebanon, where they had from the first found refuge. Since then, they have preserved the strictest silence upon their beliefs and truly occult rites. Later on, their warlike character, great bravery, and unity of purpose which made their foes, whether Mussulmans or Christians, equally fear them, helped them toward forming an independent community, or, as we may term it, an *imperium in imperio*. They are the Sikhs of Asia Minor, and their polity offers many points of similarity with the late "commonwealth" of the followers of Guru Nanak—even extending to their mysticism and indomitable bravery. But the two are still more closely related to a third and still more mysterious community of religionists, of which nothing, or next to nothing, is known by outsiders: we mean that fraternity of Tibetan Lamaists, known as the Brotherhood of Khe-lang, who mix but little with the rest. Even Csomo de Koros, who passed several years with the Lamas learned hardly more of the religion of these *Chakravartins* (wheel-turners) than what *they* chose to let him know of their exoteric rites; and of the Khe-langs, he learned positively nothing.

The mystery that hangs over the scriptures and religion of the Druses is far more impenetrable than that connected with the Amritsar and Lahore "Disciples," whose *grantha* is well known, and has been translated

into European languages more than once. Of the alleged forty-five sacred books\* of the Lebanon mystics, none were ever seen, let alone examined, by any European scholar. Many manuscripts have never left the underground *Holloways* (place of religious meeting) invariably built under the meeting-room on the ground-floor, and the public Thursday assemblies of the Druses are simply blinds intended for over-curious travellers and neighbours.

Verily a strange sect are the "Disciples of H'ansa," as they call themselves. Their *Okhal* or spiritual teachers besides having, like the Sikh *Akali*, the duty of defending the visible place of worship, which is merely a large, unfurnished room, are also the guardians of the Mystical Temple, and the "wise men," or the *initiates* of their mysteries, as their name of *Okhal* implies: *Akl* being in Arabic "intelligence" or "wisdom." It is improper to call them Druses, as they regard it as an insult; nor are they in reality the followers of *Daruzi*, a heretical pupil of H'ansa, but the true disciples of the latter. The origin of that personage who appeared among them in the eleventh century, coming from Central Asia, and whose secret or "mystery" name is "El-Hamna," is quite unknown to our European scholars. His spiritual titles are "Universal Source, or Mind," "Ocean of Light," and "Absolute or Divine Intelligence." They are, in short, repetitions of those of the Tibetan Dalai-Lama, whose appellation "Path to the Ocean,"† means, Path or "Way to the Ocean of Light" (Intelligence) or Divine Wisdom—both titles being identically the same. It is curious that the Hebrew word *Lamaḥ* should also mean "the God-taught."

An English Orientalist recently found that the religion of Nanak had a good deal of Buddhism in it. (*Art. Divali in Calcutta Review*). This would be only natural since the Empire of Hindustan is the land of Buddhas and Boddhisattvas. But that the religion of the Druses, between whose geographical and ethnological position and that of the Hindus there is an abyss, should be so, is far more incomprehensible and strange. Yet it is a fact. They are more Lamaists in their beliefs and certain rites, than any other people upon the face of the globe. The fact may be contradicted, but it will be only because Europe knows next to nothing of either. Their system of government is set down as feudal and patriarchal, while it is as theocratic as that of the Lamaists,—or as that of the Sikhs—as it used to be. The mysterious representation of the Deity appears in H'ansa, whose spirit is said to guide them, and periodically re-incarnate itself in the person of the chief *Okhal* of the Druses, as it does in the Guru-Kings of the Sikhs, some of whom, like Guru Govind, claimed to be the re-incarnations of Nanak, while the Dalai-Lamas of Tibet claim to be those of Buddha. The latter, by the way, are loosely called *Shaberon*s and *Khulbilghans* (both in various degrees re-incarnations not of Buddha, the

\* The work presented by Nasr-Allah to the French King as a portion of the Druse Scriptures, and translated by Petis de la Croix in 1701—is pronounced a forgery. Not one of the copies now in the possession of the Bodleian, Vienna, or Vatican Libraries is genuine, and besides each of them is a copy from the other. Great was always the curiosity of the travellers and greater yet the efforts of the indomitable and ever-prying missionary, to penetrate behind the veil of Druse worship, but all have resulted in failure. The strictest secrecy as to the nature of their beliefs, the peculiar rites practised in their subterranean *Holloways*, and the contents of their canonical books was enjoined upon their followers by H'ansa and Boha-eddin, the chief and first disciple of the former.

† "*Lamaḥ*" means path or road in the vulgar Tibetan language, but in that figurative sense it conveys the meaning of *way*: as the "way to wisdom or salvation." Strangely enough it also means "cross." It is the Roman figure X or ten, the emblem of *perfection* or perfect number, and stood for ten with the Egyptians, Chinese, Phœnicians, Romans, &c. It is also found in the Mexican secular calendars. The Tartars call it *lama* from the Scytho-Turanian word *lamh*, hand, (from the number of fingers on both hands), and it is synonymous with the *Jod* of the Chaldees, "and thus became the name of a cross, of the High Priest of the Tartars, and of the Lamaic Messenger of God," says the author of the *Book of God*; "Commentaries on the Apocalypse." With the Irish *luam* signifies the *head* of the Church, a spiritual chief.

MAN, but of his Buddh-like divine spirit) by Abbe Huc and others without any regard to the difference in the appellation: El Hamma or H'amsa came from the "Land of the Word of God." Where was that land? Swedenborg, the Northern seer, advised his followers to search for the LOST WORD, among the hierophants of Tartary, Tibet and China. To this we may add a few explanatory and corroborative facts. L'hassa, the theocratic metropolis of Tibet, is commonly translated as "God-land," that is to say, this is the only English equivalent that we can find.\* Though separated by the Karakorum range and little Tibet, the great Tibet is on the same Asiatic plateau in which our Biblical scholars designate the table-land of *Lamir*† as the cradle of the human race, the birth-place of the mythical Adam. Tibet or Ti-Boutta, will yield, etymologically, the words *Ti*, which is the equivalent for God in Chinese, and *Buddha*, or wisdom: the land, then of the Wisdom-Deity, or of the incarnations of Wisdom. It is also called "Bod-Jid." Now "Jid" and "Jod" are synonymous apocalyptic and phallic names for the Deity,—Yod being the Hebrew name for God. G. Higgins shows in his *Celtic Druids*, the Welsh Druids altering the name of Bod-Jid into Budd-ud which with them too meant the "Wisdom of Jid" or what people now call "god."‡

The religion of the Druses is said to be a compound of Judaism, Mahomedanism and Christianity, strongly tinged with Gnosticism and the Magian system of Persia. Were people to call things by their right names, sacrificing all self-conceit to truth, they might confess things otherwise. They could say, for instance, that Mahomedanism being a compound of Chaldecism, Christianity and Judaism; Christianity, a mixture of Judaism, Gnosticism and Paganism; and Judaism, a wholesale Egypto-Chaldean Kabalism, masquerading under invented names and fables, made to fit the bits and scraps of the real history of the Israelite tribes—the religious system of the Druses would then be found one of the last survivals of the archaic Wisdom-Religion. It is entirely based on that element of practical mysticism of which branches have from time to time sprung into existence. They pass under the unpopular names of Kabalism, Theosophy and Occultism. Except Christianity which, owing to the importance it gives to the principal prop of its doctrine of Salvation,—(we mean the dogma of Satan) had to anathematize the practice of theurgy,—every religion, including Judaism and Mahomedanism, credits these above-named branches. Civilisation having touched with its materialistic all-levelling, and all-destroying hand even India and Turkey, amid the din and chaos of crumbling faiths and old sciences, the reminiscence of archaic truths is now fast dying out. It has become popular and fashionable to denounce "the old and mouldy *superstitions* of our forefathers;"—verily even among the most natural allies of the students of theurgy or occultism—the Spiritualists. Among the many creeds and faiths striving to follow the cyclic tide, and helping it themselves to sweep away the knowledge of old, strangely blind to the fact, that the same powerful wave of materialism and modern science also sweeps away their own foundations—the only religions which have remained as alive as ever to these forgotten truths of old, are those

\* And a most unsatisfactory term it is, as the Lamaists have no conception of the anthropomorphic deity which the English word "God" represents. Fo or Buddha (the latter name being quite unknown to the common people) is their equivalent expression for that All-embracing, Superior Good, or Wisdom from which all proceeds, as does the light from the sun, the cause being nothing personal, but simply an Abstract Principle. And it is this that in all our theosophical writing, for the want of a better word, we have to term "God-like," and "Divine."

† There are several Pamirs in Central Asia. There is the Ali-gur Pamir which lies more north than either—the great Pamir with Victoria Lake in its vicinity, Taghdumbast Pamir and the little Pamir, more south; and eastward another chain of Pamir dividing Mustagh Pass and Little Gubjal. We would like to know on which of these we have to look for the garden of Eden?

‡ The name in Hebrew for sanctuary is *Te-bah* and *Ti-boutta* and *Tebet*, also a cradle of the human race. *Thebeth* meaning "a box"—the "ark" of Noah and the floating cradle of Moses.

which from the first have kept strictly aloof from the rest. The Druses, while outwardly mixing up with Moslems and Christians alike, ever ready to read the Kuran as well as the Gospels in their Thursday public meetings, have never allowed an uninitiated stranger to penetrate the mysteries of their own doctrines. Intelligence\* alone communicates to the soul (which with them is mortal, though it survives the body) the enlivening and divine spark of the Supreme Wisdom or *Ti-meami*—they say—but it must be screened from all non-believers in H'amsa. The work of the soul is to seek wisdom, and the substance of earthly wisdom is to know Universal Wisdom, or "God," as other religionists call that principle. This is the doctrine of the Buddhists and Lamaists who say "Buddha" where the Druses say "Wisdom"—one word being the translation of the other. "In spite of their external adoption of the religious customs of the Moslems, of their readiness to educate their children in Christian schools, their use of the Arabic language, and of their free intercourse with strangers, the Druses remain even more than the Jews a peculiar people"—says a writer. They are very rarely if ever converted; they marry within their own race; and adhere most tenaciously to their traditions, *bafling all efforts to discover their cherished secrets*. Yet they are neither fanatical, nor do they covet proselytes.

In his *Journey through Tartary, Tibet, and China*, Huc speaks with great surprise of the extreme tolerance and even outward respect shown by the Tibetans to other religions. A grand Lama, or a "Living Buddha," as he calls him, whom the two missionaries met at Choang-Long, near Koum-boum certainly had the best of them in good breeding as well as tact and deference to their feelings. The two Frenchmen, however, neither understood nor appreciated the act, since they seemed quite proud of the insult offered by them to the *Hobilgan*. "We were waiting for him...seated on the kang...and *purposely did not rise to receive him*, but merely made him a slight salutation"—boasts Huc (Vol. ii. p. 35-36). The Grand Lama<sup>a</sup> did not appear disconcerted" though; upon seeing that they as "purposely" withheld from him "an invitation to sit down" he only looked at them "surprised," as well he might. A breviary of theirs having attracted his attention, he demanded "permission to examine it;" and then, carrying it "solemnly to his brow" he said: "It is *your* book of prayer; we must always honour and reverence other people's prayers." It was a good lesson, yet they understood it not. We would like to see that Christian missionary who would reverently carry to his brow the *Vedas*, the *Tripitaka*, or the *Grantha*, and publicly honour other people's prayers! While the Tibetan "savage," the heathen *Hobilgan*, was all affability and politeness, the two French "Lamas of Jehovah" as Abbe Huc called his companion and himself, behaved like two uneducated bullies. And to think that they even boast of it in print!

No more than the Druses do the Lamaists seek to make proselytes. Both people have their "schools of magic"—those in Tibet being attached to some *la-khang* (lama-series), and those among the Druses in the closely-guarded crypts of initiation, no stranger being even allowed inside the buildings. As the Tibetan *Hobilgans* are the incarnations of Buddha's spirit, so the Druse *Okhals*—erroneously called "Spiritualists" by some writers—are the incarnations of H'amsa. Both peoples have a regular system of pass-words and signs of recognition among the neophytes, and we know them to be nearly identical since they are partially those of the Theosophists.

In the mystical system of the Druses there are five "messengers" or interpreters of the "Word of the Supreme Wisdom," who occupy the same position as the five chief Bodhisattvas, or *Hobilgans* of Tibet, each of whom is the bodily temple of the spirit of one of the five Buddhas. Let us see what can be made known of both classes. The names of the five principal Druse "messengers," or rather

\* The Druses divide man into three principles: body, soul and intelligence—the "Divine Spark," which Theosophists call "spirit,"

their titles,—as these names are generic, in both the Druse and Tibetan hierarchies, and the title passes at the death of each to his successor—are :—

(1)\* *H'amsa* or “El Hamma,” (spiritual wisdom) considered as the Messiah, through whom speaks Incarnate Wisdom.

(2). *Ismail*—*Ti-meami*—(the universal soul). He prepares the Druses before their initiation to receive “wisdom.”

(3). *Mohammed*—(the Word). His duty is to watch over the behaviour and necessities of the brethren ;—a kind of Bishop.

(4). *Se-lama*, (the “Preceding”) called the “Right Wing.”

(5). *Mokshatana Boha-eddin*, (the “Following”) named the “Left Wing.”

These last are both messengers between *H'amsa* and the Brotherhood. Above these *living mediators who remain ever unknown to all but the chief Okhals* stand the ten Incarnates of the “Supreme Wisdom,” the last of whom is to return at the end of the cycle, which is fast approaching—though no one but *El Hamma* knows the day—that last “messenger” in accordance with the cyclic recurrences of events being also the first who came with *H'amsa*, hence *Boha-eddin*. The names of the Druse Incarnations are *Ali A-lal* who appeared in India (Kabir we believe) ; *Albar* in Persia ; *Alya* in Yemen ; *Moill* and *Kahim*, in Eastern Africa ; *Moessa* and *Had-di* in Central Asia ; *Albou* and *Maissour* in China ; and *Buddea*, that is, *Boha-eddin*† in Tartary, whence he came and whither he returned. This last one, some say, was *dual-sexed* on earth. Having entered into *El-Hakim*—the Khalif, a monster of wickedness—he brought him to be assassinated, and then sent *H'amsa* to preach and to found the Brotherhood of Lebanon. *El-Hakim* then is but a mask. It is *Buddea*, *i. e.*, *Boha-eddin* they expect‡.

And now for the Lamaic hierarchy. Of the living or incarnate Buddhas there are five also, the chief of whom is *Dalay*, or rather *Talay*, Lama—from *Tale* “Ocean” or Sea ; he being called the “Ocean of Wisdom.” Above him, as above *H'amsa*, there is but the “SUPREME WISDOM”—the abstract principle from which emanated the five Buddhas—*Maître Buddha* (the last *Boddhiswatta*, or *Vishnu* in the *Kalanki* avatar) the tenth “messenger” expected on earth—included. But this will be the One Wisdom and will incarnate itself into the whole humanity collectively, not in a single individual. But of this mystery—no more at present.

These five “Hobilgans” are distributed in the following order :—

(1). *Talay-Lama*, of *Lha-ssa*,—the incarnation of the “Spiritual” “passive” wisdom,—which proceeds from *Gautama* or *Siddartha Buddha*, or *Fo*.

(2). *Bande-cha-an Rem-boo-tchi*, at *Djashi-Lombo*. He is “the active earthly wisdom.”

\* Very curiously the Druses identify their *H'amsa* with *Hemsu*, the Prophet Mahomet's uncle, who, they say, tired of the world and its deceitful temptations, simulated death at the battle of *Dhod*, A. D. 625, and retired to the fastnesses of a great mountain in Central Asia where he became a saint. He never died in spirit. When several centuries after that he appeared among them it was in his second spiritual body, and when their Messiah had, after founding the brotherhood, disappeared, *Se-lama* and *Boha-eddin* were the only ones to know the retreat of their Master. They alone knew the bodies into which he went on, successively re-incarnating himself—as he is not permitted to die until the return of the *Highest Messenger*, the last or one of the *ten* avatars. He alone—the now invisible but expected one—stands higher than *H'amsa*. But, it is not, as erroneously believed, “*El-Hakim*,” the *Fatimite* Khalif of bad name.

† One of the names of *Minerva*, Goddess of Wisdom, was *Budea*.

‡ In the Druse system there is no room for a personal deity, unless a portion of the divine impersonal and abstract wisdom incarnates itself in a mortal man. The deific principle with them is the essence of Life, the All, and as impersonal as the *Parabrahm* of the *Vedantins* or the *Nirvana* State of the *Buddhists*, ever invisible, all-pervading and incomprehensible, to be known but through occasional incarnations of its spirit in human form. These ten incarnations or human avatars, as above specified, are called the “Temples of *Ti-meam*” (Universal Spirit.)

(3). *Sa-Deha-Fo*, or the “Mouthpiece of Buddha,” otherwise the “word” at *Ssamboo*.

(4). *Khi-sson-Tamba*—the “Precursor” (of Buddha) at the *Grand Kooren*.

(5). *Tchang-Zya-Fo-Lang*, in the *Altai* mountains. He is called the “Successor” (of Buddha).

The “Shaberons” are one degree lower. They, like the chief *Okhals* of the Druses, are the *initiates* of the great wisdom or *Buddh* esoteric religion. This double list of the “Five” shows great similarity at least between the polity of the two systems. The reader must bear in mind that they have sprung into their present *visible* conditions nearly at the same time. It was from the ninth to the fifteenth centuries that modern *Lamaism* evolved its ritual and popular religion, which serves the *Hobilgans* and *Shaberons* as a blind, even against the curiosity of the average Chinaman and Tibetan. It was in the eleventh century that *H'amsa* founded the Brotherhood of Lebanon ; and till now no one has acquired its secrets !

It is supremely strange that both the *Lamas* and *Druses* should have the same mystical statistics. They reckon the bulk of the human race at 1,332 millions. When good and evil, they say, shall come to an equilibrium in the scales of human actions (now evil is far the heavier), then the breath of “Wisdom,” will annihilate in a wink of the eye just 666 millions of men. The surviving 666 millions will have “Supreme Wisdom” incarnated in them.\* This may have, and probably has, an allegorical meaning. But what relation might it possibly bear to the number of the “grand Beast” of John's *Revelation* ?

If more were known than really is of the religions of Tibet and the Druses, then would scholars see that there is more affinity, between *Turanian Lamaists* and the *Semitic*, “*El-Hammities*,” or *Druses*, than was ever suspected. But all is darkness, conjecture, and mere guess-work whenever the writers speak of either the one or the other. The little that has transpired of their beliefs is generally so disfigured by prejudice and ignorance that no learned Lama or Druse would ever recognise a glimpse of likeness to his faith in these speculative fantasies. Even the profoundly suggestive conclusion to which came *Godfrey Higgins* (*Celtic Druids* Part I, 101) however true, is but half so. “It is evident” he writes “that there was a secret science possessed somewhere (by the ancients) which must have been guarded by the most solemn oaths..... and I cannot help suspecting that there is still a secret doctrine known only in the deep recesses of the crypts of Tibet.”.....

To conclude with the Druses : As *Selama* and *Boha-eddin*—two names more than suggestive of the “words” “Lama” and “Buddha”—are the only ones entrusted with the secret of *H'amsa's* retreat ; and having the means of consulting with their master, they produce from time to time his directions and commands to the Brotherhood, so, even to this day do the *Okhals* of that name travel every seventh year, through *Bussora* and *Persia* into *Tartary* and *Tibet* to the very west of *China* and return at the expiration of the eleventh year, bringing them fresh orders from “*El Hamma*.” Owing to the expectation of war between *China* and *Russia*, only last year a Druse messenger passed through *Bombay* on his way to *Tibet* and *Tartary*. This would explain “the superstitious” belief that “the souls of all pious Druses are supposed to be occupying in large numbers certain cities in *China*.” It is around the plateau of the *Pamirs*—they say with the

\* The *Hindus* have the same belief. In the “*Deva-Yug*” they will all be deys or gods. See *Lama-nim-tshen-po*, or “Great Road to perfection ;” a work of the fifteenth century. The author of this book is the Great Reformer of *Lamaism*, the famous *Tsong-ka-pa*, from whose hair sprang up the famous *koum-boum* letter tree—a tree whose leaves all bear sacred Tibetan inscriptions, according to the tradition. This tree was seen by *Abbe Huc* some forty years ago, and was seen last year by the Hungarian traveller *Count Szitcheny* ; who, however, begging his pardon, could not, under its physical surroundings, have carried away a branch of it, as he pretends to have done.

Biblical scholars—that the cradle of the true race must be located: but the cradle of *initiated* humanity only; of those who have for the first time tasted of the fruit of knowledge, and these are in Tibet, Mongolia, Tartary, China and India, where also the souls of their pious and initiated brethren transmigrate, and rebecome “sons of God.” What this language means every Theosophist ought to know. They discredit the fable of Adam and Eve, and say that they who first ate of the forbidden fruit and thus became “Elohim” were Enoch or Hermes (the supposed father of Masonry), and Seth or Sat-an, the father of secret wisdom and learning, whose abode, they say, is now in the planet Mercury,\* and whom the Christians were kind enough to convert into a chief devil, the “fallen Angel.” Their evil one is an abstract principle, and called the “Rival.”

The “millions of Chinese Unitarians” may mean Tibetan Lamas, Hindus, and others of the East, as well as Chinamen. It is true that the Druses believe in and expect their resurrection day in Armageddon, which, however, they pronounce otherwise. As the phrase occurs in the *Apocalypse* it may seem to some that they got the idea in St. John's *Revelation*. It is nothing of the kind. That day which, according to the Druse teaching “will consummate the great spiritual plan—the bodies of the wise and faithful will be absorbed into the absolute essence, and transformed from the many, into the ONE.” This is pre-eminently the Buddhist idea of Nirvana, and that of the Vedantin final absorption into Parabrahm. Their “Persian Magianism and Gnosticism,” make them regard St. John as Oannes, the Chaldean Man-Fish, hence connects their belief at once with the Indian Vishnu and the Lamaic Symbology. Their “Armageddon” is simply “Ramdagon,”† and this is how it is explained.

The sentence in *Revelation* is no better interpreted than so many other things by Christians, while even the non-

\* Buddha is son of Maya; and (according to Brahmanic notion) of Vishnu; “Maia” is mother of Mercury by Jupiter. Buddha means the “wise” and Mercury is God of Wisdom (Hermes); and the planet sacred to Gautama Buddha is Mercury. Venus and Isis presided over navigation, as Mary or Maria, the Madonna presides now. Is not the latter hymned to this day by the Church:

“Ave Maris Stella....  
“Dei Mater Alma?”—or

Hail, Star of the Sea,  
Mother of God—thus identified with Venus?

† Rama, of the Solar race, is an incarnation of Vishnu—a Sun-God. In “Machha,” or the first Avatar, in order to save humanity from final destruction (see *Vishnu Purana*) that God appears to King Satyavrata and the seven saints who accompany him on the vessel to escape Universal Deluge, as an enormous fish with one stupendous horn. To this horn the King is commanded by Hari to tie the ship with a serpent (the emblem of eternity) instead of a cable. The Talay-Lama, besides his name of “Ocean,” is also called *Sarou*, which in Tibetan, means the “unicorn,” or one-horned. He wears on his head-gear a prominent horn, set over a *Yung-dang*, or mystic cross; which is the Jain and Hindu *Svastika*. The “fish” and the sea, or *water*, are the most archaic emblems of the Messiahs, or incarnations of divine wisdom, among all the ancient people. Fishes play prominently a figure on old Christian medals; and in the catacombs of Rome the “Mystic Cross” or “Anchor” stands between two fishes as supporters. “Dagh-dae”—the name of Zaratushta's mother, means the “Divine Fish” or Holy Wisdom. The “Mover on the Waters” whether we call him “Narayan” or Abatur, (the Kabalistic Superior Father and “Ancient of the World”) or “Holy Spirit” is all one. According to Codex Nazareus, *Kabalah* and *Genesis*, the Holy Spirit when moving on the waters mirrored himself—and “Adam Kadmon was born.” *Mare* in Latin, is the sea. Water is associated with *every* creed. Mary and Venus are both patronesses of the sea and of sailors—and both mothers of Gods of Love, whether Divine or Earthly. The mother of Jesus is called Mary or Mariah—the word meaning in Hebrew *nirrot* that in which we find but the reflection instead of a reality, and 600 years before Christianity there was *Maya* Buddha's mother, whose name means *illusion*—identically the same. Another curious “coincidence” is found in the selections of new Dalay Lamas in Tibet. The new incarnation of Buddha is ascertained by a curious ichthumancy with three gold fishes. Shutting themselves up in the Buddha-La (Temple), the Hobilgans place three gold-fish in an urn, and on one of these ancient emblems of Supreme Wisdom, shortly appears the name of the child into whom the soul of the late Talay-Lama is supposed to have transmigrated.

Kabalistic Jews know nothing of its real meaning. Armageddon is mistaken for a geographical locality, viz., the elevated table of Esdraelon or *Ar-mageddon* “the mountain of Megiddo, where Gideon triumphed over the Midianites.\* It is an erroneous notion, for the name in the *Revelation* refers to a mythical place mentioned in one of the most archaic traditions of the heathen East, especially among the Turanian and Semitic races. It is simply a kind of purgatorial Elysium, in which departed spirits are collected, to await the day of final judgment. That it is so is proved by the verse in *Revelation*. “And he gathered them together into a place called.....Armageddon” (XVI. 16), when the seventh angel will pour out his vial into the air.” The Druses pronounce the name of that mystical locality “Ramdagon.” It is, then, highly probable that the word is an anagram, as shown by the author of the “Commentary on the Apocalypse.” It means “Rama-Dagon,† the first signifying Sun-God of that name, and the second “Dagon” or the Chaldean Holy Wisdom incarnated in their “Messenger,” Oannes—the Man-Fish, and descending on the “Sons of God” or the Initiates of whatever country; those, in short, through whom Deific Wisdom occasionally reveals itself to the world.

THERE IS NO LONGER ANY DOUBT OF THE TRUTH of the charges that were recently made against the Scotch Presbyterian missionaries in Africa, of having whipped and tortured the poor natives. Says the Bombay Gazette:—

The scandalous story of the Blantyre Mission, which Mr. Chirnside made public some time ago, has been fully confirmed by the report of a deputation sent by the Church of Scotland to investigate the matter. The peaceful missionaries of Blantyre were accused of having taken the law into their own hands in dealing with the natives. They executed a man whom they supposed to be guilty of murder; they flogged men for acts of petty larceny—in one case with so much cruelty that the man died from the effects of the punishment. Altogether eleven cases of cruelty, or worse, were examined by the deputation; and the result is that Mr. Chirnside's charges are found to be substantially correct. The Church of Scotland Commission, in dealing with this humiliating affair, extolled the devotion of its missionaries, while admonishing them to abstain from exercising civil or criminal jurisdiction over their neighbours in future. The *Pall Mall* remarks:—This is all very well, but a less sympathetic tribunal would take a sterner view of the case. When British subjects, without lawful commission, take it upon themselves to flog men to death or hang them after a pretended trial there is only one word which can fairly describe the transaction either in law or in common-sense. Perhaps the civil authorities will have something to say to the Blantyre missionaries now that the Church has done with them.

### OUR MODERN “ALCHEMISTS.”

“Competition is the very life of trade”...It is the greatest boon, think some of our readers, especially in that branch of trade which deals with the commonest and most necessary staples of life—the commodities sold in a grocer's store. Hence, competition, that so cheapens prices as to allow many an article of luxury hitherto inaccessible to the poorer classes to appear on the family board, is blessed by the masses. In India also it has begun making its inroads to an alarming extent for the buyer's stomach, and we have often seen persons amazed at finding native merchants selling spices, liquors, pickles, and so on, at prices far below the cost-price of the raw material itself. Do our native friends and readers ever think of the amount of adulteration the manufacturers have to resort to, so as to realize some degree of profit on the articles of food they sell as genuine, and yet be able to run the ever-increasing public “blessing” of competition? It would be worth the trouble to collect notes on the subject; to fathom the mysteries of that silent “transmutation” of elements in a wholesale grocery shop.

\* It is not the “Valley of Megeddo,” for there is no such valley known. Dr Robinson's typographical and Biblical notions being no better than hypotheses.

† *Ram* is also womb, and valley; and in Tibetan “goat.” “Dag” is fish; from Dagon, the man-fish, or perfect wisdom.

We verily believe that no poor Irish or Russian peasant feeding his life-time on rotten potatoes and occasionally on bread made of the bark of trees endangers more his health and often his life than those who indulge indiscriminately in the *delicacies* sold in neat little packages and pretty glass jars and bottles in fashionable grocery stores. Chemistry seems verily to have said its last word in the science of adulteration. The extracts, which follow, are taken from a witty satire in *Lippincott's Magazine* at Philadelphia. Notwithstanding its spirit of mockery it is, as remarks the experienced Editor of the *Phrenological Journal* "a fact extensively known" in America among the very people who use these articles of food daily. Dealing with the *occult* in all visible as well as invisible things, we believe such revelations will not be quite out of place in our journal.

Alasnerus, the eldest son of a respectable citizen, has taken to analytical chemistry and turns his scientific battery in a direction that is producing distrust and dismay in the bosom of his family. His pursuit of science, complains the father, "pokes sticks among the wheels of my domestic economy and deranges their running,"..... a way, calculated to unsettle that gentleman's faith in his breakfast, dinner, and supper, and disturb the repose and equanimity of his mind which he finds necessary to perfect digestion. Everything in the house, the smallest package sent by the grocer, is pounced upon by Alasnerus, the terrible analytical chemist and found "*prepared* with a vengeance." We will let the dismayed parent speak for himself. Lamenting his last illusions about his breakfast coffee, he says:—

"Mrs. P. used to mix it with the proper proportions of cream and sugar, as she alone knew how to do, and hand my cup gracefully across the table; and I used to take it with a relish, and think it remarkably nice; and there was the highest degree of mutual confidence between us on the subject. Now, when she hands it to me, I am oppressed by the consciousness that I am keeping a secret from her; which she would not like, if she knew it. For how can I tell that excellent sharer of my joys and troubles that she is about to poison me with a fluid extract of chiccory and mangel-wurzel root, and roasted wheat flour, and roasted beans, and roasted acorns, and carrots, and parsnips, and sawdust? and that the chiccory and wheat flour were themselves adulterated before they were used to adulterate the coffee?"

"How can I tell our venerable aunt, who frequently drops in just about supper time, and from whom we have expectations that the tea, of which she always takes three breakfast cups, is a decoction of beech, horse-chestnut, oak, willow, and half a dozen other leaves?—that the white sugar, with which Mrs. P. sweetens it so artistically, is improved by a mixture of powdered marble, chalk, whiting, bonedust, and salt?—that the cream, with which she mollifies its strength and feeds the twins, may be skim-milk bedeviled with chalk, calves' or sheeps' brains, turmeric, and annatto, with water added to thin it, and gum tragacanth to thicken it, and soda to keep it sweet?"

The next thing analyzed is a paper of fruit drops—a kind of small candy pellets of various flowers—after which able analysis, the appetite of the family for candy diminished suddenly. Instead of being flavored with "fruit essences" the pellets are found "number one, pear—made of concentrated *sulphuric acid* and *fusil oil*, distilled with acetate of potash; number two, apple—made of the same, distilled with bichromate of potash; number three, pine-apple—made of diluted butyric acid," the latter being obtained from butyric ether which is made from sugar—the sugar itself having been just described—by fermentation with sour milk, chalk, and putrid cheese!

The oil of bitter almonds used to flavor puddings with, is found made of coal tar; the vinegar which the father puts on his oysters is "made of water, sulphuric acid, burnt sugar, grains of paradise and pyroligenous acid, and the pepper is composed of linseed meal, mustard husk, wheat flour, sago, rice flour, pepper-dust and saw-dust."

The mustard analyzed, proves to consist of "wheat-flour covered with yellow ochre, and sharpened with cayenne pepper—(made of ground rice, turmeric and the husk of white mustard-seed, and colored with red lead) and ginger—(made of sago meal, tapioca, ground rice, cayenne pepper, mustard husks, wheat-flour and turmeric) and plaster of Paris,"—the only article which Alasnerus believes is pure. The best drug-stores are fooled sometimes—confesses the analyzer; for instance, a lot of ipecacuanha has just proved to be a mixture of tartar emetic, chalk, wheat-flour starch and saw-dust. In brandy he finds "no brandy at all." "I found in it" he says, "some rectified corn whisky, hocussed with cream of tartar, acetic ether, bruised French plums, and refuse grape skins; it was colored with burnt sugar and roughened with tincture of kino. Being 'fine old brandy,' it was aged by an infusion of oak saw-dust and tincture of grape stones, and flavored with grains of paradise and several other equally harmless ingredients."

In view of the revelations concerning tea and coffee the *pater familias* thinks that cocoa and chocolate would agree with him better. A cake of "warranted Caraccas cocoa" is selected, and prepared for breakfast, and when analyzed found to contain "maranta, arrow-root, Indian corn, sago, tapioca, chiccory, cocoa-shells, old sea-biscuits, coarse flour, tallow, and lard, and colored with Venetian red!"

Everything in the household provisions is shown to be something else. Even the father's scented rappee—our native friends who use snuff, beware!—yields to analysis but—"chromate of potash, red lead, carbonate of ammonia, lime, powdered glass and powdered orris-root;" their morning twists are adulterated with mashed potatoes, alum, plaster of Paris, and bonedust; and the mixed pickles whose bright green so delights the sight owe their color to acetate of copper!

The family reduced to despair have to live on unseasoned meat and boiled eggs. "Mrs. P. says she won't make any more doughnuts, nor fry any more catfish or anything else, until she can get some lard that she is sure is not mutton-suet mixed with potatoe flour and carbonate of soda; she won't make any more gruel until I can get oatmeal made of something better than barley flour and rubble; and where is she to get arrow-root for the twins when Alasnerus has demonstrated that she has been making it out of potatoe starch?"

Our vegetarian friends may well rejoice and laugh in their sleeves at the rest of humanity. But we have seen and know them to use an enormous amount of sugar in their meals, and the sweet-meats they destroy unless made of native pure *galla*, are likely to infuse into their system the same amount of "powdered marble, chalk, whiting and bone-dust" (which is not a vegetable), wine and alcohol in the bargain, as in those of other people. In a recent lawsuit in which a Mr. Williams, manufacturer of glucose or grape sugar at Buffalo N. Y. appeared as defendant, his own testimony suggests the extent to which this article is made and sold for the purpose of adulterating cane sugar, and many sweetened articles in common use. The Poona "Society for the Promotion of the Native Trade" ought to take note of these revelations.

DR. J. D. BUCK, ONE OF THE AMERICAN MEMBERS OF Council of the Theosophical Society, is Dean of Pulte Homœopathic Medical College, Cincinnati. The local papers of 3rd March last, contain long reports of the annual commencement, conferment of degrees and award of prizes for scholarship and proficiency. The degree of M. D. was conferred upon forty-one members of the graduating class; among them three ladies. The Dean's address contained the following high tribute to the capacity of women for medical education, and the benefit to a College of their attendance at the same lectures with the male students. When the admission of females to the lectures was first mooted, a storm of abuse and prognostications of



the speedy ruin of the College followed. But, says the Dean:—

"In spite of opposition and misrepresentation, such as the College never before encountered, its classes have steadily increased in numbers, in scholarship and in moral standing with the presence of female students. The joint medical education of men and women for the responsible duties of a physician, is no longer an experiment in Pulto College. Among those who to-night will receive the honors of the College we are proud to number three women, who have pursued the same course of studies, listened to the same lectures, and been submitted to the same tests as their brother students. They do not, therefore, receive this honor by grace or favor of any one, but solely by their own merit, and as their own achievement, and Pulto College honors itself in honoring them."

And it seems to be the fact that everywhere the old prejudices against the education of woman for whatever useful and honourable career her talent and aspirations may attract her to, are disappearing.

### NATIVE ASTROLOGERS.

BY KHANSAHEB DARASHA DOSABHOY, F.T.S.,

*Deputy-Collector at Sholapur.*

INSURANCE COMPANIES, BEWARE!

I am already known to you as a Fellow of the Society and a subscriber to the THEOSOPHIST. While glancing over the February number, my eyes just now caught a foot-note at page 104, inviting opinion of "Hindu" gentlemen on the subject of prophetic horoscopes.

Parsees have their nativity cast and horoscopes drawn just as Hindus do. I, therefore, wish to have my own say on the subject, though it clashes with what Mr. Moorarji Gokuldass' friends say. I, for my own part, have no more faith in these foretellers of futurity than the man in the moon, but my father was a staunch believer in predictions of horoscopes, so much so that when actually on his death-bed in 1869, he said he had consulted his horoscope and felt quite assured that there was no danger. Even up to the very last moment of consciousness, he stoutly maintained that he would live for four years more, as the astrologers had divined that he was to attain the age of 72 years. The old gentleman breathed his last the same night at the avowed age of 68 years.

I have always found prophecies running in an opposite direction from that predicted, much less realized. While employed in Guzerat, I had many Khsatri Brahman friends, and I was induced by one to have my "Varsha Fal" (showing the conjugation of planets and their influence on the human body for each year of our supposed existence) prepared by an astrologer who could cast up constellations and prophesy futurity correctly. The fat remuneration asked for the trouble I paid, because I was convinced, at least at the time, that one or two very important events he had predicted had actually come to pass at stated periods. To be frank, I had rather a sinister object in view than aught I cared for my own "Varsh Fal." I called and told the astrologer that I would make him a present of Rs. 5,000, if he could with certainty predict the death of any one I knew, and who he thought might die within five, ten or fifteen years. I at the same time warned him that I would be the first to see him hung, if death was caused by foul means. I also required him to pass an agreement to forfeit double the amount I had agreed to give him, provided death did not occur, during the period specified by him. I distinctly gave him to understand that I was going to insure the life of the party, whose demise he could foretell, and if his prediction was not fulfilled, he would be placed in an unpleasant position. The educated astrologer thought I was rather a tough customer, and I was not at all surprised when he candidly admitted that he or none else could do what I wished. I have since then been persistently putting the same question when any Joshees are recommended to me, and when they brag of their astrological powers. Here then is a chance for Mr. Nana to get rich, if he can correctly forecast human destinies, and bad lookout for insurance companies.

*Editor's Note.*—Our esteemed Brother and correspondent was unlucky in his astrological researches, and that is all he can say. Because half-educated astronomers in one country may fail to correctly predict an eclipse, is it a reason why its inhabitants should decry astronomy and call it a visionary science? Besides the great neglect into which astrology has fallen during the last two centuries, it is a science far more difficult to master than the highest of mathematics; yet, notwithstanding all, we assert again that, whenever studied conscientiously, it proves the claims of its proficients correct. No more than Mr. Darasha Dosabhoj do we believe astrology capable of predicting every *trifling* event in our life, any accidental illness, joy or sorrow. It never claimed as much. The stars can *predict* (?) no more *unforeseen* events than a physician a broken leg to a patient who never stirs from his house. They show a lucky or unlucky life, but in general features, and no more. If our friend was unsuccessful with every astrologer he met, we know at least a dozen of well-educated men who were forced to believe in astrology as its predictions came to pass in every case. A large volume would be necessary to explain in detail the understanding of this ancient science, yet a few words may serve to correct one of the most glaring errors concerning it, not only current among the masses, but even among many who understand and practise astrology, namely, *that the planets make us what we are*, their good and evil aspects causing fortunate and unfortunate periods. Says a Professor of Astrology, W. H. Chaney:—"Take to the unphilosophical astrologer the horoscope of a boy born with Sagittarius rising, Jupiter in the same, on the ascendant, in exact trine to the Sun and Leo, with other favourable configurations, and instantly he would declare that the boy would become a great man, a Prince, a President,—and so would I. But the astrologer might insist that all this good fortune was *caused* by the boy having been born under such fortunate aspects, whereas I should look *beyond* the birth for the *cause*, and should probably discover, that, before his conception, his parents had been away from each other for weeks or months, during which both lived a life of perfect chastity; that they were very harmonious, in excellent bodily health, their intellects clear, their minds cheerful, and their moral natures strong."

The Egyptian episcopo ("overseer," our English word "Episcopal" is derived from the name of this ancient pagan star-gazer) discovered that in the morning shortly before sun-rise, in June, he could see in the east the brightest fixed star in the heavens, and immediately after thus seeing this star the Nile would overflow. Having witnessed the phenomena for many successive years, he laid it down as an axiom that this star *indicated* the overflow of the Nile, no one thinking of disputing him; for the cause should be traced to the melting of the snow in the mountains of Africa. Now suppose some one—a sceptic—had heard of this idea of a star *causing* the Nile to overflow, what an opportunity it would have afforded for heaping scorn and ridicule upon the poor episcopo? Yet the episcopo would have continued to observe the same phenomena year after year; and being called "moon struck," a "fool," &c., would not have changed his opinion in the least. Now all the hubbub on this point would arise from ignorance on the part of the sceptic just as nine-tenths of all the disputes and quarrels arise. Teach the man that the appearance of that star at a particular time and place in the heavens *indicated*, not *caused* the overflow of the Nile, and he would have ceased to call the episcopo an idiot and liar.

The intelligent reader must now see the point at which we aim—namely, that in astrology the stars do not *cause* our good or bad luck, but simply *indicate* the same. A man must be a psychologist and a philosopher before he can become a perfect astrologer, and understand correctly the great Law of *Universal Sympathy*. Not only astrology but magnetism, theosophy and every occult science, especially that of attraction and repulsion, depend upon this law for their existence. Without having thoroughly studied the latter, astrology becomes a *superstition*.

The article "Stars and Numbers" which follows was written before we received the above letter. We draw our esteemed correspondent's attention to it.—ED. THEOS.

### STARS AND NUMBERS.

Ancient civilization saw nothing absurd in the claims of astrology, no more than many an educated and thoroughly scientific man sees in it to-day. Judicial astrology, by which the fate and acts of men and nations might be foreknown, appeared, nor does it even now appear, any more unphilosophical or unscientific than does natural astrology or astronomy,—by which the events of so-called brute and inanimate nature (changes of weather, &c.), might be predicted. For it was not even prophetic insight that was claimed by the votaries of that abstruse and really grand science, but simply a great proficiency in that method of procedure which allows the astrologer to foresee certain events in the life of a man by the position of the planets at the time of his birth.

Once the probability, or even the simple possibility, of an occult influence exercised by the stars upon the destiny of man admitted—and why should the fact appear more improbable in the case of stars and man than in that of the sun-spots and potatoes?—and astrology becomes no less an exact science than astronomy. The earth, Prof. Balfour Stewart, F.R.S., tells us—"is very seriously affected by what takes place in the sun".....a connection "is strongly suspected between epidemics and the appearance of the sun's surface."\*

And if, as that man of science tells us, "a connection of some mysterious kind between the sun and the earth is more than suspected".....and the problem is a most important one "to solve," how much more important the solution of that other mystery—the undoubted affinity between man and the stars—an affinity believed in for countless ages and by the most learned among men! Surely the destiny of man deserves as much consideration as that of a turnip or a potatoe.....And if a disease of the latter may be *scientifically* foretold whenever that vegetable crops out during a "sun-spot period," why should not a life of disease, or health, of natural or violent death be as *scientifically* prognosticated by the position and appearance of the constellation with which man is as directly connected and which bears the same relation to him as the sun bears to the earth?

In its days, astrology was greatly honoured, for when in able hands it was often shown to be as precise and trustworthy in its predictions as astronomical predictions are in our own age. Omens were studied by all imperial Rome, as much, if not more than they are now in India. Tiberius practised the science; and the Saracens in Spain held star-divination in the greatest reverence, astrology passing into Western Europe through these, our first civilizers. Alphonso, the wise king of Castile and Leon, made himself famous in the thirteenth century by his "Astrological Tables" (called Alphonsine); and his code of the *Siata Partidas*; and the great astronomer Kepler in the seventeenth, the discoverer of the three great laws of planetary motions (known as Kepler's laws) believed in and proclaimed astrology a *true science*. Kepler, the Emperor Rudolph's mathematician, he to whom Newton is indebted for all his subsequent discoveries, is the author of the "Principles of Astrology" in which he proves the power of certain harmonious configurations of suitable planets to control human im-

pulses. In his official capacity of Imperial astronomer, he is *historically* known to have predicted to Wallenstein, from the position of the stars, the issue of the war in which that unfortunate general was then engaged. No less than himself, his friend, protector and instructor the great astronomer Tycho de Brahe, believed in, and expanded, the astrological system. He was forced, moreover, to admit the influence of the constellations on terrestrial life and actions quite against his will or wish, and merely because of the constant verification of *facts*.

Closely related to astrology is the *Kabala* and its system of *numerals*. The secret wisdom of the ancient Chaldees left by them as an inheritance to the Jews relates primarily to the mythological science of the heavens and contains the doctrines of the hidden or occult wisdom concerning the cycles of time. In the ancient philosophy, the sacredness of numbers began with the great FIRST, the ONE, and ended with the naught or Zero, the symbol of the infinite and boundless circle, which represents the universe. All the intervening figures, in whatever combination, or however multiplied, represent philosophical ideas relating either to a moral or a physical fact in nature. They are the key to the archaic views on cosmogony, in its broad sense, including man and beings, and relate to the human race and individuals spiritually as well as physically. "The numerals of Pythagoras," says Porphyry, "were hieroglyphical symbols, by means whereof he explained all ideas concerning the nature of all things" (*De Vita Pythag.*). In the symbolical *kabala*—the most ancient system left to us by the Chaldeans,—the modes of examining letters, words and sentences for hidden meaning were numerical. The *gematria* (one of the three modes) is purely arithmetical and mathematical, and consists in applying to the letters of a word the sense they bear as numbers—letters being used also for figures in the Hebrew as in Greek. Figurative Gematria deduces mysterious interpretations from the shapes of letters used in occult manuscripts and the Bible.

Thus, as shown by Cornelius Agrippa, in *Numbers* (X. 35) the letter *Beth* means the reversal of enemies. The sacred anagrams known as *Zeruph* yield their mysterious sense by the second mode named *Themura*, and consists in displacing the letters and substituting them one for another and then arranging them in rows according to their numerical value. If, of all operations in the occult sciences there is not one that is not rooted in astrology, arithmetic and especially geometry are a part of the first principles of magic. The most recondite mysteries and powers in nature are made to yield to the power of numbers. And let this not be regarded as a fallacy. He who knows the relative and respective numbers or the so-called correspondence between causes and effects will alone be able to obtain of a certainty the desired result. A small mistake, a trifling difference in an astronomical calculation and—no correct prediction of a heavenly phenomenon becomes possible. As Severinus Boethius puts it, it is by the proportion of certain numbers that all things were formed. "God geometrizes" saith Plato, meaning creative nature. If there are so many occult virtues in natural things, "what marvel if in numbers, which are pure and commixed only with ideas, there should be found virtues greater and more occult?" asks Agrippa. Even Time must contain the mystery number; so also does motion, or action, and so, therefore, must all things that move, act, or are subjected to time. But "the mystery is in the abstract power of number, in its rational and formal state, not in the expression of it by the voice, as among people who buy and sell." (*De occultu Phils.* cap. iii. p. cii.) The Pythagorians claimed to discern many things in the numbers of names. And if those who having understanding were invited to "compute the number and name of the beast" by the author of "St. John's Revelation" it is because that author was a Kabalist.

The wisecracks of our generations raise daily the cry that science and metaphysics are irreconcilable; and *facts* prove as daily that it is but one more fallacy among the many that are uttered. The reign of exact science is

\* One of the best known vegetable epidemics is that of the potatoe disease. The years 1846, 1860, and 1872 were bad years for the potatoe disease, and those years are not very far from the years of maximum sun-spots.....there is a curious connection between these diseases affecting plants and the state of the sun.....A disease that took place about three centuries since, of a periodical and very violent character, called the "sweating sickness".....took place about the end of the fifteenth and the beginning of the sixteenth century....and this is exactly the sun-spot period.....(*The Sun and the Earth*, Lecture by Prof. Balfour Stewart).

proclaimed on every house-top, and Plato who is said to have trusted to his imagination is sneered at, while Aristotle's method built on pure reason is the one accepted by Science. Why? Because "the philosophical method of Plato was the inverse of that of Aristotle. Its starting-point was universals, the very existence of which is, "a matter of faith" says Dr. Draper, and from these it descended to particulars, or details. Aristotle, on the contrary, "rose from particulars to universals, advancing to them by inductions" (*Conflict between Religion and Science*). We humbly answer to this, that mathematics, the only exact and infallible science in the world of sciences—proceeds from UNIVERSALS.

It is this year especially, the year 1881, which seems to defy and challenge sober, matter-of-fact science, and by its extraordinary events *above* as *below*, in heaven as upon earth, to invite criticism upon its strange "coincidences." Its freaks in the domains of meteorology and geology were prognosticated by the astronomers, and these every one is bound to respect. There is a certain triangle seen this year on the horizon formed of the most brilliant stars which was predicted by them, but none the less left unexplained. It is a simple geometrical combination of heavenly bodies, they say. As to that triangle, formed of the three large planets—Venus, Jupiter and Saturn—having aught to do with the destinies of either men or nations—why that is pure superstition. "The mantle of the astrologers is burnt and the predictions of some of them, whenever verified, must be attributed to simple and blind chance."

We are not so sure of that; and, if permitted, will further on tell why—meanwhile, we must remind the reader of the fact that Venus, the most intensely brilliant of the three above-named planets, as was remarked in Europe and for all we know in India also—suddenly parted company with its two companions and slowly moving onward, stopped above them, whence it goes on dazzling the inhabitants of the earth with an almost preternatural brilliancy.

The conjunction of two planets happens but rarely; that of three is still more rare; while the conjunction of four and five planets becomes an event. The latter phenomenon took place in historical times but once, 2449 years B.C., when it was observed by the Chinese astronomers and has not recurred since then. That extraordinary meeting of five large planets forebode all kinds of evils to the Celestial Empire and its peoples, and the panic then created by the predictions of the Chinese astrologers was not in vain. During the following 500 years, a series of internal broils, revolutions, wars, and changes of dynasty marked the end of the golden age of national felicity in the Empire founded by the great Fu-hi.

Another conjunction is known to have happened just before the beginning of the Christian era. In that year, three large planets had approached so closely together as to be mistaken by many for one single star of an immense size. Biblical scholars were more than once inclined to identify these "three in one" with the Trinity, and at the same with the "star of the wise men of the East." But they saw themselves thwarted in such pious desires by their hereditary enemies—the irreverent men of science who proved that the astronomical conjunction took place a year before the period claimed for the alleged birth of Jesus. Whether the phenomenon forebode good or evil is best answered by the subsequent history and development of Christianity, than which, no other religion cost so many human victims, shed such torrents of blood, nor brought the greater portion of humanity to suffer from what is now termed the "blessings of Christianity and civilization."

A third conjunction took place in 1563 A.D. It appeared near the great nebula in the constellation of Cancer. There were three great planets and according to the astronomers of those days—the most nefarious: Mars, Jupiter and Saturn. The constellation of Cancer has always had a bad reputation; that year the mere fact of its having in its neighbourhood a triune conjunction of evil stars, caused the astrologers to predict great and speedy disasters. These did come to pass. A terri-

ble plague broke out and raged in all Europe, carrying off thousands upon thousands of victims.

And now, in 1881, we have again a visit of three other "Wanderers." What do they forebode? Nothing good; and it would seem, as if of the great evils they are likely to pour on the devoted heads of hapless humanity, the fatal prelude is already being played. Let us enumerate and see how far we are from the truth. The nearly simultaneous and certainly in some cases unexpected deaths of great and the most remarkable men of our age. In the region of politics, we find the Emperor of Russia, Lord Beaconsfield, and Aga Khan;\* in that of literature, Carlyle and George Eliot; in the world of art, Rubinstein, the greatest musical genius. In the domain of geology—earthquakes which have already destroyed the town of Casamiceola on the island of Ischia, a village in California and the Island of Ohio which was laid entirely waste by the terrible catastrophe—one, moreover, predicted for that very day by the astrologer Raphael. In the domain of wars, the hitherto invincible Great Britain was worsted at the Cape by a handful of Boers; Ireland is convulsed and threatens; a plague now rages in Mesopotamia; another war is preparing between Turkey and Greece; armies of Socialists and red-handed Nihilists obscure the sun of the political horizon in Europe; and the latter thrown into a violent perturbation is breathlessly awaiting the most unexpected events, future—defying the perspicacity of the most acute of her political men. In the religious spheres the heavenly triangle pointed its double horn at the monastic congregations and—a general *exodus* of monks and nuns—headed by the children of Loyola followed in France. There is a revival of infidelity and mental rebellion, and with it a proportionate increase of missionary labourers (not labour), who like the hordes of Atilla destroy much and build but little. Shall we add to the list of signs of these *nefasti dies*, the birth of the *New Dispensation* at Calcutta? The latter though having but a small and quite a local importance, shows yet a direct bearing upon our subject, *i. e.* the astrological meaning of the planetary conjunction. Like Christianity with Jesus and his Apostles the *New Dispensation* can henceforth boast of having had a forerunner in starry heaven—the present triune conjunction of planets. It proves, moreover, our kabalistic theory of periodical cyclic recurrences of events. As the Roman sceptical world of 1881 years ago, we are startled by a fresh revival of mendicant Ebionites, fasting Essenes and Apostles upon whom descend "cloven tongues like as of fire," and of whom we cannot even say as of the Jerusalem twelve, "that these men are full of new wine" since their inspiration is entirely due to water, we are told.

The year 1881, then, of which we have lived but one-third, promises, as predicted by astrologers and astronomers, a long and gloomy list of disasters on land, as on the seas. We have shown elsewhere (*Bombay Gazette*, March 30, 1881) how strange in every respect was the grouping of the figures of our present year, adding that another such combination will not happen in the Christian chronology before the year 11811, just 9,930 years hence, when—there will be no more a "Christian" chronology we are afraid, but something else. We said: "Our year 1881, offers that strange fact, that from whichever of four sides you look at its figures—from right or left, from top or bottom, from the back by holding the paper up to the light—or even *upside down*, you will always have before you the same mysteri-

\* H. H. Aga Khan was one of the most remarkable men of the century. Of all the Mussulmen, Shiahs or Sunnis, who rejoice in the green turban, the Aga's claims to a direct descent from Mahomet through Ali rested on undeniable proofs. He again represented the historical "Assassins" of the Old Man of the Mountain. He had married a daughter of the late Shah of Persia; but political broils forced him to leave his native land and seek refuge with the British Government in India. In Bombay he had a numerous religious following. He was a high-spirited, generous man and a hero. The most noticeable feature of his life was that he was born in 1800—and died in 1881, at the age of 81. In his case too the occult influence of the year 1881 has asserted itself.

ous and kabalistic numbers of 1881—It is the correct number of the three figures which have most perplexed mystics for over eighteen centuries. The year 1881, in short, is the number of the great Beast of the *Revelation*, the number 666 of St. John's *Apocalypsis*—that Kabalistic Book *par excellence*. See for yourselves:  $1 + 8 + 8 + 1$  make eighteen; eighteen divided thrice gives three times six, or placed in a row, 666, "the number of man."

This number has been for centuries the puzzle of Christendom and was interpreted in a thousand different ways. Newton himself worked for years over the problem, but, ignorant of the secret Kabala, failed. Before the Reformation it was generally supposed in the Church to have reference to the coming Antichrist. Since then the Protestants began to apply it in that spirit of Christian charity which so characterizes Calvinism to the Latin Popish Church, which they call the "Harlot," the "great Beast" and the "scarlet woman," and forthwith the latter returned the compliment in the same brotherly and friendly spirit. The supposition that it refers to the Roman nation—the Greek letters of the word *Latinus* as numerals, amounting to exactly 666—is absurd.

There are beliefs and traditions among the people which spring no one knows from whence and pass from one generation to the other, as an oral prophecy, and an unavoidable fact to come. One of such traditions, a correspondent of the *Moscow Gazette* happened to hear in 1874 from the mountaineers of the Tyrolian Alps, and subsequently from old people in Bohemia. "From the first day of 1876," says that tradition, "a sad, heavy period will begin for the whole world and will last for seven consecutive years. The most unfortunate and fatal year for all will be 1881. He who will survive it, has an iron head."

An interesting new combination, meanwhile, of the year 1881 in reference to the life of the murdered Czar may be found in the following dates, every one of which marks a more or less important period in his life. It proves at all events what important and mysterious a part, the figures 1 and 8 played in his life. 1 and 8 make 18; and the Emperor was born April 17 ( $1 + 7 = 8$ ) in 1818. He died in 1881—the figures of the year of his birth and death being identical, and coinciding, moreover, with the date of his birth  $17 = 1 + 7 = 8$ . The figures of the years of the birth and death being thus the same, as four times 18 can be formed out of them, and the sum-total of each year's numerals is 18. The arrival at Petersburg of the late Empress—the Czar's bride—took place on September 8; their marriage April 16—( $8 + 8 = 16$ ); their eldest daughter, the Grand Duchess Alexandra, was born August 18; the late Czarevitch Nicolas Alexandrovitch, on September the 8, 1843; ( $1 + 8 + 4 + 3 = 16$ , i.e., twice 8). The present Czar, Alexander III., was born February 26, ( $2 + 6 = 8$ ); the proclamation of the ascension to the throne of the late Emperor was signed February 18; the public proclamation about the Coronation day took place April 17 ( $1 + 7 = 8$ ). His entrance into Moscow for the Coronation was on August 17 ( $1 + 7 = 8$ ); the Coronation itself being performed August 26 ( $2 + 6 = 8$ ); the year of the liberation of the Serfs, 1861, whose numerals sum up 16—i.e., twice 8!

To conclude, we may mention here a far more curious discovery made in relation, and as a supplement, to the above calculation, by a Jewish Rabbi in Russia—a Kabalist evidently from the use he makes of the *Gematria* reckoning. It was just published in a St. Petersburg paper. The Hebrew letters as stated have all their numerical value or correspondence in arithmetical figures. The number 18 in the Hebrew Alphabet is represented by the letters—"HETH" = 8, and "JOD" = 10, i.e., 18. United together Heth and Jod form the word "khai," or "Haï," which literally translated means the imperative—live and alive. Every orthodox Jew during his fast and holy days is bound to donate for some pious purpose a sum of money consisting of, and containing the number 18 in it. So, for instance, he will give 18 copecks, or 18 ten copeck bits, 18 rubles or 18 times 18 copecks or

rubles—according to his means and degree of religious fervour. Hence, the year 1818—that of the Emperor's birth—meant if read in Hebrew—"khai, khai"—or live, live—pronounced emphatically twice; while the year 1881—that of his death read in the same way, yields the fatal words "Khai-tze" rendered in English *thou living one depart*; or in other words "life is ended.".....

Of course, those sceptically inclined will remark that it is all due to blind chance and "coincidence." Nor would we much insist upon the contrary, were such an observation to proceed but from uncompromising atheists, and materialists, who, denying the above, remain only logical in their disbelief, and have as much right to their opinion as we have to our own. But we cannot promise the same degree of indulgence whenever attacked by orthodox religionists. For, that class of persons while pool-pooling speculative metaphysics, and even astrology—a system based upon strictly mathematical calculations, pertaining as much to exact science as biology or physiology, and open to experiment and verification—will, at the same time, firmly believe that potatoe disease, cholera, railway accidents, earthquakes and the like are all of *Divine origin* and, proceeding directly of God, have a meaning and a bearing on human life in its highest aspects. It is to the latter class of theists that we say: prove to us the existence of a *personal* God either outside or inside physical nature, demonstrate him to us as the external agent, the Ruler of the Universe; show him concerned in human affairs and destiny and exercising on them an influence, at least, as great and reasonably probable as that exercised by the sun-spots upon the destiny of vegetables and then—laugh at us. Until then, and so long as no one is prepared with such a proof and solution, in the words of Tyndall—"Let us lower our heads, and acknowledge our ignorance, priest and philosopher, one and all."

#### "PRAISE HIM WITH THE TIMBREL AND DANCE."

..... "Let the children of Zion.....praise the Lord's name in the dance.....with the timbrel and harp." (Psalm CXLIX. 3).

.....The Brahmo body (the Sadharan) publishes in its organ odds-and-ends called "Musings on the New Dispensation," which are witty but cruel hits against its venerable Parent, the Brahmo Samaj that was, and the New Apostolic Church that is—of Babu K. C. Sen. There is a paragraph on a NEW INVENTION which speaks of the

"Mode of chastising apostacy with love, persecution with prayer, and scoffing with solemn hymns." Weapon? "Artillery of forgiving love and prayer" as personified in the following lovely and dignified epithets: "deluded renegade," "wanton blasphemy," "irreverent scoffing," "weak-minded brother," "misguided brother" &c."

Our esteemed colleague of the *Brahmo Public Opinion* is somewhat unjust. He should bear in mind that these "lovely and dignified epithets" are not at all original with the Aryan apostles of the *New Dispensation*. They are but mild echoes of those so profusely lavished upon each other, in days of old, by their Semitic predecessors, the Apostles Peter and Paul (with whom, we are told, Mr. Sen is on friendly terms and even occasional communication), and which have been of late years so strongly revived by our valued friends, the *Padri*-Editors of Dissenterism.

And there is another bit quite as liable to mislead the uninitiated reader and make him regard the venerable *New Dispensation* Church, as a branch of the whirling and dancing dervishes of the Mussulmans of Turkey.

"PHILOSOPHY OF DANCING—"The minister" asked the Lord's help, "perpetually to dance and smile." Believing that a response has been given, he shaved his head, took the vow of poverty, put on *dore kopin*, tied a brass *ghoongoor* round his ankles, and began to dance. This is the religion of the New Dispensation!"

We are sorry to see our witty colleague cast a slur upon one of the oldest and most venerable rites of antiquity. Mystical dancing is a practice honary with age

and pregnant with occult philosophy, and the "Minister" of the New Dispensation has done wisely to adopt it. It can bring him but into closer affinity with, and make him resemble the more, the "man after God's own heart." The sweet psalm-singing King David, "danced before the Lord with all his might," *uncovered* himself "in the eyes of the handmaids of his servants," promised "to be more vile than thus," to be base even in his "own sight," and apparently succeeded. It is at this moment, we love to think that the clairvoyant eye of the Prophet of the *New Dispensation*, after the fashion of Professor Denton's psychometers, caught sight of the King Psalmist in a retrospective image performing the circle-dance of the Amazons around a priapic image, and thus moved, gave birth to the sweet hymn of the "Mystic Dance."

... "Jesus dances, Moses dances... Old King David dances, ... And with him Janak and Yudhishtir." .....

And why not? The mystics and devotees of nearly every religion and sect have at some time adopted the salutary exercise. There was the "Dance of the Daughters of Shiloh" during the Jewish Mysteries (Judges xxi, 21, 23 *et passim*) and the "Leaping of the prophets of Baal" (I. Kings xviii, 26). From the Sabeen dance—denoting the motion of the planets round the sun—down to the American Shakers of old Mother Lee, the truly religious bodies found themselves occasionally possessed with Bacchic frenzy. During their religious meetings the Shakers first sing a hymn, then form a wide circle around a band of male and female singers, to the music of whom they dance in solemn rhythm, until "moved by the spirit" they begin prophesying and speaking with tongues." Dancing was established as a rite, together with the *kiss of charity*, by the Agapæists, the venerable members of that primitive Christian institution called the "Agapæ" which counted St. Augustine among its influential members. Of these, the too plain-spoken Tertullian, who had belonged to the sect and spoke from experience, said after he had joined the Montanists: ..... "In the Agapæ, the young men lay with their sisters, and wallowed in wantonness and luxury" (*Treatise on Fasting* c. 17). Prominent among the modern and highly philosophical dancing sects we may also place that of the Methodist negro "jumpers" of the United States. The piety and zeal of these humble "descendants of Ham," during religious service, baffles description and puts the infidel to shame. They have been even known to make frantic efforts to catch at the legs of Jesus, whom they affirm having seen above their heads in all His glory, and so to forcibly bring their Redeemer down to land in their midst; their fury of zeal endowing them with the agility of a *Hanuman* and making them jump in dancing higher than the benches. Then, again we have the Russian dissenters called *Molokans* and the *Dookhobors*, two jumping sects, whose elders bring promiscuously together persons of both sexes to dance and pray—disrobed and in utter darkness; who choose their own "Mother Virgin"—the community representing collectively the "Spirit of God"; and who recognize her subsequent first male progeny as Christ, and set aside the female issue as material for future "virgins." Verily dancing *with, before, and for* "the Lord" is an old institution, and must have been adopted by the Christian sect-founders to avoid the accusation contained in Matthew and Luke; "we have piped unto you and ye have not danced." Babu Keshub's *New Dispensation* containing, as we hear, "pipings" from every religion, especially from those of Mahomedanism, and Christianity, whose vow of poverty and sacrament it has adopted, did not, of course, wish to be outdone by Dervishes, Shakers and Negro-Methodists. Let the Grihasta-Vairagis of the Calcutta Church, by all means "go forth in the dances of them that make merry." They have our Theosophical blessing.

Following is the text unabridged of the New Dispensation's Hymn of the "Mystic Dance," as we find it in the organ of that sect, and which we will venture to call—  
A COTILLION OF SAINTS.

### MYSTIC DANCE.

Chanting the name of Hari the saints in heaven dance  
My Gouranga dances amid a band of devotees  
How beautiful his eyes which shower love!  
Jesus dances, Moses dances with hands upraised;  
Devārshi Narad dances playing on the harp.

Old King David dances, and with him Janak and Yudhishtir.

The great Yogi Mahadeo dances in joy, and with him dances John accompanied by his disciples.

Nanak and Prohlad dance, dances Nitya-nanda, and in their midst dance Paul and Mahomed.

Dhruba dances, Suk dances, dances Haridas, and in their company dance all the servants of the Lord. Sankar and Wasudeb dance, Ram and Sakhya Muni, Yogis, devotees, ascetics, workers and wise men.

Dadu and Confucius dance, Kabir and Toolsy; Hindus and Musulmans dance, on their lips the smile of love.

The sinner dances, the saint dances, the poor and the rich dance together, the women sing 'glory, glory' with sweet voices.

Renouncing the pride of caste and rank the Brahmin and the Chandal dance embracing each other.

Surrounded by saints in the centro is Sri Hari, the Lord of all, and all dance unitedly with hands round each other's neck.

And in this holy company dance the believers in the New Dispensation, killing the distance of space and time.

The fishes dance in the sea and the fowls in the air, and the trees and plants dance, their branches sporting with the wind.

The Bible and the Vedas dance together with the Bhagvat; the Puran and the Koran dance joined in love.

The scientist and the ascetic and the poet dance, inebriated with the new wine of the New Dispensation.

The world below and the world above dance, chanting the name of Hari, as they hear the sweet gospel of the New Dispensation.

In short, the whole company of the apostles and martyrs in the various "heavenly mansions" seem to have been bitten by the tarantula. Our European and American members will perhaps sigh to think that in so promiscuous a quadrille of saints and sinners—there should have been no room for the "*atheistic* Theosophical Society." Is it, we wonder, because the Bengal Psalmist thought it would be straining metaphor too far to picture such thoughtful and sedate persons as moving in "the mazy" and "tripping it on the light fantastic toe?"

### MAROTI BAWA'S WONDERS.

With reference to Mr. G. S. Khaparde's article on this subject, published in No. 13 of our Magazine, the Honourable Rao Bahadur Gopalrao Hari Deshmukh, Vice-President of our Society, has kindly forwarded to us for publication the translations of the following two letters received by him in the vernacular from his trustworthy correspondent, Mr. Venkaji Jayawant Khot, of Umrawati, the place where the Bawa is still said to be residing:—

Translation of a letter dated 10th March 1881.

I received your letter through Mr. Krishnarow Khot, asking me to report upon the facts and circumstances connected with the supernatural feats of the well-known Maroti Bawa of Umrawati, and the occasion of his having appeared at Karanji to give evidence in a certain case while he was at Umrawati, and, in reply, I beg to state as follows:—

One day while driving with Maroti Bawa in a country cart to a garden, the Bawa asked us if we wanted any thing. We replied in the affirmative. "What would you like, a dry or a wet thing?" enquired the Bawa. We replied "we want the latter." He thereupon desired the cartman to fetch a stone from the roadside. This the cartman did; but the stone fetched being too small, the Bawa threw it away, and asked for a larger one which, when put into his hands, the Bawa offered us, saying that that was a "prasad" (a sacred favor) for us, the handled stone



having turned itself into a cocoanut. At this we were, of course, greatly astonished, but we cheerfully broke the cocoanut and distributed it among all the persons riding with us and to the members of my family.

Another time we happened to walk along with the Bawa to a garden, when the Bawa espied some cotton lying on the road which he took up, dipped into water and handed over to us. The cotton then began to yield such a sweet fragrance as to please us all. Upon this a Nagpuri orange (*Santra*) was offered by us to the Bawa who broke it and distributed it in portions among those who stood near him, *viz.*, a certain gentleman, myself and two lads. The Bawa desired us to hold these portions of the orange in our fists. The Bawa held his portion in the same way, uttering a sacred hymn. Five minutes after, when we opened our fists at the desire of the Bawa who did the same, we found the orange pieces in our hands just as they were, but the one in Maroti Bawa's hand disappeared. In the same way, I approached the Bawa with a stone in hand and was about to present it to him to ask for a "prasad" when the stone itself disappeared!

On the 1st March last, I invited the Bawa to a dinner at my house. At about 8 a. m. while the Bawa was approaching my house he picked up some small stones and distributed them among boys and persons standing on the road; these small stones were turned into sugarcandy pieces. Of such strange and wonderful phenomena performed by Maroti Bawa, I have heard many a time, but of those I have related above, I always was a personal witness and have inspected them closely each time.

Mr. Krishnarow Narhar Bappo Sahib in my interviews with him on one or two occasions, marvelled at Maroti Bawa's spiritual power as exhibited in his presence for eleven days successively and simultaneously at both places, *viz.*, Karanji and Umrawati, on the occasion of his being summoned to give evidence at the latter town. He added also that he witnessed Maroti Bawa's phenomena of such a wonderful nature many a time which he attributed to his having attained the state called *Siddhi*.

Yesterday, while Maroti Bawa was sitting along with me at the house of one goldsmith named Rama, surrounded by four or five respectable gentlemen, pilgrims of Pandharpur came for alms. The goldsmith Rama offered a piece to them, but they refused and asked for three or four annas. Hearing this, Maroti Bawa picked some small broken pieces of betelnuts from the carpet seat and instantly made them over to Rama. But these betelnut pieces all the persons on the spot witnessed as pices falling in the goldsmith's hands amounting to annas two.

Translation of a letter of 21st March 1881.

In continuation of my letter, dated 10th March, I beg to communicate more phenomena which I witnessed about two or three days ago at the house of Maroti Bawa where I had gone at his dinner time.

In a copper vessel called "Waishwadeva kund" he (Maroti Bawa) put in my presence small pieces of cowdung cakes, of wood, and a little of grass in order to offer daily sacrifices to "Agni" (fire) and after reciting some *mantras*, sprinkled some water over it which ignited of itself and produced fire in the vessel in which sacrifices were then offered. He also put his hand over an entirely empty copper cup, but no sooner had he recited some *mantras* than the cup was filled up with water.

Another striking instance is that in order to offer his daily food as usual to the *deva* he served a dish with all the articles of dressed food as rice, toor-pulse, vegetables and wheat-flour cakes, &c., and put the same in an empty room, sprinkling some water over it. The food in the dish disappeared! On being questioned as to where the food had gone, Maroti Bawa pointed to a girl residing in the premises, who pointed to a male child with a bright yellow silken cloth called "Pitamber" as dining in the room, but the child was invisible to us. All these things we have witnessed ourselves and—they are facts.

## MODERN ALCHEMICAL CHEMISTRY.

If it be true that Prof. Norman Lockyer has achieved the results in metallic transmutation reported in the *Religio-Philosophical Journal* of March 12, upon the alleged authority of the (London) *Daily News*, no one will more heartily rejoice than our alchemical friend Muhammed Arif, of Benares. The reproach of modern Chemistry would, in such a case, be half removed, and the speedy and sure vindication of ancient Alchemy as a true science be assured. Under the title "Are the elements elementary?" the *Journal* discourses as follows:—

"From an entertaining article on the above subject, in the London *Daily News*, we learn some important facts. It seems that Mr. Norman Lockyer has realized the alchemist's dream, the transmutation of metals. In the presence of a small party of scientific men, by the aid of a powerful voltaic current, he volutized copper within a glass tube, dissolved the deposit formed within the tube in hydrochloric acid, and then showed, by means of the spectroscope, that the solution contained no longer copper, but another metal, calcium, the base of ordinary lime. The experiment was repeated with other metals and with corresponding results. Nickel was thus changed into cobalt, and calcium into strontium. All these bodies, as is well known, have ever been regarded as elementary—that is, as incapable of being resolved into any components, or of being changed one into another. It is on this basis that all modern chemistry is founded, and should Mr. Lockyer's discovery bear the test of future trial, our entire system of chemistry will require revision.

"The great object of the old alchemists was, of course, to transmute base metals into gold, and, so far as our knowledge goes, there is no reason why copper should not be changed into gold as well as into calcium. The means at present employed are obviously such as to render the process far more costly than any possible results can be worth; but this is necessarily the case with most scientific discoveries before they are turned into commercial facts. Mr. Lockyer is represented as one of the best living spectroscopists, and no man with a reputation such as his would risk the publication of so startling a fact as he has just announced to the scientific world without the very surest grounds. He is known by his friends as somewhat sanguine, and he does not pretend to be an accomplished chemist, but is supported by some of the leading chemists of England, all of whom admitted that the results of his experiments were inexplicable on any other grounds but those admitting of the change of one element into another, unless indeed the whole system of spectrum analysis is to be upset, the other horn of a very awkward dilemma.

"Hans Buchner has demonstrated the fact that certain microscopic fungi, an active agent for the propagation of disease, can be changed into perfectly harmless microscopic fungi, by repeated growths and culture. He experimented for six months, and during that time raised 1,500 crops, the last one bearing no resemblance to the first. Under these circumstances, why should there not be some truth in the statement of Mr. Lockyer?"

## A PILGRIM'S STORY.

BY A GRADUATE OF THE BOMBAY UNIVERSITY.

The following rather marvellous account was told by a person named Rameshwar Bawa to a company of friends assembled for amusement. In order that it may be better understood it is necessary that at first some account should be given of the Bawa.

This man is a "*Konkanastha*" Brahman, a widower and nearly 50 years old. He does not know how to read or write. He is a poor humble man. He is reputed to be a very hardy pilgrim. At the twenty-fifth year of his age he was moved by a desire of visiting the sacred places in India, an interesting account of which is given by the Hon. Rao Bahadur Gopalrao Hari Deshmukh in the December THEOSOPHIST. The sacred places in India are so numerous that it would be difficult to point to any particular one which is not associated with some sort of meritorious or heroic deeds. Everywhere are to be found

associations of the hostile Pandavas and Kauravas, the virtuous Rama and Sita, the loving Krishna and the Gopees. The Bawa who is gifted with a very healthy and hardy constitution, resolved to start on a pilgrimage, and although it is nearly 25 years that he is travelling with this purpose he has not yet completed his expedition. He has travelled ten rounds along Rameshwar which is the southernmost end of India, Benares which is in the East, and Badrikedar which is at the foot of the Himalaya Mountains.\*

In the north he has visited several places including Badrikedar the way to which is so steep, icy, unfrequented, uninhabited and dangerous in various other ways that it is considered by the Hindoos one of the holiest of things to have visited it even once. The Bawa having travelled ten rounds along all these devious paths is held in great respect. He has visited almost all the sacred places of note in India, and considering their great number and also the fact that they are scattered all over, one cannot but be struck with the hardihood and determination which must be necessarily possessed by one who has to travel so circuitously and so often. All along he travels barefooted and with a very poor supply of clothes. He has left off all relations and is therefore free from cares. He has no desire for bodily comforts and therefore does not trouble others either for money or other things. His habits are very simple, and his demeanour unassuming. If asked to give an account of his travels he does so without reserve. He never takes his meals with any body but eats of his own cooking which necessarily reduces his food to some two or three simple preparations of *dal* and rice. He makes pilgrimage merely for its own sake.

The above account, I hope, will give some idea of the character of the person, a portion of whose statement I am going to give below. It will show that he has no interest in giving out false accounts, for he has little to wish or expect therefrom. He is so simple and honest at the same time that to suspect him even of exaggeration is to do him great injustice. I could mention more particulars about him if I chose, but that is not my object. And the few particulars which are given above are only to show the trustworthiness of our informant.

I give the story exactly as was given by him. In his third round from Rameshwar to Badrikedar when he was travelling along the most difficult tract between Hardwar and Badrikedar in the company of ten or twelve other pilgrims, the Bawa being fatigued by the troubles of the journey was left a little behind his companions. Being not quite accustomed to the sight of those icy hills and valleys overgrown with wild trees and knowing that if he missed the way he could expect nothing short of death in those solitary regions, he was rather annoyed to find himself alone and behind his friends. But mustering fresh vigour he walked quickly to regain them. By mischance he lost his way altogether and for some time knew not whither he was and whither to proceed. Having often met with similar difficulties elsewhere and having as often overcome them, he resolved to go further wherever the road might lead him. But the more he proceeded, the more he found himself enveloped in jungles of interminable lengths and of a very rugged type. Undaunted still, he travelled on, in hopes to find his lost companions, when suddenly he beheld behind him at a distance a multitude of wild cows† common in those parts, rushing towards him. It was then 7 o'clock in the evening. He was terrified at this sight and began to devise the means of his safety. But what could he find there? Despair and disappointment overwhelmed him on all sides. He said unto himself "I left my dear home for the performance of religious penance and wished to complete twelve rounds along Badrikedar, Rameshwar, and Benares, but God does

not want me to succeed, and I must soon die under the hoofs and horns of the wild beasts, unmourned and unnoticed." But lo! what followed. Frightened to his heart he ran off the place whence he had espied the cows and soon saw a small cave cut in hard rock, with folding doors of stone. The Bawa rushed into it as if in a fort and shut the doors. In a few minutes one of the wild cows came exactly to the place of Bawa's concealment. She tried to force the entrance open with her horns which she was thrusting forcibly in the hole of the folding door. The Bawa was intensely alarmed and concluded that the cow would soon throw open the doors. His alarm increased still more when, to his grief, he saw crawling out of the crevices of the roof and coming down to the door a monstrous scorpion nearly three feet long\* with a proportionately long tail. As the monster was coming down he breathed poison which made the Bawa desire death rather with the horns of the cow than with the sting of this noxious insect. Things, however, took a different turn. The scorpion struck under the cow's horn which she was thrusting in the doors. Immediately she breathed her last and fell down with a loud low. The scorpion then again crept up the wall and returned to its abode. The Bawa gathered courage enough to open the doors as quick as he could, and seeing that the wild cow was lying dead walked out with delight. It was now nearly eight in the evening. He could not see his way, and, relieved of one fear, he was still hopeless as to finding his way and meeting his companion-pilgrims. Taking his seat on a large stone of which there were plenty, he resolved to pass his night there. But no sooner was he seated than a tiger, almost rubbing his body with its own, brushed passed the Bawa. Then he knew that it was useless to be disheartened in such a place and he resigned himself to his fate. But the terrors of that locality were sufficient to intimidate the bravest mind, and the Bawa had already undergone a series of them. So he shut his eyes and inwardly prayed for help in a most humble and fervent spirit.... He soon felt as though some human creature was approaching him. Rejoicing, he opened his eyes, when he beheld a Being of a very superior order who addressed him thus in Hindustani:—"Who are you and why have you come here? Do not sit here, come...obey me, shut your eyes fast!"...The Bawa obeyed and closed his eyes. And here comes the most interesting part. The Yogi,—for so the Bawa afterwards concluded him to be,—held him by his shoulders. He felt as if an impulse was given him, when instantaneously on opening his eyes he saw himself among his lost fellow-pilgrims.... His surprise at this event may be better imagined than described. He knew not whether to call this event a dream or a reality. The change indeed freed him from all dangers and restored him to his friends. But where was the Yogi? He had vanished with the place. The Bawa was very sorry for this. But so it was and he could not help it.

I leave the readers to say what this *Vidya* is. These powers, these mysterious powers of the great Yogis can be understood only by those who are conversant with the supreme science of Yoga. Whatever the apparent incongruity of such a phenomenon, it must be heard and read with delight by those who admit the existence and cultivation of higher powers than those exhibited in the Railways and Telegraphs. Again, these stories, incapable as they are of demonstration at a moment's notice, must be accredited as they come from purely disinterested sources. I might here observe that these pilgrims who travel over such unfrequented and difficult places, meet with many similar adventures.† But unfortunately there are few who narrate them and fewer yet who listen to them.

\* This is the usual proscribed route of pilgrims in India.

† The wild cows being naturally very ferocious and strong are very dangerous animals. They have keen horns and are well known to all Hindoos. Since the THEOSOPHIST has a world-wide circulation I thought it necessary to make the above remark. The hair of the cow is worn by rich Hindu females in their braids. They are long and black.

\* Those who may doubt the veracity of this size are referred to the skin of a scorpion, still preserved in the Baroda State.

† There exists a widely spread opinion in India—one which with some amounts to positive knowledge that most of the inaccessible fastnesses in the Himalaya mountains are inhabited by "Yogis" and Mahatmas—men who have acquired the greatest occult knowledge or Siddhis.

I also think that the secret of the perseverance and contentment of these men is chiefly to be attributed to the fact of their having witnessed such extraordinary phenomena on their way, as the one described above, and which fully repay their otherwise tiresome travels.

#### PARAGRAPH FLASHES FROM THE FOUR QUARTERS.

A strange phenomenon happened, write the Russian papers. "There was a sign in heaven on the day of the regicide. On March 1 about 10 p.m., the whole town (St. Petersburg) witnessed a most startling phenomenon: a large and very brilliant star suddenly appeared on the clear night sky. It proved to be a double-tailed comet, one of its tails pointing upward, and the other—a far longer one—expanding itself downward. The phenomenon lasted for over twenty minutes." The Russian papers see in it a divine portent of great significance. The peasant classes remain firmly persuaded that this comet was the "Martyred Father-Czar's soul." A superstition—we agree to it, but a touching and a harmless one. No Czar of Russia—aye, no other sovereign in the whole world, perhaps—was so much beloved by his people as that Imperial victim of the savagest production of this, our most savage and cruel century—the Nihilist-Socialists.

ANOTHER TOUCHING PROOF of the above is found in a book just published at Moscow, and got up by subscription from the *Moosicks*, all of them ex-serfs liberated by the Czar, and residing in the old Russian metropolis. It bears a title, which at first sight may appear to the general reader somewhat pretentious; but we, who know well the Russian peasant and even the middle classes, see in it, but the true expression of that passionate devotion which they bore to him, whom in the simplicity of their hearts they consider as their God upon earth. The Book is called

#### A WREATH ON THE TOMB of THE RUSSIAN CZAR-MARTYR, ALEXANDER NIKOLAEVITCH.

WOVEN OUT OF THE TEARS AND LAMENTATIONS of not only the Russian people, but also of all the nations of the Greek Orthodox East, as of the Foreigners, with an illustration

#### THE CZAR-MARTYR IN HIS COFFIN. CONTENTS.

1. Inconceivable, mysterious portents. 2. Divine warnings to the Sovereign. 3. About the martyrdom and decease of the Czar. 4. Narratives of Eye-witnesses. 5. The feelings of the Russian people. 6. The sincere sympathy of foreign nations. 7. The Czar-Martyr in his Coffin. 8. From the Palace to St. Peter and Paul's Cathedral. 9. The spot where the Czar was killed BECOMES SACRED—let here be THE Temple. 10. And at Moscow a monument to the Czar-Liberator. 11. The heart-rending farewell of his people with their Czar "asleep in God." 12. Hereafter—He is the NEVER-TO-BE-FORGOTTEN!

The contents of the volume are said to be ultra-mystical. "If I forget thee, O, Jerusalem!".....will be the national rallying cry of Russia for years to come, and—unto many a new generation. The "All-Annihilating" Nihilists have laboured but to build a number of new churches, and to add one more martyr to the host of other publicly and synodically recognized great martyrs of Russia.....

THE AMENDED BIBLE.—According to the London *Record*, the new English "New Testament" is copyrighted in England by the Universities of Oxford and Cambridge.

"Queer, is it not?" asks the *Religio-Philosophical Journal* of Chicago. "The word of God" copyrighted by

English universities! There was an American committee consulted in the work; but the Englishmen finally decided the "word of the Lord"—how it should be. It is to be settled hereafter. How much authority belongs in this country to the new reading? It is said some passages of importance never doubted by churches here, are omitted altogether.

A Portuguese *sarant* named Magitot, a member of the Prehistoric Congress which met at Lisbon last year, reports the discovery in Portugal of a buried city now named Citania di Briteiros. It has been completely covered with debris, soil and a rich vegetation for twenty centuries. *Nature* says of the excavations:—"Many stone monuments are covered with sculptures and inscriptions, which in their general character recall those of India and China.....It is possible that this fact might be adduced as a proof that the tribes which built these Citanias had originally emigrated from Turan."

This is a year of discoveries of buried cities, the above being the fourth during the year 1881. The first city dug out was in the Sahara desert now called by the archaeologists and the learned the "Oriental Pompeii, an ancient Moorish city with its monuments, buried for ages in the sand of the desert.....The city disinterred" lies in the environs of Ouargla, in the Sahara desert. It is identified with the ancient city of Cadrata, spoke<sup>n</sup> of by Largeau in his work on Biskra. Historians describ<sup>e</sup> these wastes of sand as peopled centuries ago with flourish<sup>i</sup>ng cities, having gardens and artificial water-systems, all long since destroyed in tribal wars, or buried in the sand, and of which up to this time no visible trace has remained. The site is described as precisely resembling that of Pompeii: it is buried in the sand to the extent of from six to ten metres. The discoverer speaks enthusiastically of the richly sculptured marble arches, columns, inscriptions, &c., abounding on every side."

A NOVEL MODE OF RAISING MONEY FOR THE CHURCH is announced by our satirical contemporary, the *Brahmo Public Opinion*, the rival and opponent of the *New Dispensation*. "A new order of Grihasta-Vairagi has been instituted in the Brahmo Somaj of India, the members whereof "would labor and earn money at the sweat of their brow, but their earnings they would lay at the feet of the Church." So that "money having passed out of their hands, covetousness becomes impossible, and the sting of worldliness is destroyed." Three have already been fleeced in this way."

We confess our inability to see anything *very* "novel" in that. The three great conflicting Churches of Christendom have adopted that "mode" for over one thousand years and like the Jewish "God saw that it was good." Our friends, the "Apostles," however, have improved, upon the system of their predecessors and can justly claim it as something quite new in that line of business. It is themselves, personally, who propose to "labor and earn money at the sweat of their brow," while their Christian brothers prefer "begging" to "working." "Salvation" in one hand and "Damnation" in the other they force the credulous parishioners to "lay their earnings at the feet" of their respective Churches. Europe having "Peter's Pence," why should not India have a "KESHUB'S PICE?"

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# SUPPLEMENT TO THE THEOSOPHIST.

VOL. 2 No. 9.

BOMBAY, JUNE, 1881.

No. 21.

## THE BOMBAY THEOSOPHICAL SOCIETY.

A meeting of the Bombay Branch of the Theosophical Society was held on Sunday, the 22nd of May, at Mr. Padshah's house, when a proposal to reorganise the Bombay branch on a scientific and philosophical basis, was considered and unanimously adopted. Papers bearing on the new plan were promised by several members. The reading and consideration of the bye-laws were referred to a committee composed of all the officers of the Branch who were elected that day for the new year, *viz.* :—*President*, Dr. D. E. Dudley; *Vice-Presidents*, The Hon'ble Rao Bahadur Gopalrao Hari Deshmukh, and Mr. K. M. Shroff; *Councillors*, Khan Sahib Naoroji Dorabji Khandallewalla, Messrs. Callianji Narainji, Vinayakrao Ramchandra Patvardhana, Framroz R. Joshi, Tukaram Tatia, Bal Nilaji, and Dr. Pandurang Gopal; *Treasurer*, Mr. Martandrao Babaji Nagnath, and Mr. F. M. BANAJI,

*Secretary.*

## OUR NEW BRANCHES.

For the information of our "Fellows," throughout the world, we hereby give the list of the new Branches of the Theosophical Society duly chartered and registered since March 1881 :—

- (1) The Leneva Theosophical Society (Australia.)
- (2) The Toowoomba Theosophical Society (Australia.)
- (3) The St. Thomas Theosophical Society (West Indies.)
- (4) The Pekalongon Theosophical Society (Island of Java.)
- (5) The Punjab Theosophical Society (India.)
- (6) The Tinnevely Theosophical Society (Madras Presidency, India.)
- (7) The Saorashttr Theosophical Society (Bhaunagar, Kattyawar, India.)

Besides the above, *two new* Branches are in formation in France, one in Holland, and one at Allahabad (India).

## EXTRACTS FROM AN OFFICIAL LETTER

FROM THE

### PARIS THEOSOPHICAL SOCIETY.

.....We had a fine public reception here for Mr. Sinnett, Member of the General Council of the Theosophical Society. There was a large gathering of Theosophists and of members of our Committee, the venerable Baron du Potet being also present. Mr. and Mrs. Flammarion alone were missed, as they were away, travelling. Mr. Sinnett, who is a very distinguished and sympathetic gentleman, was cordially welcomed by all the members. He gave them some very lengthy and interesting explanations concerning Theosophy and its achievements. Baron du Potet had the chair after him. The grand and noble octogenarian spoke with his usual eloquence for over twenty minutes upon the highest and most transcendental questions, and that with a clearness of diction, a profundity of ideas and knowledge, quite surprising.

Mr. Sody Effendi, son of the Chief of the Maronites, of the Mount Lebanon, a great magnetizer and mystic, was the next speaker. He took the chair, he said, to certify that the Orientals, in general, had the highest and noblest conception of the Deity, and of the Soul; and that, in Syria and Egypt, there were some of the highest initiates (in the occult sciences), an assumption which was vigorously contradicted by Mr. Sinnett who defended the superiority and claims to esoteric knowledge of the Indian adepts.

Then came Mr. Bonnemere (historian), Mr. Eugene Nus, Mr. Fremeschini (astronomer) Madame Rosen, M. Leymarie, &c., who, each in turn, took the chair and made more or less lengthy discourses. Professor Thurman, a learned philosopher, whose application for membership in the Theosophical Society was just forwarded to Bombay, spoke on the great transcendental philosophical principles which unite together the East and the West.

Refreshments were served after that, and frequent toasts proclaimed and drunk by the Theosophists to the health of the Founders, Madame Blavatsky and Colonel Olcott,\* and all their Eastern Brother Fellows of India, especially by Baron du Potet, who, notwithstanding his 85 years, was as merry as a young man of 20.

The reception night was as frankly cordial as it was uninterruptedly animated and proved quite a success. Mr. Sinnett was greeted and feasted by a number of men of science and distinguished authors.

The Paris Theosophists were very anxious that Mr. Sinnett should accept their invitation to a dinner party given by them in his honour. Unfortunately his time being limited and his engagements numerous and pressing, he had to decline and leave Paris three days later. The farewell he had from his colleagues was as warm as their welcome.

IT IS WITH CONSIDERABLE REGRET THAT WE ANNOUNCE the sudden death by cholera of our Brother, Mr. S. Ramrao, Pleader at Benares, on the third of May. The deceased gentleman was an esteemed Fellow and Councillor of the Theosophical Society, and as such has ever actively co-operated with us for the spread of theosophical knowledge among his countrymen. The last time we saw him at Benares, December 1880, he was well and seemed full of life and spirits, and therefore his death has come to us like an unexpected blow; the more so, because that loss cannot be well replaced for us. The deceased was a native of Trichinopoly and a trusted friend of His Highness the Maharajah of Travancore.

## RULES OF THE THEOSOPHICAL SOCIETY OR UNIVERSAL BROTHERHOOD.

*An explanation of its Objects and Principles, revised in General Council at Bombay, February 17, 1881.*

*President* :—Colonel Henry S. Olcott.

*Corresponding Secretary* :—H. P. Blavatsky.

*General Council* :—Rt. Rev. H. Sumangala (Buddhist High Priest), Ceylon; Baron Jules Denis du Potet, France; Raja Shyama Shankar Roy, Bengal; Major-General Abner Doubleday, U.S. America; The Hon'ble Rao Bahadur Gopalrao Hari Deshmukh, Bombay; A. P. Sinnett, Esq., India; Pandit Adityaram Bhattacharya, N. W. Provinces; C. C. Massey, Esq., England; Monsieur Camille Flammarion, Paris, France; The Hon'ble Alexandre Aksakof, Russia; David E. Dudley, Esq., M. D., Bombay; Signor Pasquale Menelao, Corfu, Greece. (The above are also Vice-Presidents.)

\* Who feel very thankful for the honour, but are at the same time sorry to see that their French Brethren and Fellows have not thought as yet of becoming teetotallers.

Prof. Alexander Wilder, M.D., New York, U. S. A. ; J. H. D. Buck, Esq., M. D., Cincinnati, U. S. A. ; M. J. Hollis-Billing, New York, U. S. A.

Rev. Mohattiwatti Gumananda, Colombo, Ceylon ; Rev. Potuwila Indajoti, Kaltura, Ceylon ; Rev. B. D. Sumana Tissa, Galle, Ceylon ; Rev. Piyaratana Tissa, Dodanduwa, Ceylon.

The Earl of Crawford and Balcarras, London ; Geo. Wyld, Esq., M. D., (Edin.), London, England ; Monsieur P. G. Leymarie, Paris, France ; Baron Odon von Vay, Buda Pesth, Hungary ; Dr. Nicolas, Count de Gonemys, Corfu ; The Hon'ble N. A. Fadeew, Odessa, Russia ; Roberto B. Allen, Esq., Venezuela, S. A. ; W. H. Terry, Esq., Melbourne, Australia ; Count de Nichichievich de Nichea, Mansoura, Egypt ; Lieut.-Col. W. Gordon, Staff Corps, Maunbloom, Bengal ; Rao Bahadur J. S. Gaudil, B.A., LL.B., Baroda, Bombay ; Babu Sishir Kumar Ghose, Calcutta, Bengal ; Babu Jwala Sahaie, Jeyapore, Rajputana ; Vinayek R. Patwardhan, Esq., B.A., LL.B. Bombay ; Pandit Jaswant Roy Bhojapatra, Mooltan, Punjab ; Kavasji Merwanji Shroff, Esq., Bombay ; Pandit Mohunlal Vishnulal Pandea, Nathdwara, Rajputana ; Takaram Tatin, Esq., Bombay ; Mirza Moorad Alee Esq., Kattyawar ; A. Sankariab, Esq., B.A., Madras Presidency ; Khan Sahib N. D. Khandalewala, Dekkan.

*Joint Recording Secretaries* :—William Q. Judge, Esq., 71, Broadway, New York ; Damodar K. Mavalankar, Theos. Society's Head-Quarters.


*Treasurer* :—George Valentine Maynard, Esq.

*Librarians* :—August Gustam, Esq. ; Martandao Babaji Nagnath Esq.

*Assistants to the Corresponding Secretary* :—Rustamji D. Sethna, Esq., B.A., LL.B., Sanskrit ; Damodar K. Mavalankar, Marathi and English ; Mme. E. Coulomb, French and Italian ; Panachand Ananaji Parekh, Esq., Hindi ; Kallianji Narayanji, Esq., Gujrathi ; Mir Shujaet Ali Khan Sahib, Telegu and Persian ; Narayan Lakshmaya Bhatkal, Esq., Kanarese.

*Supreme Chief of the Theosophists of the Arya Samaj* :—Pandit Dayanand Saraswati Swami.

[This is a distinct branch of the Theosophical Society and of the Arya Samaj of India. It is composed of Western and Eastern Theosophists who accept Swamiji Dayanand as their leader.]

 *The present Head-Quarters and postal address of the Society are at Breach Candy, Bombay.*

## OBJECTS OF THE SOCIETY.

*First*.—To form the nucleus of a Universal Brotherhood of Humanity.

*Second*.—To Study Aryan literature, religion and science.

*Third*.—To vindicate the importance of this inquiry and correct misrepresentations with which it has been clouded.

*Fourth*.—To explore the hidden mysteries of Nature and the latent powers of Man, on which the Founders believe that Oriental Philosophy is in a position to throw light.

It will be plain that these objects exact the co-operation of Eastern and Western scholars alike, irrespective of nationality. To all learned Pandits, Sadhus, and other Shastris, it appeals, calling on them to labour,—in common with Western brethren inspired, for her philosophy's sake, with a love for India,—in bringing about a revival of her ancient intellectual greatness.

The Society represents no one religion, but is entirely unsectarian, and includes adherents of all faiths—the principle of toleration being imperatively enforced, in view of the objects it seeks to attain. It only claims from each member the toleration which he expects every other to extend to him.

Membership in the Society is open to persons of both sexes. Knowledge of English is not an essential qualification.

If persons living at a distance from the Head-Quarters,—being in sympathy with the objects of the Society,—apply for authority to form a Branch, such authority may be given on conditions consistent with the rules, interests or dignity of the Parent Society. In case the formation of such a Branch should appear expedient, it would be necessary, for at least one of the applicants, to come to Head-Quarters for initiation and necessary instruction ; or, if the application should be important enough to warrant this, a duly qualified delegate might be sent from Head-Quarters to inaugurate the new Branch.

When the Society first established its Head-Quarters in India, misconceptions arose concerning its nature, and it was

groundlessly suspected of nourishing political designs. In reality it has no concern with politics at all ; and even, going further than this attitude of indifference, it distinctly refuses to admit or retain any fellowship with persons who are engaged in any unlawful enterprise directed against the stability of the Government under which they live.

In support of the statements made above, three documents may here be quoted, *viz.*, a letter addressed to Madame Blavatsky by direction of the late Viceroy (See Feb. No of Vol. I) ; an address from the Brahmanrita Varshini Sabha ; and the resolutions for affiliation adopted, November 30, 1880, by the Sanskrit Sabha, celebrated throughout the world of letters on account of the eminent abilities and character of its chiefs, Pandits Bapu Deva Shastri and Bal Shastri.

The first shows that the early suspicions concerning the Society on the part of the British Government were long since dissipated ; the others, that two important bodies of Oriental scholars have appreciated the aspirations with which it is really animated.

The Resolution of the Benares Pandits is as follows :—

We, the Pandits of Benares, certify that Colonel H. S. Olcott, the President of the Theosophical Society, has come to India with the view of trying his best to aid in reviving our science and philosophy. His acceptance of the Honorary Membership of our Literary Society,—and not only the due consideration paid by him towards Oriental science and philosophy, but also his just and unaffected inclination towards the Vedic truths and principles,—have encouraged us to present him a certificate stating the close tie of union which he has formed with our Society. We think the journal, the THEOSOPHIST, has the true merit of presenting to our view the exact measures which should be taken for the revival and perfect development of our philosophy for the good of our country.

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

(Sd.) RAMA MISRA SHASTRI,

*The Manager.*

And the Resolutions of the Sanskrit Sabha are as follows :—

1. *Whereas*, the interest of Sanskrit Literature and Vedic Philosophy and Science will be eminently promoted by a brotherly union of all friends of Aryan learning throughout the world ; and

2. *Whereas* it is evident that the Theosophical Society is sincerely devoted to the accomplishment of this most worthy object, and possesses facilities which it is desirable to secure ; therefore,

3. *Resolved* that this *Samaj* accepts the offer made on behalf of the Theosophical Society, and hereby declares itself in friendly union with the said Society for the purpose specified, and offers to render whatever assistance it can for the carrying out of such plans as may be agreed upon between the governing officers of the two *Samajes*.

*Provided*, nevertheless, that this act of union shall not be understood as making either of the two Societies subordinate to the rule or jurisdiction of the other.

(Sd.) BAPU DEVA SHASTRI,

Benares : Margashirsha }  
Shuddha 13th, Samvat } President.  
1937, corresponding to 30th }  
November 1880, Tuesday. } (Sd.) BAL SHASTRI,  
Vice-President.

## FORMS OF APPLICATION AND OBLIGATION.

### APPLICATION FOR FELLOWSHIP.

I, .....  
being in sympathy with the objects of the Theosophical Society,



hereby make application for admission as a fellow thereof.

P. O. Address ... { .....  
 .....  
 .....  
 .....  
 .....

We, the undersigned, being two Fellows of the Theosophical Society, hereby nominate the above-written person for fellowship with the said Society.

Dated at.....this.....day of .....188 .

This Application must be accompanied with the Initiation—Fee  
 Ten Rupees.

#### OBLIGATION.

I, .....  
 an applicant for fellowship in the Theosophical Society, do hereby give to the President individually, and to each and every one who now is or may be accepted hereafter as a Fellow of the said Society, my most solemn and sacred promise that whatsoever information connected with the legitimate philosophical work or researches of the Society may be communicated to me, as a member of the Society, with an intimation that it must not be revealed, I will faithfully keep secret, allowing no one, under any pretext, or by any threat or promise, to extort the same from me.

For the faithful performance of this promise, I do hereby, in the presence of these witnesses, PLEDGE MY WORD OF HONOR.

Dated at .....this.....day of .....188 .  
 In presence of .....

#### Rules and Bye-laws as revised in General Council at Bombay, February 17, 1881 (A. D.)

I. The Theosophical Society is formed upon the basis of a Universal Brotherhood of Humanity. It has been conventionally divided for administrative purposes into local Branches.

A Branch may, if so desired, be composed solely of co-religionists, as, for instance, Aryas, Buddhists, Hindus, Zoroastrians (or Parsees), Jews, Christians, Mahomedans, Jains, &c., each under its own President, Executive Officers, and Council.

II. The whole Society is under the special care of one General Council, and of the President, its Founder.

III. The whole Society shall be fully represented in the General Council, and each Branch shall have the right to elect a member to represent it in the General Council of the Theosophical Society, whose Head-Quarters are for the time being in that locality where the President-Founder may be.

IV. The Society being a Universal Brotherhood, comprising various Branches established in widely-separated countries and cities in both hemispheres, all such Branches derive their chartered existence from the Parent Society, without whose authority no Branch can be formed.

V. By unanimous vote of the Council of Founders, the President and Corresponding Secretary—both Founders—hold office for life. The term of all other officers is for one year, or until their successors are appointed by the President-Founder, under the advice of a General Council, of which body three members constitute the quorum in all cases.

VI. No officer of the Society, in his capacity of an officer, has the right to preach his own sectarian views and beliefs to members assembled, except when the meeting consists of his co-religionists. After due warnings, violation of this rule shall be punished by suspension or expulsion, at the discretion of the President and General Council.

VII. The President-Founder, under Council Resolution of 27th August 1878 (New York), has authority to designate any Fellow of capacity and good repute to perform, *pro tempore*, the duties of any office vacated by death or resignation, or whose incumbent may be obliged to absent himself for a time.

VIII. The local administration of Branches is vested in their respective officers, but no Branch has the right to operate outside its chartered limits, except when so requested by the Parent Society. Officers of Branches are elected by a majority

of the Fellows thereof, for the term of one year; but the President of the Branch may be re-elected an indefinite number of times, provided that the sanction of the General Council be obtained before the expiration of each annual term.

IX. The Parent Society, through the President-Founder, has the right to nullify any Charter for cause; and to decree the expulsion of any Fellow, of whatever Branch, for disgraceful conduct, or the violation of the bye-laws or rules. The name of the expelled person and the circumstances of his offence being reported to all the Branches, fellowship with him as to Society matters shall cease. Provided, nevertheless, that no Fellow shall be expelled without an opportunity having been given him for an explanation and defence.

X. The Society consists of three Sections. The administration of the two superior Sections need not be dealt with at present in a code of rules laid before the public. No responsibilities connected with these superior grades are incurred by persons who merely desire ordinary membership.

The Third is the Section to which most Active Fellows belong, and membership in it carries the right to attend the meetings of the Society, to have access to the books and printed matter in the Society's Library, and to obtain intellectual sympathy from all Branches of the Theosophical Society in all parts of the world.

XI. An initiation fee of £ 1, or its equivalent in other currencies, will be paid by new members on entering the Society. The funds will be spent under the sanction of the President and Council on the general objects of the Society, or, if at any time a surplus accumulates, on works of a benevolent character.

XII. There are three kinds of Fellows in the Third Section, *viz.*, Active, Corresponding, and Honorary. The grade of Corresponding Fellows embraces persons of learning and distinction, who are willing to furnish information of interest to the Society; and the diploma of Honorary Fellow is exclusively reserved for persons eminent for their contributions to theosophical knowledge, or for their services to humanity.

XIII. Admission for Active Fellows into the Theosophical Society and its Branches is obtained as follows:—

Persons of either sex, or any race or creed, are eligible.

An application is made in writing by the person who wishes to enter, declaring his sympathy with the Society's objects. Two Fellows must endorse the new candidate's application and transmit it, together with the prescribed initiation fee, to the proper authorities, *viz.*, either to the President of the Society, if present, or to the President of the Branch the applicant wishes to join. On being accepted by the President of the Society or Branch, as the case may be, the candidate shall, at the expiration of three weeks in ordinary cases, be invested with the secret signs, words or tokens by which Theosophists of the Third Section make themselves known to each other; but the President shall have the right in special cases to ante-date the candidate's application, and so dispense with this delay. On initiation a solemn obligation upon honor is taken from the candidate in writing, and subsequently repeated by him orally before witnesses, that he will neither reveal the above-mentioned signs, pass-words, or tokens to any improper person, nor divulge any information connected with the legitimate philosophical work or researches of the Society which may be communicated to him under an injunction of secrecy. Admission to fellowship in the Parent Society carries with it the claim to mutual sympathy and fellowship in any of the Branches; but Fellows availing themselves of this privilege shall conform to the rules and bye-laws of the Branch selected during the term of their connection with it.

Any one who, for reasons that may appear satisfactory to the President admitting him to fellowship, may prefer to keep his connection with the Society a secret, shall be permitted to do so; and no one except the President in question has the right to know the names of all the Fellows whom he may enrol.

No bye-law shall be adopted by any Branch that conflicts with this rule.

XIV. Any Fellow convicted of an offence against the Penal Code of the country he inhabits, shall be expelled from the Society—after due investigation into the facts has been made on behalf of the Society.

XV. All bye-laws and rules hitherto adopted by the Society or any Branch, which may be in conflict with the above, are hereby rescinded.

By the General Council—

DAMODAR K. MAVALANKAR,  
 Joint Recording Secretary.

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