

THE THEOSOPHIST

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

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सत्यात् 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.

NOTICE TO CORRESPONDENTS.

The Correspondents of the THEOSOPHIST are particularly requested to send their manuscripts very legibly written, and with some space left between the lines, in order to facilitate the work of the printer, and to prevent typographical mistakes which are as vexatious to us as they must be to the correspondents themselves. All communications should be written on one side of the paper only.

THE NEW SOCIETY FOR PSYCHICAL RESEARCH.

In *Light* for April 27th, we find the manifesto of the new Society which has just been organized at London under the above title. The following extracts will be read with attention, especially by our Asiatic Branches, whose lines of research, as prescribed by the President-Founder, are almost identical with these:—

“It has been widely felt that the present is an opportune time for making an organised and systematic attempt to investigate that large group of debatable phenomena designated by such terms as mesmeric, psychical, and spiritualistic.

“From the recorded testimony of many competent witnesses, past and present, including observations recently made by scientific men of eminence in various countries, there appears to be, amidst much illusion and deception, an important body of remarkable phenomena, which are *prima facie* inexplicable on any generally recognised hypothesis, and which, if incontestably established, would be of the highest possible value.

“The task of examining such residual phenomena has often been undertaken by individual effort, but never hitherto by a scientific society organised on a sufficiently broad basis. As a preliminary step towards this end, a Conference was held in London, on January 6th, 1882, and a Society for Psychical Research was projected. The Society was definitely constituted on February 20th, 1882, and its Council, then appointed, have sketched out a programme for future work. The following subjects have been entrusted to special Committees:—

“1.—An examination of the nature and extent of any influence which may be exerted by one mind upon another, apart from any generally recognised mode of perception.

“2.—The study of hypnotism, and the forms of so-called mesmeric trance, with its alleged insensibility to pain; clairvoyance, and other allied phenomena.

“3.—A critical revision of Reichenbach's researches with certain organisations called sensitive, and an inquiry whether such organisations possess any power of perception beyond a highly exalted sensibility of the recognised sensory organs.

“4.—A careful investigation of any reports, resting on strong testimony regarding apparitions at the moment of death, or otherwise, or regarding disturbances in houses reputed to be haunted.

“5.—An inquiry into the various physical phenomena commonly called Spiritualistic; with an attempt to discover their causes and general laws.

“6.—The collection and collation of existing materials bearing on the history of these subjects.

“The aim of the Society will be to approach these various problems without prejudice or prepossession of any kind, and in the same spirit of exact and unimpassioned inquiry which has enabled science to solve so many problems, once not less obscure nor less hotly debated. The founders of this Society fully recognise the exceptional difficulties which surround this branch of research; but they nevertheless hope that by patient and systematic effort some results of permanent value may be attained.

“Letters of inquiry or application for membership may be addressed to the Hon. Secretary, Edward T. Bennett, The Mansions, Richmond Hill, near London.”

It was intended, in founding the British Theosophical Society, our London Branch, to cover this exact ground, adding to it the hope of being able to work up to a direct personal intercourse with those “Great Masters of the Snowy Range of the Himavat,” whose existence has been amply proven to some of our Fellows, and, according to the Rev. Mr. Beale, —“is known throughout all Tibet and China.” While something has, certainly, been done in that direction, yet for lack of the help of scientific men, like those who have joined to found this new Society, the progress has been relatively slow. In all our Branches there is more of a tendency to devote time to reading of books and papers and propounding of theories, than to experimental research in the departments of Mesmerism, Psychometry, Odyle (Reichenbach's new Force), and Mediumism. This should be changed, for the subjects above named are the keys to all the world's Psychological Science from the remotest antiquity down to our time. The new Psychic Research Society, then, has our best wishes, and may count upon the assistance of our thirty-seven Asiatic Branches in carrying out their investigations, if our help is not disdained. We will be only too happy to enlist in this movement, which is for the world's good, the friendly services of a body of Hindu, Parsi and Sinhalese gentlemen of education, who have access to the vernacular, Sanskrit and Pali literature of their respective countries, and who were never yet brought, either by governmental or any private agency, into collaboration with European students of Psychology. Let the London *savants* but tell us what they want done, and we will take care of the rest. In the same connection we would suggest that the Psychic Research Society and our London and Paris Branches should open relations with the Committee of the Academy of France, just formed, or forming, to make a serious study of these very subjects, as the result of the recent experiments of Drs. Charcot, Chevillard, Burcq and other French biologists. Let us, by all means, have an international, rather than a local, investigation of the most important of all subjects of human study—PSYCHOLOGY.

BUDDHISM AND CHRISTIANITY.

BY AN ANGLO-INDIAN THEOSOPHIST.

In some recent numbers of the English psychological journal, called *Light*, there appeared two articles by Dr. Wyld, reviewing Colonel Olcott's "Catechism of Buddhism," written from the Christian point of view. The author has evidently made a deep study of the Bible and Christianity, and shows a thorough familiarity with and love of this half of the subject. The same cannot be said for his knowledge of the Buddhist half. In drawing his comparisons of the two religions, he deals with Christianity from the esoteric, but with Buddhism from the exoteric point of view. This is no doubt due to the fact that, although many earnest books have been written by European students of this subject, and numerous lives of Gautama Buddha given to the world, all showing a praiseworthy spirit of impartiality, and imbued with a deep respect for the pure and noble-minded founder of this religion; yet none of these painstaking writers give the reader any true idea of the sublime philosophy as understood and taught by adepts to the *Chelas* of occultism. To interpret the religions of the East truly, besides a knowledge of the stone inscriptions and old MSS., a belief in the power of the inner spiritual man, when trained to a high point as in the case of the adepts, is absolutely necessary. Without this belief the most erudite scholar is liable to miss the real meaning lying concealed in an apparently common-place phrase. Not only for the most part are European students of oriental literature and religion without a belief themselves in occultism, but in dealing with these subjects they do not even seem to be aware that this science is the true basis of them. Consequently, it is not surprising that the translations given to the world, although the result of years of honest hard work, should not contain the very essence and kernel of the original teaching. The same absence of real insight is as noticeable in Max Müller's translation of the "Vedas" as in the interpretation given of Buddhism in Alabaster's "Wheel of the Law." The latter gives to an educated Buddhist about the same feeling in reading, that a classical scholar would have in a school-boy's translation of any of the best Greek plays.

It is not, however, any want of belief in mysticism that prevents Dr. Wyld from seeing the beauty of Buddhism either as a philosophy or a religion, but his firm adherence to the religion of his childhood and ancestors, which renders him almost impatient of any other, and also rather illogical in his arguments. For instance, in commenting on Colonel Olcott's belief that Buddhism, as the most scientific of all religions, is destined to become the religion of the whole world, he says "Although Buddhists are said to number 500,000,000, and to have existed for 2,400 years, yet no Bible, or catechism of the system, has hitherto ever been published for the instruction of the believers. This, as a beginning, forms a remarkable contrast to the fact that the Christian Bible has been translated into every important language or dialect in the world, and has been flooded over the world in millions." The number of Bibles, printed in support of a particular religion, can have nothing to do with the tenets contained therein, and any impartial judge in deciding which of several religions was the nearest the truth, or most scientific in its teaching, would hardly be influenced by the fact that one system had more Bibles in circulation than another.

Again, in admitting that there may be 500,000,000 nominal Buddhists, he points out that of these 415,000,000 are Chinese, that the masses of these have very little resemblance to their founder, "and the Chinese Buddhism is not likely to become the universal religion of the future. The followers of Christ, on the other hand, number 390,000,000, and if we esteem the value of a religion by the physical, moral and intellectual qualities of the nations holding it, we must arrive at very different conclusions to those of Colonel Olcott as to the religion of the future." Which means, of course, that Christianity ought to be in the future, as it is in the present, the religion of the most highly educated nations. But Dr. Wyld forgets that of the

390,000,000 of Christians, the greater number of them, are just as nominal as the 415,000,000 of Chinese Buddhists, that is to say, that in the 390,000,000 Christians are reckoned the atheists, agnostics and unitarians, as well as all the criminals in Protestant countries, and the hundreds of thousands of Roman Catholic peasants spreading over the European continent and in South America, and whose idea of Christianity is certainly quite as unlike the religion of Jesus, as Chinese Buddhism is unlike that of Gautama. It is generally admitted that a religion should be studied and judged from its highest, and not from its deteriorated form; therefore, when Dr. Wyld says that Chinese Buddhism is not likely to become the universal religion of the future, Colonel Olcott and all educated people, either Buddhists or Christians, would be willing to agree with him, but they would naturally add that the lowest form of Christianity, as practised in the rural parts of Spain, Italy, and South America, is equally unlikely and unfit to be the religion of the future.

Another argument, that Dr. Wyld brings up as a crushing one against Buddhism, is the fact that during the 2,400 years of its existence on this earth it has produced no great man, with the exception of its founder, and, in support of it, he gives a long list of men celebrated in various branches of art, science and literature, none of whom were known as Buddhists. But, on the other hand, some of these, far from being Christians, were, if not worshippers of idols themselves, the children of those who did, were living in, and natives of a heathen country, and followers of an idolatrous religion. Plato, Aristotle, Phidias, Apelles, were surely not the outcome of Christianity. Spinoza, Goethe, and Burns can hardly be called Christians. Even Dr. Wyld will probably acknowledge that Buddhism, as a religion, is a superior one to that believed in by the early Greeks, but, according to his argument, as the Greeks were an artistic race, and produced many great men, therefore, idolatry is superior to Buddhism.

There is a widespread belief among Christians, and people who have not thought much about the subject, and who have probably read less, that the high state of civilisation, attained in Christian countries, is due to the passed influences of the prevailing religion. Any one, reading, with a mind free from religious bias, Draper's "Conflict Between Religion and Science," must come to a very different conclusion. The fruits of civilisation are claimed by Christianity, while they have been, as a fact, produced in spite of it.

But to return to Dr. Wyld's argument as to Buddhism hitherto having produced no great men. Here, again, he is mistaken. Buddhism not only has produced, but is still producing, greater men, physically, morally and intellectually, than any of those mentioned in his comprehensive list. They are not heard of in the world, nor do they compete with those living in the world, but, nevertheless, in comparison with the adepts of Thibet, the greatest of our modern men of science are as pigmies even in their own special line of knowledge. But even if all the great men and women, who ever lived, could be proved to have been Christians, or born of Christian parents, this would not affect the question under discussion. What the world and individuals have to decide is—Is there such a thing as a scientific religion; and if so, where is it to be found? No student of religions can call Christianity scientific, because it is based on faith, and not on knowledge. Buddhism, on the contrary, has its foundation on the firm rock of personal experience. The true Buddhist not only believes, he *knows* himself a part of the universal spirit, and his one subject of study is his own inner self in connection with the immutable Law permeating all space. Dr. Wyld says "That a true science of the soul must bring that soul *en rapport* with the Divine Spirit, the fountain of all knowledge and wisdom.....But as Buddhists ignore the Divine, they have thus shut out the Divine Sources of Inspiration." He is right, when he says, that the science of the soul must bring it *en rapport* with the Divine Spirit, but wrong when he says the Buddhist

ignores the Divine. The difference between the Divine Spirit of the Christian and that of the Buddhist, is that the former sees in it an anthropomorphic God endowed with all powerful attributes drawn from the earthly experiences and fancies of successive priests and teachers, while the Buddhist knows it to be a Divine essence inherent in all matter, inorganic and organic, latent in the former, afterwards in the latter becoming more or less developed according to its position in the scale of evolution, until at last the Divine Spirit cultivated to the highest point in man becomes one with the universal, that is to say, it has reached Nirvana.

Here, of course Dr. Wyld will say, is an assertion without a proof, but it is provable by any one who chooses to submit himself to the rules laid down for the acquisition of this particular branch of knowledge, or *Idhi*, and in this fact lies one of the many points of superiority of the Buddhistic over the Christian religion. It is not by this meant to say that by a certain kind of training any one who wishes, and will submit himself to it, can become an adept, because this is not the case. But an earnest inquirer, one who really wants to assure himself of a future existence and of the separability of what is commonly called his soul from his body in life, may do so. The rules laid down are open to all, and after a certain length of time, which must necessarily vary according to the constitution of the student, he will be taken in hand, and taught by degrees some of the hidden mysteries of nature, together with the sublime philosophy appertaining to the scheme of the universe. He very quickly begins to see that this latter is not a mere fanciful theory, but the accumulation of centuries of personal experiences, and that from the smallest atom on this earth to the most distant star in the milky way the same law exists. The very fact that Buddhism is so often called a philosophy, and not a religion, is in its favour, for it means that it appeals to the intelligence of mankind, and not to the emotions.

Christians say they want the comfort of a belief in a Heavenly Father, who is powerful enough to reward and punish according to his ideas of justice, that, when they do a good action, they may have the satisfaction of thinking it has been noticed by God, and that they may be kept from evil doing by the thought that it will give pain to the Almighty. All this is nice enough for those who can believe it, and, as long as Christianity keeps its followers from wrong doing, no one need object to it. For those, however, who can no longer make the teaching of the Bible fit in with the scientific facts of the day, who know that Adam could not have been the first man, and that the proof of the existence of Jesus on this earth is by no means conclusive, they naturally decline to put their trust in the theories therein laid down, and it is hardly to be wondered at, if, when the religion of their childhood crumbles away before them, they cease to believe in a future at all and become materialists or agnostics. Because Buddhists do not believe in a personal God, they are, by Christians for the most part, set down as something worse than atheists, and, as in the case of Dr. Wyld, credited with "ignoring the Divine."

As a fact, Buddhism is the most spiritual of all religions, and teaches the evanescent nature of this world, as compared with the real life attainable by the inner or spiritual man in a future state. Real knowledge, we are taught, is only to be acquired through the spirit; that we gain through our material senses is untrustworthy and useless. Thus, when Dr. Wyld says that Buddhists, by ignoring the Divine, "shut out the Divine Sources of Inspiration," he shows himself hopelessly ignorant of the religion he so freely criticises.

Colonel Olcott, in his Catechism, defines Nirvana as follows:—"Nirvana is a condition of total cessation of changes; of perfect rest; of the absence of desire and illusion, and sorrow; of the total obliteration of everything that goes to make up the physical man. Before reaching Nirvana, man is constantly being reborn; but when he reaches Nirvana, he is reborn no more." This Dr. Wyld finds "sufficiently obscure." But why is it obscure? Even on

this earth the highest adepts have trained themselves to a point very little inferior to this description, that is to say, they have become indifferent to all that goes to make up the pains and pleasures of ordinary humanity, and the body has become simply a case which contains the spirit, but from which it can escape at any moment, and for any length of time. For the most part when the adept has reached this stage he remains in his body in order to continue certain work for the good of humanity, not for any material pleasure he has in the mere fact of existence. When he finally quits the body, he attains Nirvana, and is not reborn; this is what Colonel Olcott means by cessation from change. Alabaster in his "Wheel of the Law" quotes a passage of Max Müller's taken from his introduction to the Dhammapada, and which, the reader will observe, agrees very closely with Colonel Olcott's definition of Nirvana:—"What Bishop Bigandet and others represent as the popular view of Nirvana, in contradistinction to that of the Buddhist divines, was, in my opinion, the conception of Buddha and his disciples. It represented the entrance of the soul into rest, a subduing of all wishes and desires, indifference to joy and pain, to good and evil, an absorption of the soul in itself, and a freedom from the circle of existences from birth to death, and from death to a new birth." We will give two more quotations, one taken from Rhys Davids' "Buddhism," and the other again from Max Müller, which show that neither author thinks that Nirvana means annihilation. Max Müller says:—"If we look in the Dhammapada at every passage where Nirvana is mentioned, there is not one which would require that its meaning should be annihilation, while most, if not all, would become perfectly unintelligible, if we assigned to the word Nirvana that signification." Rhys Davids says:—"I think that to the mind of the composer of the Buddhavansa, Nirvana meant not the extinction, the negation of being, but the extinction, the absence of the three fires of passion." Nirvana, in short, to the educated Buddhist, is the complete empire of spirit over matter, and can scarcely be compared to the Heaven of the Christians. The former is absolutely freed from all the attributes of this life, while the latter is inextricably mixed up with them. Take Jesus' remark, when he says "In my Father's House are many mansions," or any of the descriptions of Heaven given in the New Testament, although in many cases they may be symbolical, still all appeal to our worldly tastes and pleasures. The Heaven of the Christian and the Summerland of American Spiritualists, where spiritual marriages take place, and interesting families are born and brought up successfully, seem to the Buddhist much on the same platform, and both equally far away from the truth.

Further on Dr. Wyld tells us that Mr. Darwin's theory of the evolution of man is by no means the accepted one by the majority of educated Christendom, but that "man first arrived on this planet as a materialized angel and fell into various degradations," is much more generally believed. This in itself does not speak well either for the intelligence of Christendom, or the science of its religion.

It is a matter of very little importance to mankind, whether either of the leaders of these religions ever existed or not, the two systems have been thoroughly established each having their blind, as well as their enlightened, followers. Buddhism is the older of the two, and, as Mr. Lillie clearly shows, many of the episodes in the life of Jesus, related in the Bible, must have been taken from various incidents said to have taken place in the life of Buddha.

Dr. Wyld cannot see the beauty of a religion in which prayer is rendered unnecessary by the absence of a Personal God, neither can he see that Gautama, although he gave up a palace and surroundings which are usually considered to make up the happiness of life here, together with a wife fondly loved and a child inexpressibly dear to him, in order that he might study his own soul, find out the truth, and henceforth preach it, sacrificed nearly as much as Jesus who was of humble birth, and who, by

his great powers and perfect life, raised himself from a position of insignificance to one of moral power over a group of devoted disciples. The following summing up, which we quote from this article, will, without much comment, illustrate to the impartial reader the result, a belief in Christianity has on an educated mind:—"It is true that Gautama was a King's son, and that he forsook a palace for a cave in order that he might study his own soul and preach truth and righteousness. But is it so great a sacrifice to forsake the luxury, and indolence, and languor, and *ennui*, and bad health, and discontent of an Eastern Zenana, and a walled garden, in order that one shall reach freedom, and obtain the inestimable wealth of spiritual knowledge, wisdom and power? Hundreds of Christian ascetics have done in like manner, and although Gautama forsook a palace for the woods and caves, he was yet surrounded by loving and adoring disciples. He lived a contented life, and died a quiet and peaceful death. How different it was with Jesus, with one who, although born in a manger, could easily, by His spiritual wisdom and power, have made himself King of the Jews, and could then by His power have driven the hated Romans into the sea and made himself master of the world. But He refused this life when it was within his reach; He refused the kingdoms of the earth when offered to Him, and lived as a wanderer having nowhere to lay His head. He lived a life of incessant anxiety and toil; cured innumerable sick and diseased and devil-possessed people; taught the most perfect religion and morality; but was for ever in danger of His life, and was ultimately scourged, spit upon, and crucified. Compared with this, the grandest life of self-sacrifice that has appeared on this earth, the life of Gautama, was but as a dreamy and quiet Epicureanism."

Dr. Wyld here speaks of the *ennui*, bad health, discontent, &c., of an Eastern Zenana with great contempt; if, however, it is the idea of perfect happiness to the languid Eastern mind, to give it up means an enormous sacrifice in itself, and, in the case of Gautama, the reward of spiritual "knowledge, wisdom and power" was quite uncertain. At the moment when he wanted the support and comfort of his disciples most, they forsook him, because he turned from the orthodox path of extreme asceticism, as preached by the Bramhan divines. His life of contentment was one of continual mendicancy. He had no more a place to lay his head than had Jesus, he also made innumerable cures, did untold good, and preached a most perfect morality.

Dr. Wyld asserts that Jesus, by his spiritual power, could have made himself King of the Jews, and that he refused all the kingdoms of the earth when offered to him by Satan. But granting that he might have made himself King of the Jews, and that Satan could have endowed him with all the kingdoms of the world, he at best only refused to accept the goods of this world, while Gautama absolutely abandoned those he had. Jesus certainly was crucified, but this was a natural consequence of preaching a doctrine, which to the Jews sounded like blasphemy. If hundreds of Christian ascetics have sacrificed and done as much as Gautama did for the good of humanity, thousands have suffered infinitely worse and more painful deaths than Jesus through the persecutions of his own followers. If we look back through the past 2,400 years of Buddhism, we find the conversion of the millions to this religion accomplished entirely without bloodshed, neither persecutions, terrorism, nor martyrs. Can the same be said of Christianity? Alas, the record of the history of this religion is one long, bloody struggle. Conversions made at the point of the sword, tyranny, torture, deaths by burning, horrors of every sort and description, all done in the name of the Lord and Saviour Jesus Christ.

In these remarks on Dr. Wyld's articles we have confined ourselves almost entirely to the first of the two, as in the second he writes under the idea, after reading Mr. Lillie's "Life of Gautama," that in the first he was in some way mistaken, and that Buddhists *en masse* are not altogether without a belief in a God. What the mass of Buddhists

do or do not believe on this point, is of no importance. What it is necessary the public should know, is that in true Buddhism there is no place for a personal God. There is no system of rewards or punishments as understood by Christians, but our actions in this and previous lives have brought, and will bring about certain results, and at the end of our lives, when at the point of death, we cannot, if we would, blot out the harm we may have done. Buddhism leaves no hope for the forgiveness of an ill-spent life by the most heart-felt repentance. Causes must have their effects, and bad actions, bad thoughts and an immoral life cannot be swept away, as is taught by Christian priests, either by a tardy expression of, or a real belief in the atonement.

A THEIST'S VIEW OF BUDDHISM.

[We give space to the following communication from our venerable friend, the Acting President of the Adi Brahma Samaj, without comment.—ED.]

TO THE EDITOR OF THE "THEOSOPHIST."

MADAME,—I request you will be good enough to publish the following summary made by me of the "Buddhist Creed," in the columns of your esteemed Journal.

Yours respectfully,

24th May, 1882.

RAJ NARAIN BOSE,

Deoghur, Chord Line, East India Railway.

SUMMARY OF THE BUDDHIST CREED.

Question.—What is religion?

Answer.—Entire subjugation of the passions and the practice of universal benevolence.

Question.—What is the true cause of happiness and emancipation from worldly misery?

Answer.—Entire subjugation of the passions and the practice of universal benevolence.

Question.—What is the end of existence?

Answer.—*Nirvana*, or the entire subjugation of the passions and practice of universal benevolence.

THE ZENANA MISSION.

The *Anti-Christian* for April gives first place to an ardent appeal from a Hindu to his fellow-countrymen to beware of the insidious policy of the Missionary party as represented in the Zenana Mission. He warns them of the danger to their domestic peace and security, which has already crept behind the jealous *purdah*. Under the guise of friendly interest in female education, he says that the enemies of the Hindu religion and Hindu interests fill the female ear with suspicious as to the sacredness of the one and the stability of the other. The children of to-day are to be the fathers and mothers of the next generation, and the writer in question bids the present householder to open his eyes to his own duty, and to the peril of having his children's minds filled with "superstition and prejudice. * * * The ideas impressed on our minds in childhood can hardly be effaced in after-life." What a pity it is—he remarks—that while there are native institutions to train up boys, "we can hardly see a girls' school where Christian education is not imparted." And he is right—of course, looking at the matter from the Hindu stand-point—it is a pity, and a proof of criminal neglect too, he might have added, that Hindu fathers who boast of even a modicum of common sense should confide the education and moral and religious training of their daughters to those who are here for the avowedly sole object of uprooting their religious ideas, and perverting them to a hostile faith. In fact, it is positively an absurdity; and yet what a commotion is made in the Hindu community, when some native lad or girl is made to despise Hinduism, and go over to Christianity! One would fancy it was the Padri, and not the Hindu father who was to blame! The Missionary is paid for doing this

very thing, and makes no secret of it. Experience (see the published annual Reports of the Foreign Missions of Christendom) has proved that there is scarcely any hope of converting adult educated Hindus, so the policy is now shaped to get hold of the unsophisticated and the young. If Hindus do not like it, they have an easy remedy within their reach. Let them put into an Education Fund some of the money they squander on childish show; organize a system of Aryan non-Christian schools, especially for girls; and heed the advice of the writer in question, and prevent their "*pardanashin* ladies from being visited by the members of the Zenana Mission."

COMING EVENTS FORETOLD.

[When, in answer to a direct challenge, the author of *The Occult World* wrote to the *Bombay Gazette* (April 4, 1882), he began his letter with the following profession of faith:—"I was already sure, when I wrote *The Occult World*, that the Theosophical Society was connected, through Madame Blavatsky, with the great Brotherhood of Adepts I described. I now know this to be the case, with much greater amplitude of knowledge." Little did our loyal friend fancy, when he was penning these lines, that his assertion would one day be capable of corroboration by the testimony of thousands. But such is now the state of the case. Sceptics and prejudiced or interested witnesses in general may scoff as they like, the fact cannot be gainsaid. Our friends—and we have some who regard us neither as lunatics nor impostors—will at least be glad to read the statement which follows.

While at Madras, we were told that a well-known Tamil scholar, a Pandit in the Presidency College, desired to have a private conversation with us. The interview occurred in the presence of Mr. Singaravelu, President of the Krishna Theosophical Society, and of another trustworthy Theosophist, Mr. C. Aravamudu Ayyangar, a Sanskritist, of Nellore. We are no more at liberty to repeat here all the questions put to us by the interviewer than we are to divulge certain other facts, which would still more strongly corroborate our repeated assertions that (1) our Society was founded at the direct suggestion of Indian and Tibetan Adepts; and (2) that in coming to this country we but obeyed their wishes. But we shall, leave our friends to draw their own inferences from all the facts. We are glad to know that the learned Pandit is now engaged in writing, in the Tamil and Telugu languages, a more amplified narrative than he has given here; and that he is taking steps to obtain certificates of respectable living witnesses who heard his Guru prefigure the events, which have had so complete a fulfilment.—Ed.]

STATEMENT OF THOLUVORE VELAYUDHAM MUDELIAR, SECOND TAMIL PANDIT OF THE PRESIDENCY COLLEGE, MADRAS.

To the Author of "HINTS ON ESOTERIC THEOSOPHY."

SIR,—I beg to inform you that I was a *Chela* of the late "Arulprakasa Vallalare," otherwise known as Chithumbaram Ramalinga Pillay Avergal, the celebrated Yogi of Southern India. Having come to know that the English community, as well as some Hindus, entertained doubts as to the existence of the *Mahatmas* (adepts), and, as to the fact of the Theosophical Society having been formed under their special orders; and having heard, moreover, of your recent work, in which much pains are taken to present the evidence about these *Mahatmas pro* and *con*.—I wish to make public certain facts in connection with my late revered Guru. My belief is, that they ought effectually to remove all such doubts, and prove that Theosophy is no empty delusion, nor the Society in question founded on an insecure basis.

Let me premise with a brief description of the personality of and the doctrines taught by the above mentioned ascetic, Ramalingam Pillay.

He was born at Naruthur, Chittambaram Taluq, South Arcot, Madras Presidency. He came to live at Madras at an early period of his career, and dwelt there for a long time. At the age of nine, without any reading, Ramalingam is certified by eye-witnesses to have been able to recite the

contents of the works of Agustia and other Munis equally respected by Dravidians and Aryans. In 1849, I became his disciple, and, though no one ever knew where he had been initiated, some years after, he gathered a number of disciples around him. He was a great Alchemist. He had a strange faculty about him, witnessed very often, of changing a carnivorous person into a vegetarian; a mere glance from him seemed enough to destroy the desire for animal food. He had also the wonderful faculty of reading other men's minds. In the year 1855, he left Madras for Chidambaram, and thence to Vadulur and Karingooli, where he remained a number of years. Many a time, during his stay there, he used to leave his followers, disappearing to go no one knew whither, and remaining absent for more or less prolonged periods of time. In personal appearance, Ramalingam was a moderately tall, spare man—so spare, indeed, as to virtually appear a skeleton—yet withal a strong man, erect in stature, and walking very rapidly; with a face of a clear brown complexion, a straight, thin nose, very large fiery eyes, and with a look of constant sorrow on his face. Toward the end he *let his hair grow long*; and, what is rather unusual with Yogis, he wore shoes. His garments consisted but of two pieces of white cloth. His habits were excessively abstemious. He was known to hardly ever take any rest. A strict vegetarian, he ate but once in two or three days, and was then satisfied with a few mouthfuls of rice. But when fasting for a period of two or three months at a time, he literally ate nothing, living merely on warm water with a little sugar dissolved in it.

As he preached against caste, he was not very popular. But still people of all castes gathered in large numbers around him. They came not so much for his teachings, as in the hope of *witnessing* and learning phenomena, or "miracles," with the power of producing which he was generally credited; though he himself discredited the idea of anything supernatural, asserting constantly that his was a religion based on pure science. Among many other things he preached that:—

(1) Though the Hindu people listened not to him, nor gave ear to his counsels, yet the esoteric meaning of the Vedas and other sacred books of the East would be revealed by the custodians of the secret—the *Mahatmas*—to foreigners, who would receive it with joy;

(2) that the fatal influence of the Kalipurusha Cycle, which now rules the world, will be neutralized in about ten years;

(3) that the use of animal food would be gradually relinquished;

(4) that the distinction between races and castes would eventually cease, and the principle of Universal Brotherhood be eventually accepted, and a Universal Brotherhood be established in India;

(5) that what men call "God" is, in fact, the principle of Universal Love—which produces and sustains perfect Harmony and Equilibrium throughout all nature;

(6) that men, once they have ascertained the divine power latent in them, would acquire such wonderful powers as to be able to change the ordinary operations of the law of gravity, &c., &c.

In the year 1867, he founded a Society, under the name of "Sumarasa Veda Sanmarga Sungham," which means a society based on the principle of Universal Brotherhood, and for the propagation of the true Vedic doctrine. I need hardly remark that these principles are identically those of the Theosophical Society. Our Society was in existence but for five or six years, during which time a very large number of poor and infirm persons were fed at the expense of its members.

When he had attained his 54th year (1873), he began to prepare his disciples for his departure from the world. He announced his intention of going into Samadhi. During the first half of 1873 he preached most forcibly his views upon Human Brotherhood. But, during the last quarter of the year, he gave up lecturing entirely and maintained

an almost unbroken silence. He resumed speech in the last days of January, 1874, and reiterated his prophecies—hereinafter narrated. On the 30th of that month, at Metucuppam, we saw our master for the last time. Selecting a small building, he entered its solitary room after taking an affectionate farewell of his *Chelas*, stretched himself on the carpet, and then, by his orders, the door was locked and the only opening walled up. But when, a year later, the place was opened and examined, there was nothing to be seen but a vacant room. He left with us a promise to re-appear some day, but would give us no intimation as to the time, place, or circumstances. Until then, however, he said that he would be working not in India alone, but also in Europe and America and all other countries, to influence the minds of the right men to assist in preparing for the regeneration of the world.

Such, in short, is the history of this great man. The facts I have referred to above are within the knowledge of thousands of people. His whole occupation was the preaching of the sublime moral doctrines contained in the Hindu Shastras, and the instilling into the masses of the principles of Universal Brotherhood, benevolence and charity. But to his great disappointment he found among his large congregations but few who could appreciate his lofty ethics. During the latter part of his visible earthly career, he often expressed his bitter sorrow for this sad state of things, and repeatedly exclaimed—

“You are not fit to become members of this Society of Universal Brotherhood. *The real members of that Brotherhood are living far away, towards the North of India.* You do not listen to me. You do not follow the principles of my teachings. You seem to be determined not to be convinced by me. YET THE TIME IS NOT FAR OFF, WHEN PERSONS FROM RUSSIA, AMERICA (these two countries were always named), and other foreign lands WILL COME TO INDIA AND PREACH TO YOU THIS SAME DOCTRINE OF UNIVERSAL BROTHERHOOD. Then only, will you know and appreciate the grand truths that I am now vainly trying to make you accept. You will soon find that THE BROTHERS WHO LIVE IN THE FAR NORTH will work a great many wonders in India, and thus confer incalculable benefits upon this our country.”

This prophecy has, in my opinion, just been literally fulfilled. The fact, that the Mahatmas in the North exist, is no new idea to us, Hindus; and the strange fact that the advent of Madame Blavatsky and Colonel Olcott from Russia and America was foretold several years before they came to India, is an incontrovertible proof that my Guru was in communication with those Mahatmas under whose directions the Theosophical Society was subsequently founded.

THOLUVORE VELAYUDHAM MUDELIAR, F.T.S.

Witnesses: { MUNJACUPPUM SINGARAVELU MUDELIAR,
President of the Krishna Theo. Socy.
COMBACONAM ARAVAMUDU AYANGAR,
Fellow of the Nellore Theosophical Society.

“The official position of Vellayu Pandit as one of the Pandits of the Presidency College is an ample guarantee of his respectability and trustworthiness.”

G. MUTTUSWAMY CHETTY,

Judge of the Small Cause Court, Madras,
Vice-President of the Madras Theo. Socy.

EDITOR'S NOTE.—This is one of those cases of previous foretelling of a coming event, which is least of all open to suspicion of bad faith. The honourable character of the witness, the wide publicity of his Guru's announcements, and the impossibility that he could have got from public rumour, or the journals of the day, any intimation that the Theosophical Society would be formed and would operate in India—all these conspire to support the inference that Ramalingam Yogi was verily in the counsels of those who ordered us to found the Society. In March, 1873, we were directed to proceed from Russia to Paris.

In June, we were told to proceed to the United States where we arrived July 6th. This was the very time when Ramalingam was most forcibly prefiguring the events which should happen. In October, 1874, we received an intimation to go to Chittenden, Vermont, where, at the famous homestead of the Eddy family, Colonel Olcott was engaged in making his investigations—now so celebrated in the annals of Spiritualism—of the so-called “materialization of Spirits.” November, 1875, the Theosophical Society was founded, and it was not until 1878, that the correspondence begun with friends in India, which resulted in the transfer of the Society's Head-quarters to Bombay in February, 1879.

IIUMAN MAGNETISM.

BY CAMILLE FLAMMARION,* M.A.S., F.T.S.

(Translated from the *Voltaire Issue of March 3, 1882.*)

For some years, the question of human magnetism has been making progress, thanks to the agitation in connection with the subject, and thus attracted the attention of the most sceptical; thanks also to the physiological experiments of Doctors Charcot, Dumontpallier, Baretti, and to the researches of numerous students of this unexplored force, amongst whom it is just to give a first place to M. Alphonse Bué.

It must be admitted that science makes use at times of many a round-about way in order to attain its end, and that, if ever human magnetism succeeds in occupying a place amongst positive sciences, it will not be the fault of, nor due to, the official *savants*.

See, for instance, what is now taking place in the Academy of Sciences. On February the 26, 1844, François Arago, whom we must undoubtedly hold as one of those minds which are most ready to accept new truths, one of the least influenced by routine and best prepared for the battle of progress, said while analyzing and approving the unfavourable report of Bailly on the experiments of Mesmer:—

“One would really have to renounce the use of his reason, in order not to find in the contradictory experiments instituted by the Committee, the proof that *imagination alone* can produce all the phenomena recorded around the mesmeric tub (*baquet*), and that the magnetic processes stripped of the illusions of imagination are absolutely worthless.....Nothing can exceed the credulity of men in whatever relates to their health. This aphorism is of eternal truth. It explains how a portion of the public has once more returned to mesmeric practices.”

In short, Arago deduced from the conscientious experiments instituted in 1784, under the auspices of the members of the Academy of Sciences, that what is called animal magnetism *does not exist*, that there is *nothing* in it, no sign of a new force to be studied; and that, as far as any healing virtue to remove or alleviate suffering is concerned, there is, therefore, nothing to expect therefrom.

“Animal magnetism can well exist without being useful”—had already been remarked by Bailly,—“but it cannot be useful if it does not exist.” This is what was said in the Academy, in 1844, and what a great many *savants* continue to repeat to-day.

And here is what was said in this very Academy of Sciences by Mr. H. Milne-Edwards in one of its last meetings, 13th February, 1882:—

“Just now many persons are very actively engaged in the study of the abnormal phenomena which seem to take place through the organism of certain patients, by means similar to those formerly used by magnetizers. I, therefore, think it my duty to communicate to the Academy the following facts experimentally established on animals by

* M. Camille Flammarion is the renowned French Astronomer of the Paris Observatory, Member of the Academy of Sciences, consequently—one of the forty “IMMORTALS.”—Ed.

M. Harting, Professor in the University of Utrecht. "Experiments on Hypnotic sleep," writes to me this able physiologist, "are not without a certain danger for those subjected to them."

"A few years ago, I made a great number of experiments on animals—fowls, pigeons, rabbits, and frogs, whenever the process of hypnotisation was repeated for several consecutive times on the same subject, its nervous system became greatly shattered. I had six fowls, which at intervals of two or three days were subjected to hypnotisation; in about three weeks one of the fowls began to limp. Soon after it became attacked with hemiplegia,* and the animal died. The same thing happened to the other five fowls. They were struck with hemiplegia one after the other, though at various periods of the experiments. In three months all the hens were dead. This experiment should make us very careful in the application of hypnotism to human beings."

Thus, on the one hand, it is declared that there is no truth in mesmerism, and that the effects observed are due but to jugglery, or the influence of a surexalted imagination; while, on the other hand, it is proved that fowls, under the influence of an analogous treatment, have soon died!

Everybody knows that for the last four or five years at the Hospital of the Salpêtrière, Doctor Charcot has caused the patients, with whom he experiments, to fall into convulsions, jump, dance, laugh, and cry. Everybody knows, also, that for the last twenty years, Doctor Burcq has been making some remarkable discoveries on the physiological properties of various metals when applied on the skin, and that he has now created a new medical branch known to-day under the name of *Metallotherapeutics*. And, besides, we all know that for several years Doctor Dumontpallier has carefully examined and approved of the experiments of Doctor Burcq, and has, moreover, obtained such results as the following, for instance:—

An hysterical female patient exhibited during a fit a considerable swelling of the abdomen. The stomach became so hard, that nothing could depress the skin which was stretched tighter than that of a drum. The experimenters then tried the following:—Heavy weights were placed on the stomach, and a weight of 100 kilos was put on it without producing the slightest inflection. A plate of the metal, by which the patient was most influenced was then placed on the stomach—for every person as his own particular and to him sympathetic metal—and the swelling disappeared instantaneously. The patient got up well and cheerful without the slightest recollection of her sufferings.

With the help of plates of a metal adapted to the subject and suitably arranged, combined phenomena of catalepsy, contraction, insensibility, etc., are produced at the will of the operator on such parts of the body as he pleases.

"The hysterical subject in a state of natural or induced sleep is a human instrument of such an extreme sensitiveness, that no physical instrument can give any adequate idea of it," says Professor Dumontpallier, who demonstrates it by the following experiment:—

The end of a rubber tube, from six to seven yards long, was applied to the foot of a patient. A watch was approached near the speaking trumpet fixed at the other end of the tube. Immediately the foot began moving, and its motion kept time with the ticking of the watch. The same phenomenon of excessive cutaneous sensitiveness reacting upon the nervous system was produced in both feet and hands. By means of metals, by a slight motion of his finger, by the use of light, his glance, a sound, or the blowing of bellows, the operator can put to sleep or awaken his patients. He deprives them at will of speech, sight, hearing, the faculty of calculating, of memory, and restores the same to them, always by the same means. "Every cause that produces also destroys," is the principle on which he acts; "the physical agent, used to produce the

phenomenon, should be used in preference to make it disappear."

For instance, take a pair of bellows, a pair of common kitchen bellows, and blow through it a current of air upon a certain part of the skull. If a knife is shown to the patient, he will no doubt tell you the name of the object, but he will be utterly unable to say for what purposes it may be used. He may read, but will do so without understanding a word. He will not be able to tell you the sum of two and two; send a second current of air through the bellows, and the faculty is restored.

In the presence of Messrs. Vulpian, Milne-Edwards, Bouley, and Faye, Doctor Dumontpallier experimented upon a patient in complete lethargy. The latter was absolutely insensible to pricking, burning, to any pain—in short, a corpse. Through a pair of small bellows ending with a capillary tube, he blew on the head, directing the air on the different parts of the hair-covered skull. He obtained successively on the face of the cataleptic such expressions as smiling, hearty laughter, sorrow, tears, then a laugh on one side of the face, and tears on the other; all at his will and pleasure. He made rigid a limb so far flexible, and restored to action and flexibility a limb that was perfectly stiff.

A few weeks ago, I had the pleasure of making the acquaintance of Doctor Baretto, and of witnessing experiments similar to the foregoing. From these often-repeated experiments Doctor Baretto comes to the conclusion of the existence of a special nervous force, which he calls *Radiant Nervic Force*. It is shown to act according to laws analogous to those that have been recognised by experimental science in light, heat and electricity.

I was meditating upon these experiments, upon the many, and at times, contradictory opinions they give rise to, and was putting to myself the question whether in a great number of cases—placing oneself naturally on the stand-point of the conditions required for scientific experiment—the good faith of the *subjects* might not, at times, rather be doubted than that of the magnetisers, when I received the quite recent and very interesting work published by M. Alphonse Bué under the attractive title: *Life and Health, or, Is Medicine a Science?**

In opening this book my eyes fell on the biography of a dyer, who, after having suffered for twenty-five years with most acute rheumatics, was suddenly cured of it by magnetism. His history deserves a permanent record in the tragi-comical annals of medicine.

The author of *Life and Health* thus gives us, with an accent of perfect sincerity, which speaks at once in his favour, an account of the great number of similar cures in most desperate cases, produced by the simple application of the *modus operandi* of this "new branch of science," of which he is the convinced advocate, and which he considers as the embryo of the physiology and medicine of the future.

When one has read M. Bué's book, he at once realizes that Bichat himself should have written these memorable lines: "Medicine is a confused assemblage of inexact ideas, of illusory means, and of formulas as fancifully conceived as fastidiously put together."

It must be confessed, moreover, that physicians are far from agreeing among themselves on the very principles of their science.

The famous Doctors Mead and Woodward quarrelled so furiously as to the best means of purging a patient, that they had to resort to the sword to settle their dispute. One of them, Woodward, falling wounded, pierced through by his adversary's weapon, and, while rolling on the ground covered with torrents of blood, had yet the courage to exclaim: "The blow is hard, nevertheless I prefer it to your medicine" !.....

Without entering into any longer details, let us declare with M. Alphonse Bué that *medicine is not a science*, and

* Paralysis of one side of the body.

* *Life and Health, or Is Medicine a Science?* 1 Vol. in 8vo by A. Bué Auguste Quito, Editor; Galerie d'Orléans, Palais Royal, Paris. Price, 2 Francs.

that it is greatly behind-hand in respect to the progress of exact and positive sciences.

Let us also frankly admit that WE DO NOT KNOW WHAT LIFE IS.

It would be perhaps desirable to make of this our starting point.

Will the serious study of magnetism assist us in this? In such case, it becomes necessary to first free that study from a great number of exaggerations and useless puerilities.

Alchemy, when liberated from its mysterious character and its fantastic paraphernalia of sorcery, has become chemistry. The marvels of electrical physics commenced with Madame Galvani's frogs. And now, M. Alphonse Bué leads us to foresee by the exposition of his theories, and the cures of which he gives us such astounding instances, that it is possible to *re-establish the equilibrium of the vital forces, to cure, and to lengthen human life* by acting upon the whole of the nervous system with a firm, persevering and undaunted WILL, *by means of magnetic passes and the laying on of hands*. It seems to me that the scientists worthy of that name, the naturalists, physicists, physiologists, and especially the physicians, might, without prejudice to their profession, give to these new experiments an enlightened attention freed from every preconceived idea.

Grand discoveries are awaiting them, for we are here in the presence of unexplored regions.

RI-THLEN—(the Sequel.)

Our correspondent in Assam gives us the sequel to the murder cases, of which he wrote such an interesting account for our May number. He says :—

"When I wrote the paper it did not strike me that the legend of the "Thlen" had a remarkable similarity to that told of Osiris and Typhon. Of course, the two are different, but the likeness is sufficiently marked to suggest some connection.

"I have not yet been able to learn any new facts; but if I do, will send them to you.

"The murderers of the woman and the child, I mentioned, have now been sentenced to transportation for life. I saw them before they left the Shillong Jail, and tried to get further details on the subject, but one man only appeared to be a true Ri-thlen, and he refused to say anything. The other men were only ordinary hired assassins, and knew no more on the subject than any common villager."

(Continued from the last Number.)

(Translated into English by the Author.)

SUPERIORITY OF HINDUISM TO OTHER EXISTING RELIGIONS: AS VIEWED FROM THE STAND-POINT OF THEISM.

BY BABU RAJ NARAIN BOSE,

President of the *Adi Bramho Samaj*.

"I only hand on, I cannot create new things, I believe in the ancients and, therefore, I love them."—*Confucius*.

At the outset of a lecture on Hinduism, it behoves me to determine what is Hinduism. On a due consideration of the subject, it would appear that the worship of Bramha or the One God, is Hinduism. All the Shastras treat of the worship of Bramha, and with one voice declare that we cannot obtain salvation without His worship. Bramha is, in fact, the central point of Hinduism. The advanced in divine knowledge seek to perceive him with the aid of such knowledge, and to attain him through meditation and concentration of mind upon him. Ritualists finish their ceremonial observances with saying, "To Bramha I make over the reward of this rite." The Srutis, or the Vedas, treat of the nature of Bramha, and the Smritis also inculcate, among other duties, what should be done to attain him. The Puranas also say that there is no salvation without the worship of Bramha, and the Tantras respond to the Puranas. Numberless gods and goddess,

are mentioned in these Shastras, but they are mere allegorical representations of the powers and attributes of Bramha. Bramha is the personification of his power of creation, as Vishnu of his power of preservation, and Shiva of his power of destruction. In the Srimut Bhagavata it is said : *सृष्ट्यादयोहरिविरिचिह्नरेतिसंज्ञा* | "Bramha has been differently named according to his powers of creation, preservation and destruction." Further, the greatest gods are in many places of the Shastras spoken of as worshippers of Bramha. Thus it is said in the following lines in the 53rd Chapter of the Santiparva of the Mahabharata :—

स ध्यानपथमाविश्य सर्वज्ञानानिमाधवः ।
अवलोक्यततःपश्चात् दधौब्रह्मसनातनं ॥

"Krishna, putting himself in a meditative mood, and revolving in his mind all divine knowledge, contemplated the eternal Bramha." This sufficiently proves that Bramha, or the One True God, is the central point of Hinduism, and his worship alone constitutes Hinduism.

Hinduism, like all other religions, has its precepts and ordinances, and one must read its sacred books in order to know what they are. These sacred books are the Srutis or the Vedas, the Smritis, the Puranas, and the Tantras. I include the Ramayana and the Mahabharata among the Puranas, or mythological histories, on a due consideration of their character, though they are generally called Itihasas, or semi-historical narratives. The highest of all the Shastras are the Srutis, or the Vedas. The word Sruti means what is heard from mouth to mouth. Now, in those days, writing was unknown. The tutor verbally taught the Vedas to his pupil, and the latter again verbally communicated to others what he had learnt. In this way for a long time did the Vedas float down the current of time, and hence they passed under the name of Sruti, or tradition. The Smritis, or the things remembered, signifies what Manu and other religious teachers said, remembering the import of the Vedas. When the two, namely the Sruti and the Smriti, conflict with each other, the former prevails. *श्रुतिस्मृतिविरिधितु श्रुतिरेव गरीयसी*. The Vedas are divided into four parts: Rik Yaju, Sam, and Atharva. The Rik contains the invocations of the inferior divinities; the Yaju contains the rules of Yajuya, or ritual observance; the Sam contains divine hymns; and the Atharva contains all these varieties of religious composition. Each Veda is again divided into two parts, the Mantra and the Bramhana. The Mantra is otherwise designated the Sanhita. It contains hymns addressed to Indra and the other gods. The Bramhana are commentaries on the Sanhita. Its latter portion is called the Upanishad. These Upanishads treat of Brahma, or the One True God, and take the name of Vedanta, being the concluding portion of the Vedas. Many give the name of Vedanta to the Vedanta-Sutras of Vyasa, but the Upanishads are the true Vedanta. The Vedas were composed at different times in different places by different Rishis. Occasionally a Rishi appeared and arranged these Srutis handed down from mouth to mouth in a proper form. These compilers of the Sruti passed under the name of Vyasa. There had been many Vyasas, and the last of them was Krishna Dwyipayana. As to Smriti—that, which is popularly called the Smriti in our country (Bengal),—is no particular Smriti, but a selection from various Smritis by the celebrated Raghunandana. This selection is of a very recent date. The principal authors of the Smriti are named in the following Sloka :—

मन्वत्रिविष्णुहारितयात्तबल्क्योसर्नो ऽगिराः ।
यमापस्तम्बसम्भर्ता कात्यायनो बृहस्पतिः ॥
पराशरो व्यासश्चलिखितादक्षगौतमौ ।
शातातपो विशश्रुश्च धर्मशास्त्रप्रयोजकाः ॥

"Manu, Atri, Vishnu, Harita, Yagnyawalca, Ushana Angira, Yama, Apastamba, Sambarta, Kattyayana, Vrihas-

pati, Parasara, Vyasa, Sankha, Likhita, Daksha, Goutama, Satatapa, and Vasistha, are the ordainers of Smriti, or the Law."

The Puranas amount to eighteen in number. Their names are:—Garura, Kurma, Varaha, Markandeya, Linga, Skanda, Vishnu, Shiva, Matsya, Padma, Brahma, Bhagavata, Narada, Agni, Bhavishya, Vamana, Brahmānda, and Brahmavivarta. Besides these, the Mahabharata and the Ramayana may be classed among the Puranas, and then again there are the Upapuranas, or the inferior Puranas. The Tantras are sacred books of a more recent date than the others.

On enquiring into Hinduism, our eyes are first cast upon the Rig Vedas. They are the most ancient books in the world. There are no other books older than them, and what do we see in the Rig Vedas? The Aryans used to worship deities, whom they imagined to preside over the elements. They worshipped Bramhā by parts. Remaining ignorant of God, they ascribed divinity to, and worshipped Vayu, the presiding deity of the winds, or Mitra, the presiding deity of the sun, or Varuna, the presiding deity of the waters. They knew not Bramhā, and worshipped these elemental deities as his substitutes, or in his stead. Hence, however, it must not be inferred that those ancient Aryans were wholly worshippers of these gods and were entirely ignorant of Bramhā himself. In the Rig are to be found these celebrated monotheistic sentiments—सर्वज्ञानमनन्तं ब्रह्म—“God is Truth, Wisdom and Infinity itself.” द्वासुपर्णा सयुजासखाया “The human soul and God, the soul of the soul, are like two beautiful birds living as friends and companions.” विश्वतश्चक्षु सतविद्यतोमुखः “Everywhere are his eyes, everywhere is his mouth.” The old Aryans say in the Rig Veda एकंसद्विप्राबहुधावदन्ति आग्नेयममातरिभानमाहुः “The Branhans call the One Being by various names, such as Agni, Yama, and Matarishwa.” The ancient Aryans clearly understood the close relation between God and man. They knew that God was their father and mother. त्वंभिह्नः पितावसोत्वभिह्नोमाता “Thou art our father, thou art our mother.” They knew that God was their friend, their father, and the father of fathers. सखापितापितृममः पितृणां “They knew him as their friend.” His friendship—his company—they felt the most bliss-giving, and hence it is that they have said, स्वादुसख्यं स्वाद्वीपणीतीः “Thy friendship is most agreeable, thy leadership is also most agreeable.” They have further declared त्वमस्माकं तवास्मि “Thou art ours, we are thine.”

So much about the Rig Veda. In the Upanishads, we find that Rishis of those days perceived God as the soul of the soul, just as they realized his presence in all things around them. This great truth that God is the soul of the soul first dawned on the minds of the ancient Hindus. No doubt, the relation that is expressed by the phrase, “the soul of the soul,” is nearer than that of father or mother. The ancient Rishis knew the close, the intimate relation in which man stands to God. In the Vedic Sanhita, there is attribution of divinity to eternal things, but in the Upanishads we get the saying that that God, who is in external things, is also in our soul, यश्चायंपुरुषे यस्वासावादित्ये स एकः “He who is in our soul is also in the sun. He is one.” तमात्मस्यं येऽनुपश्यन्ति धीरा स्तेषां शान्तिः शान्तिं नेतरेषां “Those pious men who know him as existing in their souls obtain eternal felicity. None else is able to obtain such felicity.” The Upanishads constitutes the crowning part of the Vedas, and the Smritis were compiled after the Upanishads. In the Smritis are to be found civil polity, penal laws and rules for domestic life. I do not include the Darshanas among the scriptures of the Hindu religion, because they are books of philosophy. In no other country are books of philosophy reckoned among its sacred works; and neither are they in this country so authoritative in matters of religion as the Sruti, the Smriti, or the Puranas. The principal of the Puranas are the Mahabharat and the Bhagvata. The author of the Bhagavat Puran, disgusted with the

prevalence in those days of barren metaphysical discussion, wrote that work with a view to inculcate the necessity of loving and revering God. *Bhakti* is clearly defined in the Sutras of Sandilya, which are notes upon the Bhagvat Purana. “नितान्तानुरक्तिरीधरे भक्तिः। The Mahanirvan Tantra is the principal of the Tantras. The Mahanirvan Tantra contains wondrously excellent teachings about the worship of Bramhā, or the One True God. These works are reckoned sacred everywhere in India. The Tantras are reckoned as sacred writings more in Bengal than anywhere else. These constitute the principal scriptures of the Hindu Religion, and these teach us what Hinduism is. The subject of our present discourse is the superiority of the Hindu religion. But before we attempt to show the said superiority, we will endeavour to remove certain unfounded impressions about that religion. The first of these unfounded impressions is that Hinduism is an idolatrous religion, but, in reality, it is not an idolatrous religion. We find idolatry censured in many places in the Shastras. The late Raja Ram Mohun Roy collected with great labour and care the following Slokas from various Shastras, censuring idolatry:—

चिन्मयस्याद्वितीयस्य निष्कलस्याशरीरिणः।

उपासकानांकार्यार्थं ब्रह्मणोरूपकल्पना ॥

रूपस्थानादिवतानां पुंस्त्र्यंशादिककल्पना ॥

“Imaginary forms are ascribed to the all-intelligent God, who is one only without a second, is bodiless, and has no designation, for the benefit of worshippers; the imagining of forms naturally brings on the imagining of male as well as female forms.”—*Jamadagni*.

रूपनामादिनिर्देशविशेषणविवर्जितः।

अपक्षयविनाशाभ्यां परिणामात्तिजन्मभिः।

वर्जितः शक्यतेवक्तुं यः सदास्तीति केवलं।

“God is without such sensible attributes as name and form. He is not subject to decay, destruction, change, or birth. This much can be affirmed of him, that He only exists.”—*Vishnu Purana*

असुदेवा मनुष्याणां दिविदेवा मनीषिणां

काष्ठलोष्टेषुसूर्वाणां युक्तस्यात्मानिदेवता ॥

“Ordinary men believe water to be God; the more intelligent believe the planets to be God; the grossly ignorant believe images of stone and wood to be God; but the truly devoted believe the (Infinite) Spirit to be God.”—*Satatapa*.

परेब्रह्मणि विज्ञाते समस्तैर्नियमैरलं।

तालवृत्तेन किंकार्यलब्धे मलयमारुते ॥

“The man who knows God need not observe any rites or worship idols. When the Zephyr blows, then is there no need of a fan.”—*Kularnava Tantra*.

एवं गुणानुसरिण रूपाणि विविधानि च।

कल्पितानि हितार्थाय भक्तानामल्पमेधसां ॥

“Thus imaginary forms are ascribed to God according to his attributes for the benefit of worshippers of inferior understanding.”—*Mahanirvan Tantra*.

मनसाकल्पितामूर्तिं नृणांचित् मोक्षसाधनी।

स्वप्नलब्धेन राज्येन राजानो मानवा स्तदा ॥

“If mind-devised images be the cause of salvation, a man can become a king by means of a kingdom acquired in a dream.”—*Ibid*.

बालक्रीडनवत् सर्वं रूपनामादिकल्पनं।

विहाय ब्रह्मनिष्ठोयः समुक्तो नात्र संशयः ॥

worship. Even up to this day in India, as elsewhere, people, when they grow old, retire from the world into country retreats or other solitary places. But they can never be called hermits in the true sense of the word. Even in their solitary retreats the Rishis wrote works on civil polity, moral polity, agriculture, and other works of utility—even from such retreats they attended the court of kings, and instructed them in religion, morality, and civil polity, and advised them about the best means of removing the dangers and difficulties of Government. It is said in the Srimatbhagvat—

भयं प्रमत्तस्य वनेह्यपि स्याद् यतः स आस्ते सह षट् सपत्नैः
जितन्द्रियस्यात्मरते दुग्धस्य गृहाश्रमः किन्नुकरोत्यवदं ।
यः षट् सपत्नान् विजिगीषमाणो गृहेषु निर्व्विश्य यतेतपूर्व्वं
अत्येतिदुर्गांश्चित् ऊर्जितारोन् क्षीणेषु कामं विचरोद्विपश्चित् ॥

“The man of strong and unsubdued passions need fear of himself in a forest. What harm can there be to the man who has subdued his passions and is devoted to God, if he live in the midst of his family? He, who, subduing his passions, practises piety at home, defeats his enemies (the vicious propensities) like a man who takes refuge in a fort. He can move about freely in the world. He need not fear any thing.”

It is said in the *Santisataka*, a poem which all Hindus consider to be consonant to the Shastras:—

वनेऽपिदोषाः प्रभवन्ति रागिणां
गृहेषु पंचेन्द्रियनिग्रहस्तपः ।
अकुत्सिते कर्मणि यः प्रवर्त्तते
निवृत्तरागस्य गृहं तपोवनं ॥

“The man, who is a slave to the passions, practiseth vice even when living in a forest. Restraining the passions at home is true austerity. To the man of subdued passions who does not commit any ugly act, his home is his hermitage.”

(To be continued.)

IS BELIEF IN OMENS A SUPERSTITION?

TO THE EDITOR OF THE “THEOSOPHIST.”

MADAME,—Having had with a friend, a few days ago, a discussion about the various theories of the ancients, and among them about the doctrines propounded by some of the Rishis of Aryāvarta, the conversation turned upon what we are agreed to term—good and bad omens (शकुन), in the fulfilment of which many Hindus believe at the present day; though, for my own part, I cannot come to any definite conclusion upon the matter. I am at a loss to understand how the howling of a dog or a jackal; the hooting of an owl; the sudden fall of a lighted lamp; the dropping down of a house lizard, (पल्लिपतन) on a particular part of the body; sneezing under particular circumstances, and in a particular direction; a widow, an oilman or a gheeseller crossing the way when going out of the house for some business of importance; the throbbing of a particular part of the right or left eye or arm (नेत्रस्फुरण and बाहुस्फुरण); in short, many other things of like nature, can become so many stumbling blocks, as it were, to the fulfilment of the desired objects!

My friend who firmly believes in such things strained every nerve to prove, from his personal experience, that prognostication through various omens is a fact, as it generally proves to be true, and that consequently is worth one's serious notice.

Will you have the kindness to fully enlighten me upon the subject, as soon as convenient, in one of the forthcoming numbers, and accepting me for what I am,—an honest enquirer after truth,—answer my query, as you condescended to do some months ago, by sending my ques-

tions bearing on Astrology to Mr. C. C. Massey, of London? The latter kindly took the trouble of answering one of the questions, at least, and to my satisfaction; and, as I still hope, will answer my other questions also at his earliest convenience.

Will you be kind enough to explain to me likewise, whether prognostication is, like astrology, based upon any scientific facts, or—but a popular superstition?

I beg to remain, Madame,

Yours truly,

DIHAME DINANATH PANDURANG,

A Subscriber to your Journal.

Bombay, 14th April, 1882.

EDITOR'S NOTE.—It cannot be denied that there are correspondences, relationships and mutual attractions and repulsions in Nature, the existence of which scientific research is constantly making more apparent. Nor can it be contradicted that, under this law, the theory of omens and portents has some basis of truth. But the credulity of the superstitious has carried the matter to absurd lengths. The subject is too vast to enter upon until we have exhausted the more important branches of Occultism.

A STORM IN A TEA-CUP.

We print elsewhere letters from two estimable ladies—members of the British Theosophical Society—protesting against a short article—“A Sad Look-out”—printed in our April number. We make room for them most willingly to prove that we are ever ready to give a fair hearing to both sides of a question. As the testimony of two witnesses outweighs that of one, we might perhaps hang our harp on the willow, and say no more of it, only that the few lines of private opinion, quoted from a *private* letter (and this is the only indiscretion we plead guilty to) has raised such a pother as to necessitate a reply. A storm in a tea-cup we should have called it, but for the grave interference of no less a personage than our kind and esteemed friend—the President of the British Theosophical Society in his proper person and official capacity,—and the indignant protests of several other prominent Theosophists and Spiritualists. And, now, what is the magnitude of our offence?

Indeed, Dr. Wyld, while condemning the opinion of the Fellow who expressed it, as a “gross exaggeration” and an “indiscriminate libel,” repeats in substance the very allegation in our short editorial remark, not one word of which do we feel ready to retract. If we are quite prepared to regard the denunciation of our Brother Theosophist as a “gross exaggeration,” we are not at all sure that it is a “libel.” What he says is that “in many cases” Spiritualism has degenerated “into the grossest and most immoral forms of Black Magic.” Now, many cases are not “all” cases, and the educated and pure-minded Spiritualists, who have “outgrown” the crude incipient stage of phenomena-craving, can hardly be prepared to answer for what takes place in the homes and private circles of the masses of less advanced Spiritualists. Having been personally acquainted in America with a number of non-professional mediums of all classes and stations in life, who have sought our advice and help to escape from the obsession by “materialized Spirit-husbands and wives,” and others who were delighted with, and felt quite proud of such an intercourse, as regards America we speak—to our regret—*avec connaissance de cause*. Thus, while we may concede that, so far as the use of the word “majority” maybe excepted to as an exaggeration when applied to those who favour or tolerate immorality, yet it is nevertheless true that until the actual majority of recognized Spiritualists unite to drive out and show up those who are given over to the highly dangerous practices—positively identical with those of “Black Magic”—denounced by our British member, the taint must cover even the innocent. Pure minds such as those of the late Epes Sargent, of Dr. Wyld, and others, have felt this for years. So bad were things once in America—and our editorial remark, in its first sentence

applied but to the American Spiritualists (please see April number of the *Theosophist*, p. 174, col. 1)—that some of the best Spiritualists shrank from openly admitting their adherence to the movement, especially when the now happily dying out foul heresy of "Free Love" was in vogue. Our friends may pick and choose their circles as carefully as may be, yet except when a few trustworthy and highly pure and moral mediums are employed, they will never be safe from the invasion of "Western Pisachas."* Nor can they protect themselves from the hearing of monstrous sentiments from or through the mediums, until a closer study has been made of inter-mundane intercourse.

Therefore, we refuse to plead guilty for saying, in the *Theosophist*, that which is repeated with very little variation by Dr. Wyld in *Light*. We ask any unprejudiced reader to decide whether we have said, or even implied, in our dozen of editorial lines, any more than what Dr. Wyld admits and confesses in the following:—

"I have always held that mediumship, and especially physical mediumship,—[and who ever spoke of *subjective* mediumship in the article that gave offence?—Ed.]—was beset by such dangers to health and morals, that none except the most unselfish could practise it without injury to themselves and others."

Again:—

"I have also held that not only has much falsehood been spoken by mediums, but that no high spiritual truths have been for the first time revealed to us by modern mediums....."

And again:—

"That many abominations have infected the selfish practitioners of Spiritualism is quite well known, but.....very many modern Spiritualists in London are and always have been examples of all which is good and true."

And who ever said to the contrary? Among other Spiritualists who have protested, M. A. (Oxon) hopes that "the *Theosophist* will disavow the stupid libel on honourable, reputable and able persons, whose sole care is the search of truth." We are sorry to be unable to "disavow" that to which we do not plead guilty. The *Theosophist* is ever ready to honestly disavow any false accusation imprudently published in its pages either with conscious intent or unconsciously. But, then, we must be shown that a libel has been uttered, and that is what in the present case we emphatically deny. Though no Spiritual organ has ever yet retracted a single one of the many gratuitous and dishonouring calumnies, nor one of the vile and real libels so repeatedly published by their correspondents against the editor of the *Theosophist*—(not even *Light*, since in the lame excuse, called forth from its Editor by "C. C. M.'s" gentle reproof in its issue of May 13th, we certainly *sceno* retraction whatever), the organ of the Theosophists would most assuredly have made every *amende honorable*, had it by intent or otherwise ever "libelled" any of the "honourable, reputable and able persons" in London. And, since the words of our editorial article—*viz.*:—"Of course, it is needless to say, that highly educated and refined Spiritualists will ever avoid such séances-rooms," &c.,—cover entirely the ground, and thus *disavow* in anticipation any such implication as is made against us, it is useless to say any more. In remarking as we did that "the majority of Spiritualists will do everything in their power to attract the Western *Pisachas*," *i.e.*, the "John Kings" and the "Peters," we have accused them of no immorality, but *only of that* which no Spiritualist will ever deny, since their papers are full of tales of the prowess of these illustrious personages, whose generic names are but masks concealing some unmistakable *Pisachas*. To attract these it is sufficient to frequent the circles which the creatures grace with their presence.

Meanwhile, let those who would learn something about the doings of the *Incubus* and *Succubus* forms of "*Pisacha*" obsession, consult some of our Hindu Theosophists, and read the highly interesting works of the Chevalier G. des

Mousseaux (*Mœurs et Pratiques des Demons; La Magie au Dix-neuvième Siècle, &c., &c.*). Though a bigoted Catholic whose sole aim is to bolster up the devil theory of his Church, this author's facts are none the less valuable to Spiritualists and others.

If "the search of truth" is the sole or main care of "honourable, reputable and able" Spiritualists, there are quite as honourable, reputable and able Theosophists who claim the same privilege. And, having found out that portion of it which identifies some (not *all* of course) of the Western "guides" and materialized "angels" with the "unclean spirits," known for many centuries in India as the *Pisacha*, they fearlessly proclaim it and utter the word of warning, as in duty bound.

THE DOCTRINE OF RE-BIRTH.

TO THE EDITOR OF THE "THEOSOPHIST."

MADAME,—Babu Jwala Prasad Sankhadhar, in his able and interesting review of the Persian Book, "*Aeen-i-Hoshang*," in the May number of the "*THEOSOPHIST*," states with great coolness and freedom that—"Instances are known, in which mere children have given even the names which they bore in a previous life." To the ordinary reader, this is an extraordinary statement: and I hope the learned gentleman will, for the sake of the ignorant multitude, avail himself of an early opportunity to cite instances well authenticated, or to refer your readers to any trustworthy authority, in support of his statement. The reviewer goes on to say that mere children "have often recounted the adventures they had in that state (previous life), which, on subsequent enquiry, were found true." He will place the world under an obligation by satisfactorily explaining how "subsequent enquiry" could prove the truth of a *child's statement* about future life; for, he will thus supply direct evidence in support of one of the most important, and (to the layman) doubtful phases of Buddhism*—the doctrine of *punarjanmam* or re-birth. Hoping to be pardoned for the liberty I have taken to call in question a statement of one of your highly esteemed correspondents,

I remain,

Madame,

Your most obedient servant,

S. H.

Jagat-dal, via Shammnagar, E. B. Ry., 17th May, 1882.

SPIRITUALISTIC MORALS IN LONDON.

TO THE EDITOR OF THE "THEOSOPHIST."

As a Theosophist and a lover of truth, I cannot allow a statement in a letter quoted by you, and your remarks thereon, in the April number of the "*THEOSOPHIST*," to pass without protest.

The letter from a Fellow of the British Theosophical Society speaks of the "shocking state at which Spiritualism has arrived in London," but, in his just indignation at practices, grossly immoral and pernicious, he has fallen into the error of attributing the defilement of the few to the many.

There may be, we know there are filthy minds which cannot soar above the level of their own filthiness, and who, seeking communion with the world of spirits, will endeavour to obtain the gratification of their own depraved natures through intercourse with beings of a similar grade to themselves, who incite them to deeds which fully justify the writer of the letter in describing them as "sunk to the lowest depths of.....moral depravity." But, in the name of Justice, I protest against this accusation being laid to the charge of the *majority* of London Spiritualists.† Of the many spirit circles now held in London, and which we find to be daily increasing, the majority are

* We believe it is a doctrine of Hinduism—as also that of the European and American Spiritists and "Spiritualists—Re-incarnationists" as much as that of Buddhism? Only why should that doctrine be more doubtful or less probable than that of the immortality of the soul, in regions unknown and unexplored,—the doctrine of other religionists? We are not at all prepared to give any reason in support of our brother-member's statements, for which he alone is responsible; yet, if such is his belief, we trust he must have some good evidence for it, and we only hope that he will not fail to answer his critic's queries.—Ed.

† Please see Editor's note which follows this letter.—Ed.

* What are the lying "Spirits" described by J. P. T. in *Light* in "Uncertainties of Spirit Identity" but full blown *Pisachas*?—Ed.

certainly far from being centres of attraction for "Western Pisachas," but, on the contrary, are the expression of the earnest endeavours of the soul to find out truth and to advance in purity of life and doctrine.

I have attended many spirit circles during the last few years, and am well aware of the dangers that may arise from an ignorant and indiscriminate intercourse with the denizens of the other world; at the same time my experience has led me to the conclusion that spirits out of the form answer to the aspirations and development of those in the form, and that a sound head and pure heart will be proof against all the influences of Pisachas, or any other form of evil. Ignorance is not depravity, and although it is much to be desired that the crude and often foolish beliefs of Spiritualists should be modified by a knowledge of occult truths, yet this ignorance of the higher mysteries does not prevent the majority being pure-minded, simple, honest souls who would shrink with horror from the abominations hinted at in the letter from the British Theosophist.

I trust that, as you have published the letter casting such imputations on the great majority of London Spiritualists, you will be fair and kind enough to publish this protest against the charge from

ANOTHER BRITISH THEOSOPHIST.

Notting Hill, London, April 22.

EDITOR'S NOTE.—It never, for one moment, entered our thoughts to imply that the "majority of London Spiritualists" were either depraved or immoral. We deny it. What we wrote in so many words was that this "majority" in their dangerous blindness and over-confidence in the powers controlling mediums, would be always attracting *Pisachas*, and that too unconsciously, since they are ignorant of their true nature. Not all of these "Pisachas" are necessarily *bad* "Spirits," nor are they all *Incubi* and *Succubi*. But of what nature, we ask, can be, for instance, a "Spirit," who "emits such a cadaverous offensive smell" as to make every person present at the séance "sick at stomach?" We have it from Miss Emily Kislingbury (a lady whose veracity no one would ever doubt) who often told us about this London female Pisacha, materializing through a lady medium who must remain unnamed. We have never been present at a materializing séance in London; therefore, we know nothing of such; yet we have a right to judge by analogy, since we are thoroughly well acquainted with American mediums and their séance-rooms, and that a great percentage of the most celebrated mediums in London are Americans.

What we have said in our leading editorial on page 250 is quite sufficient to define our position and exonerate us from any such vile thought in connection with the educated London Spiritualists. But as regards America hardly three years ago, it is quite another affair, and we maintain our denunciation at the risk of, and notwithstanding all the protests and filth that is sure to be poured on our heads for it, by some *spiritual* organs of that country. We speak *but the truth*, and feel ready to suffer, and are prepared for it; aye, ready even for something more terrible than the cheap abuse and numerous libellous stories told about us by some amiable American contemporaries.

If, thereby, we can warn and save but one honest sincere Spiritualist, out of the alleged twenty millions or more, of believers of Europe and America, that abuse will do us good. And that—as concerns the United States at least, we have said *nothing but the truth*, facts and history are there to support our statements. There were, and still are (unless we have been misinformed), communities in New York which bear fancy Greek names—as, for example, that of Stephen Pearl Andrews,—the "Pantarch," whose members are mediums and whose moral code is based upon the filthy doctrine of *Free Love*. Of this school Mrs. Woodhull and Miss Claffin were chief female apostles; and it is not only a common rumour—but a fact corroborated by numerous publications in the *Woodhull and Claffin's Weekly*, a journal conducted by these two famous sisters for several consecutive years—that their pernicious doctrines were derived, as alleged by themselves,

from spiritual "controls." These had wide acceptance among, and were largely put into practice by the Spiritualists. And there were, as we were informed, secret lodges, or Agapâe, where the genuine Black Magic of Asia was taught by the late P. B. Randolph, and sensuality was at least preached and advocated—as every one can see by reading any one of the numerous works of this man of genius finally driven by his Pisachas—to suicide. Also there were and are male and female mediums—public and private—who boasted publicly and in our hearing of marital relationships with materialized Spirits, and—in the case of the Rev. T. L. Harris, the great poet, mystic, and Spiritualist—alleged parentage is claimed of children begotten by him in a revolting union with his "Spirit-wife." All this is History. If we knew as much about European Spiritualists, we would not shrink from saying so. But as we do not know it and never said so, we deny the imputation altogether.

ANOTHER WARM PROTEST.

TO THE EDITOR OF THE "THEOSOPHIST."

MADAME,—As one on the Council of the British Theosophical Society, allow me to write a few lines on the article headed "A Sad Look-out" in this (April) number of the "THEOSOPHIST."

Living in London, I began in the usual common-place manner by investigating spiritual phenomena, attending séances and reading carefully all spiritual literature that I could get hold of. I have for the last five years been intensely interested in "Spiritualism." About three years ago I read your "Isis Unveiled," which I possess. That was a mental era,—since then I believe and hope my interior life has begun to progress. Last May, while attending a course of most valuable readings entitled "The Perfect Way," at Mrs. Algernon-Kingsford's, I was led to see the value of vegetarianism. I mention all this incidentally merely as a clue to my mental progress. Since reading your "Isis Unveiled" and other works on kindred subjects, and most especially "The Perfect Way," I have seen the wisdom and necessity of avoiding the phenomenal side of Spiritualism, in which, in an early stage of my enquiry, I had felt deep interest, entirely *ignorant* as I was of the dangers of the astral world. I have felt since no longer in any way desirous of attending séances, and, in fact, have gradually and altogether abstained from joining any. My reasons, as you will perceive from my somewhat egotistical commencement, were, however, purely intellectual. I believed I saw, and I believe I see, the stand-point at which astral Spiritualism has arrived; and I possess many friends who, like myself, have stepped, upwards rung by rung. On the humble spiritual plane (at least speaking for myself), where I now stand, I feel *I know nothing*, and I can only feel thankful that I have a receptive mind, through which (so I fancy, at least,) I can comprehend intellectually much of the grand truths I find revealed in your and other writings. Therefore, I say frankly, with many other Spiritualists, I have altogether departed from *exoteric* Spiritualism to search humbly and patiently for esoteric wisdom, and by leading, as far as I am concerned, and I believe my friends also, as pure lives as we can. As Spiritualists, we desired it; as Theosophists, we absolutely require it. I belong outwardly to no church (I once was a member of the Church of England) and I fear nothing since I have got out of the slough of Atheism into which I once was sunk. Spiritualism rescued me from that; therefore, to Spiritualism must I be ever grateful. I have now come to the purpose for which I am writing, and that is to say, how much shocked, grieved and surprised I felt to read the remarks made by a Fellow of the British Theosophical Society on London Spiritualism! It is true, as you will have seen, that I have had comparatively but a short time since the first séance, when I beheld "John King" with my astounded and ignorant eyes, to this moment when I feel mentally able to understand somewhat more of the "John Kings" than I did then. I attended a few séances, saw most of the mediums, have heard a good many trance addresses, and have passed through it all. It would, however, be truly ungrateful of me if I were not indignantly to deny—ever hearing or seeing anything whatsoever, at any one circle I ever went to, that I should be ashamed to remember. The very utmost objection I had, and to me it was a very strong one, was that joking with the spirits which frequently took place. This jarred on my feelings—as I then was under the idea that a religion should emerge out of Spiritualism for the

benefit of the human race,—and I gradually felt much averse to joining any circle. I have left Spiritualism, not because, as far as I know, there was anything immoral or bad in it, but because we have grown beyond it, and it entirely failed in satisfying our mental needs. I joined the Theosophical Society from the pure desire of further enlightenment on occult subjects, and not because I was disgusted with Spiritualism. I felt simply it was an alphabet. Now I should not like to go to a séance, for I should know what I was doing, and, therefore, I should most probably decline, but on these grounds only, not from any fear of meeting or hearing anything of the kind suggested by your correspondent. Had I known of such a possibility, which I scarcely can credit yet, I confess, I should not have had the courage to have proclaimed my Spiritualism. It is just possible that there *may* be a circle in London, who have pursued Spiritualism from utterly worldly motives, and who have sunk into lower depths; if so, this circle is unseen and unknown to me, or to any of the many Spiritualists I have met. Among all these never have we heard of these terrible circles.* It is quite true that we have been warned against "Black Magic" by the control of Mrs. Hollis-Billing, that generous spirit "Skiwaukie," when in a circle chosen by him I sat amongst them during the winter of 1880-81. In those days we did not know what black magic meant. We should, however, have quite understood if we had heard that immorality was encouraged by any spirit, but we did not, nor have we ever since heard any thing of the kind! I shall always look back with respect, love and gratitude to the teachings of "Ski," who prepared us for better ones. It is the last séances I attended. Therefore, Madame, you may imagine how shocked and grieved I felt at what your correspondent says. I only sincerely trust he is in error. If not, what little link I still feel as a debt of gratitude to Spiritualism, I would at once sever, and instead of placing Spiritualism as I have done as a stepping stone to the study of Theosophy and Occultism, I should at once say it is a stone on which no foot should stand for a moment with any safety to honour or morality. Let me sincerely hope what I firmly believe is the case, that the *majority* in the London Spiritual circles is composed of pure, though probably ignorant or self-opiniated Spiritualists, and that it is entirely in the *minority* that are found the impure Spiritualists who are instructing themselves in the Black Magic to their own destruction. And when I say *ignorant* or *self-opiniated* Spiritualists, I scarcely mean it in so offensive a sense as it sounds, I would rather say Spiritualists who will not take higher doctrines, and are content with their own teachers and teaching, but in whom, nevertheless, there is no guilt nor harm. Also there are hundreds of enquirers who are searching into Spiritualism and joining circles from the pure desire of seeking after Truth. These, I feel sure, are the real majority.

I beg to remain faithfully yours,

ONCE A SPIRITUALIST.

EDITOR'S NOTE.—We are quite ready to believe, and sincerely hope it may be so. We say again, the few lines we quoted in "A Sad Look-out" were from a private letter, and, therefore, we have no right to call upon the accuser, who never sanctioned the publication, to substantiate his charges by giving the proof of the same. Yet, as he is a Theosophist, *i.e.*, a searcher after truth—whose denunciation is contradicted by two British fellow-members, and indignantly repudiated by his President and others, we would feel more respect for him, were he to boldly come to the front and defend the Theosophical position. No good can ever result from vague accusations, and while he did not authorize their publication in this case, we presume they must be founded on fact, or he would not have made them even privately.

THE MANAGER OF THE THEOSOPHIST HAS RECEIVED A SUPPLY of Babu Peary Chand Mitra's "Spiritual Stray Leaves." Copies can therefore be had immediately on remittance of price, Re. 1-1 per copy. Babu Peary Chand Mitra, President of the Bengal Theosophical Society (at Calcutta) is the wellknown Hindu Author, who has devoted himself to studying and writing upon spiritual subjects. All the Works of this Author are, therefore, valuable for the Libraries of the Theosophical Societies to possess.

By the same Author—"Soul: its Nature and Development," can also be obtained from the Manager of the THEOSOPHIST for the same price.

(Translated from the Italian by Mme. E. Coulomb, F.T.S.)

A SEERESS SPOILED.

BY SIGNOR A. S. ROMBOTTI, F.T.S.

[The following important communication from a member of our Ionian Theosophical Society (Greece) comes to us through the hands of our respected Brother, Mr. Otho Alexander, Secretary of that Branch.—ED.]

MY DEAR BROTHER OTHO,—I am in possession of your welcome letter of the 11th ultimo, and of the two pamphlets which you kindly sent me. I admire the frankness and self-denial of our President, Colonel Olcott, and of Madame Blavatsky, in their arduous and painful undertaking of the revival of the philosophy of India—that inexhaustible fountain of science. While they are fighting their battle like heroes in the East, the West, alas! is divided and sub-divided into schools and sects, which, if not worse than Catholicism, at least equally poison the minds of youths, and divert them from the study of the true psychological science.

Meanwhile, trusting in the knowledge and competence of our President, and Secretary, I offer my sincerest wishes for the success of our good cause, and my hopes that their labour will be crowned with victory.

You ask me for information concerning my mesmeric experiments, which I promised to give you long ago. I will certainly satisfy this desire of yours, although these experiments have been only partly successful, not through my fault, nor because of the insufficiency of my method, but on account of the impatience and *spiritomania* of my "subject's" brother.

Before I proceed to the exposition of facts, I must explain, for greater clearness, my general plan, which was the result of long meditation; but the exact method which I followed, I will conceal for the present, as I cannot say that I have as yet fully vindicated it experimentally.

From Mesmer's time to the present day animal magnetism has mainly been considered as an auxiliary to the medical art, bringing relief, or effecting a complete cure, in many infirmities otherwise incurable. But, in addition, some having met with cases of perfect clairvoyance, they have tried to discover what there is on the otherside of our terrestrial boundaries.

Many and various are the difficulties which have arisen and rendered these results uncertain. Not all subjects are equally susceptible to magnetisation, fewer still to real and independent clairvoyance. For, however lucid the subject may naturally be, yet, when under the influence of the operator, he can but rarely appraise and comprehend entirely what he sees, and so, as a rule, but repeats his own personal opinions or those, which, by transmission, are dictated by the operator*: consequently he often takes one thing for the other; (*Lucciole per lanterne*—takes the fire-flies for lanterns: an Italian proverb). Moreover, upon re-awakening, he resumes only his former consciousness, not retaining any remembrance of the incontestable faculty of the soul. And finally, if we entrust him to the influence of the *spirits*, we will find ourselves "looking for fish in muddy water," and perhaps, risk the subject's life; for no one here has, or knows, the means by which he can be freed, in case of obsession, or treated in case any other inconvenience should follow.

Considering these insurmountable difficulties, and the absolute control which the operator exercises over his subject, I began to study, or rather to wander at random, in the labyrinth of a magnetic metaphysics; though not with the short-sightedness of the spiritualists, and spiritists, but on the basis of a more extensive field of research. My idea was to follow in the foot-steps of the *Indian theory*, and try to find, by the help of animal magnetism, the means to develop in a subject those forces which are latent in him; to make him retain them in the waking state, and for ever. This new phase of animal magnetism

* Nor has the Editor of the "THEOSOPHIST" until now—as regard London.—ED.

* Quite true: the Hindu would say he is the victim of *Máyá*, or Illusion. Only the full adept can be termed perfectly lucid.—ED.

(I say new, because in Europe, at least, it has not as yet been treated upon) does not seem to be one of the easiest to bring about. For to do so, it becomes necessary to reform, or rather destroy, the most solid foundation of mesmerism and spiritualism—"passivity," and show that man cannot, *must* not be passive. He, being the most perfect being and the nearest to Deity, must only utilize this passiveness as an instrument with which to subjugate matter, and render it submissive; so that the spirit may manifest itself with all its force, and thus control the cosmical elements.

Resting on this idea—which some may perhaps call absurd and fantastical—I laid out the following plan, and determined to test it at the first opportunity:—

1. To develop to the highest degree the will of the subject, and make him retain his positiveness in the waking state.

2. To destroy the bashfulness and fear so peculiar in some subjects, especially in women.

3. To develop *and preserve* the subject's clairvoyance, so as to be able to make use of it without having to induce the mesmeric sleep; and,

4. To train the magnetic subject to appear, astrally even at distant places; making himself visible spontaneously (at will), and without the mesmeriser's help.

5. To invoke the apparitions of living beings, see them, and cause them to be seen by others, at any desired place or time.

6. To materialize things whose images may exist in the mind; and show to witnesses things really existing elsewhere.

7. To invoke spirits, bid them come about, and utilize their forces and knowledge, so as to discover those secret potentialities in Nature, which are to us, as yet, unknown.

The opportunity presented itself. I was called to magnetise Madame N. N., a lady of a bilious temperament suffering with headache (*Cephalalgia*) and sleeplessness (*Insomnia*), and whose case was refractory to all the resources of medical art.

From the beginning I saw that she would be a very susceptible subject, and the most capable of crowning with success those investigations and searches, which I had so long cherished. After a few sittings she fell asleep without even giving the least of those symptoms, which are the usual precursor to magnetic sleep. She passed into the state of somnambulism without my hardly noticing it; and shortly after clairvoyance developed itself; but this, unfortunately, remained stationary, owing to the irascibility of the subject who, whenever an experiment was repeated, or a question was addressed to her a second time, got cross, refused to answer, and would not even do that which she was entreated, nor even ordered to do.

Being certain that this abnormal state resulted from an irregularity of the functions of the brain, owing to her physical sufferings, I left off for a while my experiments, and entirely applied myself to remove this impediment. After some trouble, and always magnetising the cerebellum and the cerebrum, I succeeded in bringing on perfect calmness; she again enjoyed natural sleep, by degrees the headache ceased, she submitted to my will, and clairvoyance began to develop itself again.

I then resumed the mesmeric experiments already mentioned, and the subject answered to my expectations with the greatest ease. Rigidity, complete insensibility, partial or general paralysis of the limbs, all, excepting extasis (which, considering her great sensibility, I did not dare to try) were instantaneously obtained.

Up to this point there is nothing extraordinary to note, for every one knows that by acting on an affected organ we can cause it to undergo any modification; as, also, by concentrating the fluid on one particular part of the body, or on the whole, we can produce absolute insensibility, stiffness and paralysis.

But to develop the faculties of the soul, to render the subject active, cause him to retain all the somnambule

powers when returned to the waking state; to provoke and utilize them at will, without the interference of the operator, is the most surprising and useful phase in animal magnetism, and this I purpose to describe to you briefly, omitting useless details and the mention of the phenomena often repeated.

At first all went on according to my wishes. She developed a rare clairvoyance; and such a compliant disposition, as to cause a radical change in her character: so great indeed, that, while before she was, like the majority of women, pusillanimous and irresolute, she now became of a firm will, and possessed of a more than manly courage.

Having obtained this first improvement, she began to see in her waking state, by simply fixing her gaze on a mirror or a glass of water, both things and living persons far away. Encouraged by this result, she began to invoke, when alone in the middle of night, the apparitions of her *living* relations, she saw them, spoke with them of family matters, ordered them to do this or that thing, caused them to come in person the next day to her house, and made them write letters; several of which I read (she knowing beforehand what the contents of these letters would be). Also I was present one morning, when an uncle of hers, who lived in the country, came to bring her a bunch of flowers. He said "I do not know what happens to me; I woke this morning with an irresistible wish to bring these flowers to you, although I had no business to attend to in town."

To be able to see everywhere, both in the mirror and in a glass of water; to invoke spirits of living persons, see them, command them, read thoughts in other people's minds; all this she did in the normal waking state and without any help from my will. In fact, she was magnetised, but very seldom, and that only to complete her cure. Therefore, we must reject all idea, that transmission or suggestion may have been the cause of her phenomenal powers, while, on the other hand, it must be admitted that her will had been developed to the highest degree by the help of magnetism, applied by a special method.

Having such results in the beginning bidding fair to become an adept, and who knows how far she would have reached?..... Unfortunately, however, as the proverb says "Man proposes and God disposes." In fact, while I was anticipating *full success*, and was suggesting to myself other series of phenomena, that is to say, to cause her to concentrate her will upon others and make them see what she saw herself—her brother got the whim to invoke his deceased father! In vain I protested against it, in vain I said that it was not yet time to expose her to the danger of being "controlled." Finally, annoyed by their obstinacy, I decided to modify my plan, and allowed her to go to sleep in search of her father.

And now she soars the heavens, marvellously describing them. On her way she meets a spirit, whom she knows, and who, on being asked, takes her to her father; she finds him at last, describes him faithfully, (although she had not known him, as he had died when she was a child, and there was in the house no likeness that might give her an idea of his appearance). She also gives very beautiful descriptions of beings and celestial localities, and does so in a style and pathos worthy of our great poet, Dante. Shortly after, she becomes able to invoke her father while all alone, and fully awake in the middle of the night. He appears, he materializes himself, allows her to touch him, to feel him, and to kiss him. The apparitions of many other relatives follow; and at last one, who calls herself her mother, and *who undertakes to protect her*.

Are all these apparitions real? or are they a simple illusion, and nothing more?

Although I have never seen apparitions myself, nevertheless, I can attest the reality of these; not only relying on the truthfulness of the subject herself, and the identity of the description with similar ones described by many thousand eye-witnesses, but, also, basing my judgment on physical phenomena repeatedly and constantly seen by

me, and by others present. I will mention to you two instances which will be found sufficient to scout all idea of illusion, or fraud. Every time that these beings appeared near the sleeping subject, very loud knocks were heard in the room. The first time one of these knocks was so hard, that I myself felt a powerful electric shock, which, transmitted to my subject, threw her into convulsions. But, fortunately, I at once recovered, and, resuming my presence of mind, was able to calm her immediately, and had not to deplore any unfortunate result. Several times after, and even when we were not holding magnetic séances, the lamp was mysteriously extinguished, although it was in perfect order; and this before strangers who did not assist in our sittings, and were not aware of our experiments.

Now, what was the result of such a *celestial* intervention?

The subject persuaded, perhaps, of the power and superiority of these beings, ceased to be active,—that is, magnetically positive. She lost the confidence she had acquired in her own forces, and consequently, feeling disheartened, neither does nor says anything without first asking the approval of the *spirits*. In vain I implored her to compel these beings and oblige them to show themselves to us also. To conclude, there remains in this once splendid subject nothing but a poor and uncertain clairvoyant lucidity, and the power of invoking and seeing subjectively spirits, though without being able to render them visible to others.

What is the advantage of such an assistance? At least for the present, though we have not to deplore any other inconvenience, they [the spirits (?)] have caused the setting of a star which perhaps,.....who knows what light she might have brought to our cause; and *they*..... they do nothing but promise great things without ever fulfilling anything!

What will happen in the future? We shall see. Meanwhile, I keep watch, I study the course of events so as to be ready for any emergency. Thus my illusions are all vanished, and all my hopes are lost owing to this epidemical disease, rightly called *spiritomania*! Some will think me an *antispiritist*. He, who thinks so, is very much mistaken, and you all know it to be so. While I acknowledge the existence of spiritual beings as the *logical consequence* of evolution, I cannot refuse to living man (he also a spirit,) the same powers and the same forces; consequently, I believe firmly that it would be lowering him, if we were to make him subject to his inferiors. No....., once that man has overcome his passions, which render him a brute; once that he is emancipated from the influence of matter, he can become very powerful, able to master the elements which surround him, and to control even those spirits, to whom some would make him a slave.....

And now I would beg you to submit this to the Parent Society at Bombay, in order that some light may be thrown on the subject.

A MANANUM.

"The breath takes its origin from the "Indiscreet" or unreflecting form and the mind from the breath: The organs of sense and action are under the control of the *mind*. The Yogis restrain their mind by the suspension of breath: Breath is the origin of all speech. The word *Soham* is pronounced by a deep inspiration followed by expiration carried on by the nostrils. This word means—God is in us. There is another word called *hansa*. This is pronounced by a deep expiration followed by inspiration. Its meaning is—I am in God." (*Theosophist*, Page 133, Vol. III.)

Here you see Bramha, the Creative Agency (mind) riding on his Swan—*Hansa* the breath—This Bramha could not work without his Swan. That is why the Yogis

suspend their breath:—But what about the other two Vishnu and Siva and their respective Vehicles?

S. T. D.

Harur, June 6, 1882.

Editor's Note.—The passage quoted by our correspondent is from Dr. N. C. Paul's "Om and Its Practical Signification." Writing upon one subject, namely the "Creative" agency, or "Bramha," the writer could not be expected to treat upon the whole Hindu Pantheon and the thirty-three crores of its deities. Thus is it, no doubt, that he left the "Preserving" and "Destroying" agencies alone. If our Correspondent can supplement Dr. Paul's article, and will send us a paper as ably written as any of those Dr. Paul favored us with, we shall feel very grateful and will publish his article in a prominent place of our magazine.

(Concluded from the May Number.)

BISHOP MEURIN AND THE BOMBAY CATHOLIC DEBATING SOCIETY.

PAPER No. III.

I am much obliged to your Lordship again for the several explanations given in connection with the issues raised by me at the debates; but I regret to say that none of the explanations appear to me satisfactory. There can be no reasoning, no clearing up of truth, unless we keep definite words for definite ideas; or if the idea, to which a given word has been appropriated, be a complex idea, and we desire to deal with one element only of the meaning separated from the rest, then, indeed, we may continue to use the word for this selected portion of its meaning, provided always that we bear in mind what it is that we are doing. Regarded in this light, the syllogism in question, restricted as it is in sense, entitles us only to say that the world has a beginning, and nothing more, and even in this case it is applicable only to the phenomena in the world of which we are conscious. It does not entitle us to say that the cause which brought about that beginning is an unchangeable cause, or an immutable cause, or a first cause—the "self-supporting post." On the contrary, we are perfectly justified in assuming, with no logical inconsistency, backed as we are by facts of experience, that that cause may be a changeable cause, may be a mutable cause, and may not be the first cause, but may itself have been caused by an antecedent cause, and so on. If it be urged that this conclusion is unsatisfactory inasmuch as it explains nothing, I say that it is just what I urge too, but that no other is possible. A first cause which is immutable, unchangeable, the syllogism does not constrain us to admit. There is no probability—there is hardly any plausibility—in the supposition that this cause is a first cause, immutable and unchangeable; while the notion that there *must be* an immutable, unchangeable first cause in order to account for the existence of this changeable world is, as I have already said, a purely arbitrary assumption. Thus we see that the syllogism which threatens to break the backbone of each and every system of Materialism and Pantheism does not even tend to solve the questions raised; on the contrary, it leaves them precisely where they were, except in so far perhaps as it may tend to obscure them by obvious confusion of thoughts.

With reference to my statement that the Theistic hypothesis, like the Atheistic and Pantheistic hypotheses, must perforce be admitted to be likewise untenable if it involves the same impossible idea of self-existence, it is said that self-existence is unthinkable, if mutable, but perfectly thinkable, if immutable. Now, we may say this if we will, but this does not mend matters in the least. Simple self-existence itself is unthinkable, whatever its nature may be; for it involves, as I have already shown, the conception of existence without a beginning, of existence through infinite past time or duration, which again implies the conception of infinite past time or duration, which is an impossibility. If we cannot exhaust infinite past time or duration by gradual exhaustion, neither can we do so by a single effort of the mind. We may speak of eternity as a single instant comprising all possible instants—an instant of a superior order if we will—and think we have thereby solved the mystery; we may speak of a line a yard long all rolled up into a single point which has neither length nor breadth; and

think we have thereby achieved an impossibility. But these phrases convey to my mind no meaning, we may as well keep speaking of a square fluid or a moral substance, without endeavouring to realize them into actual thoughts.

If it be asked, perchance, how then do I account for the existence of the universe in which we live, I humbly reply in the words of Professor Tyndall, the eminent scientist of the day:—"It behoves us far better before the profound and inscrutable mysteries of existence, which surround us on every side, since we can find no solution for them, to meekly bow our head and confess our ignorance, priest and philosopher, one and all."

Bombay, 8th December, 1880.

TO THIS NO REPLY was given by the Bishop.

PAPER No. IV.

In continuation of my third paper, I beg to submit the following:—

The syllogism "nothing moveable," &c., therefore, does not constrain us to admit a first cause, which is in itself immutable and unchangeable, in order to account for the existence of this changeable world. The idea of a first cause, when regarded as an attribute of an Absolute and Infinite Being, from whatever side we may view it, appears encompassed with innumerable contradictions. A cause cannot, as such, be absolute: the absolute cannot, as such, be a cause. The cause, as such, exists only in relation to its effect: the cause is a cause of the effect: the effect is an effect of the cause. On the other hand, the conception of the absolute implies a possible existence out of all relations. If we attempt to escape from this contradiction by introducing the idea of succession in time, and say the absolute existed first by itself, and afterwards became a cause, we are checked by the idea of the Infinite. How can the Infinite become that which it was not from the first, *i.e.*, subject to change? That which becomes a cause passes beyond its former limits; while if causation be a possible mode of existence, that which exists without causing cannot be Infinite.

Again an Infinite, Immutable and Absolute Being cannot be intelligent, not even in an infinite degree. The basis of intelligence is perception or sensation; but an Infinite Being cannot perceive, for the very notion of perception involves the notion of the thing or things to be perceived, beyond or outside of or in addition to the perceiver, but how can there be anything beyond Infinity? Further, the conception of perception involves the recognition of a state of consciousness in the perceiver capable of being impressed with the new idea perceived, that is, by the addition of some new perception to the mind of the perceiver. Perception implies that, immediately prior to the act of perceiving, there was yet some fact to be perceived in the exercise of the perceptive faculty; but if an Infinite Being always knew everything, how could there be at any moment anything which he had yet to know? Perception implies change, change of mental condition in the act of perceiving, change in the quantity and quality of consciousness when the perception is complete; but if an Infinite Being be immutable, there can be no change, therefore, no perception, and, therefore, no intelligence. By intelligence is meant the totality of sound mental activity, and its exercise including the capability of ideation, and of giving and receiving ideas; recollection or memory, thought, judgment, reason, volition and every other possible mental phase, and its mental result. If we do not mean this when we speak of intelligence when ascribed to God, distinguished only as infinite in degree from that which we know and see in our fellow-creatures, but mean something different in kind, in fact another quality altogether, then, according to the acknowledged principle of logic and morality, we have no right, when we mean different things, to call them by the same name, or to apply to them the same predicates, moral and intellectual.

Thus, again, we see that Theism, when rigorously analysed, not only involves us in innumerable contradictions, but proves, like Atheism and Pantheism, to be absolutely unthinkable, and, therefore, untenable. God, if such there be, is infinitely inscrutable and infinitely beyond the reach of man's finite intellect. In the words of the author of the *Pensées*, one of the most religious philosophers of the seventeenth century, this is most unequivocally affirmed. He says:—"S'il y a un Dieu, il est infiniment incompréhensible; puisque n'ayant ni principes ni bornes, il n'a nul rapport à nous, nous sommes donc incapables de connaître ni ce qu'il est, ni s'il est."

Bombay, 22nd December, 1880.

REPLY No. IV.

Distinction is not made between conceptions which are "unthinkable," because they contain contradictory notions, for instance, a square circle, and conceptions which are "unthinkable," because they are incomprehensible to the limited power of the human intellect, for instance, the unsuccessive and simultaneous duration of eternity. The conception of an eternal changeable world belongs to the first class of self-contradictory, and, therefore, untrue conceptions; the eternity of an immutable God to the second class of incomprehensible, yet true conceptions; materialism is absurd, but theism reasonable.

Thus ended the memorable DEBATES, leaving the public as wise as ever, and once more showing that neither FAITH nor THEOLOGY can ever stand their ground before LOGIC and REASON.—ED.

Reviews.

EXPERIMENTAL STUDIES ON CERTAIN NERVOUS PHENOMENA, AND A RATIONAL SOLUTION OF THE SPIRITISTIC PROBLEM.

BY M. A. CHEVILLARD,

Professor at the School of Fine Arts of Paris.

[The above is the title of a scientific work, an interesting review of which, by Mr. Marcel Rouher, we translate from our excellent contemporary, *La Chaine Magnetique* (Paris) for March. Dr. Chevillard seems to have investigated very carefully the phenomena of spirit rapping, and to base his conclusions upon experimental research. The readers of this magazine, and especially the Fellows of our Society, will remember that we have always maintained that the mediumistic rapping is produced by a correlation of vital force, emitted from the person of the rapper, with the potential energy of the ether (*akâsa*). This theory seems to be fully corroborated by the discoveries of Professor Chevillard.—ED.]

The third edition of Professor Chevillard's work opens with a very precise, but rather too brief, summary of the question of Animal Magnetism. As it would prove quite insufficient for those of our readers who have no clear idea of the nature of magnetic phenomena, our article is intended to show better the co-existing relations between Spiritism and Magnetism.

"M. Chevillard gives the following definition of Animal Magnetism:—"A branch of Natural History, which treats of the effects of the nervous action that man can exercise outside of himself, and, by the influence of his will, upon an object or a person."

This definition is far from being satisfactory, and we propose, therefore, instead that which follows. It seems to us to cover more ground, and has the merit, at least, of being in harmony with the recent discoveries made by Dr. Dumontpallier:—"A Branch of Natural History, which treats of the effects that man can exercise by the power of a nervous fluid radiating from himself upon an object or a person."

According to the author's opinion—the responsibility for which we leave with himself—Animal Magnetism may be divided into two branches: 1, the magnetisation by a person of a thing—improperly called Spiritism, but which should be designated under the general expression of *mechanical magnetisation*; and 2, the magnetisation of a person by a person—by which is understood animal magnetism, but which ought rather to be called "*Inter-magnetisation between animated beings*."

No man of science before M. Chevillard had deemed worthy of his attention, the facts incorrectly termed "Spiritualistic or spiritistic facts."* But he was not satisfied to see and to observe them, as a spectator, during a period of four years: he produced them *himself*, both when alone, and before witnesses. It was only then that he

* Incorrect.—ED.

determined to write this eminently sincere and conscientious work.

The incipient phenomenon of every spiritual circle is the following:—Several persons place themselves around a table, and lay on it the palms of their hands. After a certain time—usually very short—one begins to hear snapping sounds, due to the unequal expansion of the fibres of the wood, under the natural heat of the hands.* After that, regular and very distinct strokes, or rather rappings, are heard. They are very peculiar, their sound being analogous to that which is emitted by the electric sparks, or, again, to the detonation of small quantities of *iodide nitrate* (iodure d' azote). Hence, M. Chevallard's happy name for them: "muffled sparks" (*étincelles obscures*).

After that, a person may begin to offer questions, and, immediately, peculiar *snappings*, or raps, announce the presence of the "rapping spirit," and that he is ready to answer. One of the sitters, pointing with a pencil to an alphabet which lies upon the table, at each rap, the letter so indicated is written down; the combination of these letters forming sentences indicating the reply of the spirit, who, afterwards, attaches his name to the message in the same manner.

Such raps are usually attributed by the Spiritists to the agency of departed spirits. M. Chevallard observed from the first, however, that the medium, that is to say, the person who *pretends* (?) to be inspired, does not lose sight of the alphabet;† and that, moreover, the messages are always in agreement with the degree of education, the intelligence, and the character of the medium. This brought naturally to his mind Buffon's remark: *Le style c'est l'homme*, and the further suspicion that whether consciously or unconsciously, it was the medium alone, who was the author of the replies.‡ This suspicion was changed into certainty, when, alone, in his own house, upon laying his hands on a little table, and concentrating the whole force of his will, he succeeded after three weeks of very painful experiments in producing identical raps. What was still more remarkable—these rappings were voluntary!

M. Chevallard, then repeated these experiments before witnesses, and could thus answer questions by causing raps to come at any letter he wished. The inference then is, that it is the medium who controls the replies. Nevertheless, as these rappings cause no motion in the fingers of the medium, but are only perceived by the sense of hearing, he may not be conscious of his act, and little fancy that he is the creator of these sounds. From that, to honestly believing himself inspired by spirits, is but a single step.

Further on, the author very ably demonstrates that these throbs and knockings are caused by an integration of the nervous vibratory motion in a mechanical shock, and that the vibrations of the table are no other than the vibrations of the radiant *neuric* force emitted by the *nervous ejaculations* of the sickly medium.§

This emission of the nervous fluid, being at one time voluntary, and at another involuntary (a veritable nervous hemorrhage), it so happens that the medium can produce variety of raps, at times imitating the sound of a saw, at others that of a key, of the wind, &c., &c.

M. Chevallard exposes further on some of the tricks—unfortunately too often practised in "spirit circles,"—such as the orange trick (?), the spirit photography, luminous phantoms, &c. He then cites some of the so-called *supernatural* facts, which he immediately explains by the suggestion or transmission of thought (a very common phenomenon in magnetism)|| by the unconscious magnetic

action of the believer upon the medium, who, nevertheless, in certain cases, takes an able lead himself in that direction.

According to the author, the knocks in the table were invariably stopped, whenever a red copper wire was placed in proximity to the medium's hand. One cannot certainly help remarking here some connection between the mediums and the *metalloscopic* subjects of Dr. Burcq.

And, further, *the experiments never succeed with tables inlaid with metals*. Thanks always to Metalloscopic Science, the fact seems yet possible, admitting, however, that this observation applies especially to tables inlaid with copper, for, we must confess that we have seen experiments succeed with a garden table, made entirely of *iron*.

We will avail ourselves of this last assertion made by M. Chevallard to justify the use of the word "fluid." In the absence of a better expression, the word "electric fluid" is always used, and will be used yet for a long time to come. But the magnetic fluid, *nervous* or *neuric*—as it may please any one to call it—can be undoubtedly compared to it; for, it is now a well-recognised fact, that metals act on the human body in a magnetic or diamagnetic sense, while recent discoveries have brought more and more to light, the intimate connection which exists between the electric and magnetic fluids.

In spite of imbecile and interested re-actionists, science is making gigantic strides, and electric induction is a discovery of but yesterday; and who knows, if in fathoming still deeper the analogy between the two fluids, most of the phenomena which we are now discussing, will not be explained to-morrow by a *real induction of animal electricity*.

M. Chevallard gives us in his work explanations of the "writing basket," the turning tables, the moving, balancing, transportation and levitation of tables. He explains, again, always in the same way, the *involuntary* emissions of the nervous fluid, a sort of violent ejaculation producing knocks, and extraordinary noises in the walls and furniture; currents of air; and even the displacement of ponderous objects. The famous Curate of Ars died from exhaustion, caused by such a loss of nerve-fluid. The author relates how the same thing happened to him, after his experiments; and how we can recover from it by a violent effort of will.

The longings of pregnant women, and the appearance of *stigmata** have no other cause than an integration of nervous fluid brought on by a fixed idea (*idée fixe*).

Then come some thoughts upon somnambulism, clairvoyant lucidity and *hypnotism*—the *auto* or *self*-magnetisation, sufficient to explain how in different cases the medium can be either a somnambulist, or a partially hypnotised subject.

We have just mentioned that the character of the work under review is pre-eminently conscientious and sincere. We cannot neglect adding, moreover, that it is the first, and even the only one, of its nature that has a truly scientific form.† The author claims to have demonstrated that *the so-called spirit phenomena are but manifestations of a magneto-dynamic action of the nervous fluid*: in this he has fully succeeded.

This book throws a profound and unexpected light on the much-complicated question of animal magnetism; it overthrows altogether the pernicious theories of Spiritism.‡ Let us hope, that it will stop the—unfortunately so widespread—belief in superstitious ideas altogether.

We are not indulging in hyperbole, nor in rhetorical phraseology, when we say that M. Chevallard has risked his life in placing himself in this neuro-pathic state, which was, however, necessary, in order that he should realize *personally* those delicate experi-

* Doubtful.—ED., "THEOSOPHIST."

† In Professor Hare's experiments and others, the medium did not see the alphabet.—ED.

‡ This is incorrect—as a sweeping assertion.—ED.

§ One of the best and most intelligent mediums in the world once told us that she never knew a medium, who could be called perfectly healthy, each usually having a serofulous phthisical, or other blood taint.—ED.

|| But all the same, a most wonderful one.—ED.

* Mysterious marks of wounds and other things which sometimes appear on the bodies of religious ecstasies. See *Isis Unveiled*, Vol. II., Chapter on "Teratology."—ED.

† Not quite correct, Mr. Rouher should read Gerry Fairfield's "Ten Years Among the Mediums."—ED.

‡ This is news. Hitherto we had believed "La Chaîne Magnétique" a half Spiritistic Journal?—ED.

ments. We have reasons to believe that he risked two still more precious things, namely, his reason and his health.

To conclude, the author has happily come out victorious in the eternal struggle of progress with conservatism and bad faith. Anyhow, the immense applause his book has received at the hands of the Parisian press, ever since the appearance of its first edition; its success with the public in general, and the fact of its having been translated into several foreign languages, are a sufficient proof of the brilliant victory of a man of science, who is certainly entitled to universal gratitude.

So early, as in 1870, Mr. William Crookes, the eminent chemist, published in the *Quarterly Review of Science* a number of very important experiments made by him on a once famous medium, and proving that a mediumistic subject projects a *force*, which can physically act upon objects placed at no very great distance, and having no visible connection or contact with that human body. Thus, for instance, Mr. Crookes' medium, by simply extending his hand, caused from a *distance* a weight of several pounds to be indicated on the index of a spring-balance. The *radiant nervous fluid* is, then, endowed with an actual, *real force*, capable of producing a mechanical *action*, and susceptible of exact measurement and weight.

We hope that in his next edition M. Chevillard will give his attention to some of these delicate experiments, and will not fail to mention a few others that have been made since.*

Let us add, that it is among such phenomena of *radiation to a distance*, that we have to class the (*supernatural*) facts cited by Augustine, Tertulian, Laharpe, in his *Histoire des Voyages*, Jacolliot, the erudite traveller, &c.†

It appears that at last a committee has been appointed, and that the Academy of Sciences (at Paris) has decided that Animal Magnetism should be studied—seriously this time. We cannot better conclude the present work than by expressing the general wish that the Academy may also make a thorough inquiry into Spiritism.‡

According to M. Chevillard's estimates, there are in Paris 40,000 Spiritists; at Lyons, 25,000; at Toulouse, 3,000; in the whole of France, 250,000; in England, 200,000; in Italy, 80,000; Russia, 500,000§ (?!), and an immense number in India and Africa.

Independently of its scientific aspect, the question is, then, as may be easily inferred, one of the highest interest from a purely humanitarian stand-point.¶

The Manager of the THEOSOPHIST is glad to announce that Babu Norendro Nath Sen, Secretary to the Bengal Theosophical Society (at Calcutta), and the Editor and Proprietor of the *Indian Mirror*, has kindly consented to receive subscriptions for the THEOSOPHIST at his Office, No. 2, Sen Press, British Indian Street.

MRRy L. Venkata Varadarajulu Nayadu Garu, F.T.S., is also kind enough to receive subscriptions for the THEOSOPHIST at Madras. Our Madras subscribers can, therefore, order the Journal through him. His address is "Rayapetta, High Road, Madras."

* In his famous investigation of the mediumship of William Eddy, Colonel Olett invented several scientific tests, which have been since generally adopted.—ED.

† See Jacolliot's *Seances* with the "Fakir" Govinda Swami, published in *Psychic Notes*, of Calcutta.—ED.

‡ And, let us hope, be more honest in reporting results than was the celebrated Committee of 1779.—ED.

§ We would like to learn whence the author gets his authorities for this last assertion?—ED.

¶ We only know Dr. Chevillard's work through Mr. Rouher's review, and so are not in a position to express an independent opinion as to its merits. But we see no mention in the above article about that most striking of all the mediumistic phenomena, "materialisation"—the apparition of moving, and often speaking, forms believed to be those of *dead* persons. Nor is there any indication that either author or reviewer has ever seen the projection of the "double" or *Mayavi rupa*, of a living man. A vast unexplored field invites the researches of the European men of science, and we trust that the announced intention of the great French Academy to take up the work, may not end in promises. Anyhow, our Asiatic readers now see that Occult Science is beginning to have from Western biologists the attention it deserves.—ED.

THE FELLOW-WORKER.

Among the pleasantest memories of our late visit to Bengal is the recollection of the number of delightful friends whom we were fortunate enough to make. Many of these joined our Society, and are now giving it their full sympathy and co-operation. We found among the Bengalis some whom we would be glad to introduce into European social circles as types of the true Hindu gentleman, and whom we would not be afraid to match with their best men for intelligence, graciousness of manner, and purity of character. Unhappily for India this side of native character is seldom seen by the governing class. Through distrust and class prejudice, they have fixed a social gulf between the two races which few have had the boldness to cross. We hear and read from them much about the defects of character in the Bengali Babu, but seldom see justice done to their sterling traits of character. "Babudom"—*Babusthan* would be the better word, perhaps, if they wanted to invent—is to most Europeans a synonym of contempt for an Indian nation, which can probably boast among its fifty-five millions (5½ kotis) as great a percentage of intellectual power as any nation of the West; and which, if deficient in the virile courage that makes the warrior, is nevertheless endowed in a large degree with those milder and higher traits which make the philosopher, the poet, and the religious devotee. If these views should strike Anglo-Indians with some surprise, they have only to realize that we have met the Bengalis on the footing of equality and fraternity, and have thus been given a deeper insight into their natures than themselves. But our present purpose is not to enter upon a subject so general, but to introduce to native notice a new magazine just started by a Bengali gentleman of the above type, a Fellow of our Society, for whom we have a sentiment of affectionate esteem. It is called the *Fellow-Worker*, and is published as the English organ of the Adi-Brahmo Samaj. It is a well-printed magazine, and, if the contents of the succeeding numbers shall come up to the standard of the present one, it is likely to have a prosperous and useful career. We bespeak for it liberal patronage. Next month we will copy from the May number an article on Buddhism and Bramhanism, which will interest our friends in Ceylon.

A TRUTH-SEEKER AROUND THE WORLD.*

At the time of Mr. Bennett's visit to Bombay it was made known that he was on a voyage around the world at the request of the subscribers to his journal, the *Truth-Seeker*, and at their expense. This latter fact at once attests the popularity of Mr. Bennett in America among the free-thinking classes, and their probable numerical strength; for unless the number were large, no fund so considerable as this journey requires could have been raised by a popular subscription of five dollars from each contributor. Mr. Bennett's observations of travel have been regularly published in his journal in the form of letters, and the portion of the trip between New York and Damascus has just appeared in a thick volume of 836 pages, profusely illustrated, and having a well-engraved portrait on steel of the author. Mr. Bennett is a type of a class very numerous in the United States, and which has recruited some of the ablest men in American public life—that of the self-made. By dint of strong natural endowments of mind, backed by a store of bodily vigour, they have forced their way into public notice and popular leadership, often despite obstacles fit to crush all hope out of weaker characters. A representative man of this class was the late distinguished American journalist and politician, Horace Greeley, founder and editor of the *New York Tribune*; and one cannot turn over a leaf of American history without seeing the traces of similar minds

* "A Truth-Seeker Around the World: a Series of Letters written while making a Tour of the Globe." By D. M. Bennett. Vol. I. From New York to Damascus. New York, 1881-82.

having been at work. Mr. Bennett's path to authorship and leadership in the Western Free-thought movement did not run through the drowsy recitation-rooms of the college, nor over the soft carpets of aristocratic drawing-rooms. When his thoughts upon religion filled his head to overflowing, he dropped merchandising and evolved into editorship with a cool self-confidence that is thoroughly characteristic of the American disposition, and scarcely ever looked for in any other race. "The Americans invented the monkey and shod the mosquito"—is a Russian proverb expressive of the popular idea in that country of the cleverness of their trans-Atlantic friends. One would naturally look, then, to find in a book by such a man rather strength than finish, many quaint original views of foreign people and countries without any pretence of that polish which marks the literary productions of the university graduate. And such, indeed, is what one sees in the volume under notice. The author's mission was the unique one of studying and reporting upon the religious state of the world from the free-thinker's point of view. It may be described as an anti-missionary or anti-religious pilgrimage; a commission to discover not alone how little or much good the missionaries are doing to the "Heathen," nor how good or bad are the various other Christian nations, but also whether Christian America can draw any good lessons in morals or religion from the hoary civilisations of Asia. This duty Mr. Bennett has performed to the extent possible within the brief time allowed him in each country to look over his ground. He makes many shrewd observations, more particularly in Europe and the Holy Land, where his long previous study of Christianity fitted him to grasp its relations with the state of things he witnessed. His is not a book to be read with either pleasure or patience by the professed Christian, but it is admirably adapted to his audience; and the popular receptions which, in the latest advices from America, are reported as being given to him by crowds of sympathizers all along the line of the Pacific Railway, show that he has largely added to his influence with that rapidly-growing party which is assailing Christian theology "from every coign of vantage." Three volumes are to complete the work, and the three are advertised at the remarkably low cost of five dollars, or about Rs. 13-2-0.

AN "HONEST" ENQUIRY INTO THE AIMS OF OUR SOCIETY.

(A Pamphlet published by a Good and Holy Man.)

We have been kindly favoured with a copy of a little pamphlet entitled "THE THEOSOPHICAL SOCIETY AND ITS FOUNDERS; an honest Enquiry into their Aims and Proceedings." *MAGNA EST VERITAS* (!)

We have no doubt that the compiler is a good, simple man, very modest—since his compilation is published *anonymously*—and means well, as his production is sold by the *Christian Tract Society*, evidently under the auspices of the good missionaries. But good intentions alone will not unfortunately suffice to produce an useful, or even a readable, pamphlet; some mental capacity is requisite to understand the points at issue, and some judgment to avoid reproducing, under the belief that they are facts, fictions and forgeries, put forward by less well-intentioned persons than himself and patrons. That the compiler is well intentioned [to his own party] no one can doubt. He is well intentioned—for, he writes *pro bono publico*; that his character is saintly, may be inferred from the holy horror he shows at the *undeniable* deceit, perversity and ungodliness of the heroes of his *exposé*—the Founders of the Theosophical Society; and that he is a man of culture, —who can doubt,—since he calls Madame Blavatsky "a liar"? She is a *liar*, he says, since she publicly denies in print that "the Theosophical Society was ever a Branch of the Arva Sanaj." And yet her above-given statement is proved by documentary evidence over the signature of Swami Dayanund himself in the "Extra Supplement" of

this issue (which please read). Among the many *truthful* statements in this "Honest Enquiry" into the proceedings of the leading Theosophists, we find such sensational news as the following:—

"Mr. Sinnett before bringing out his book, entitled 'The Occult World,' had several private interviews with the Pandit (Dayanand) *from whom he borrowed many ideas respecting 'Yog Vidya' (i.e., Occult Science).* Accordingly, Mr. Sinnett *cannot lay claim to the originality of the work!*" If the good compiler, who winds up by begging (vain prayer, we fear!) that the world may hear no more of Theosophy, could only realize the number and extent of the mis-statements that he has succeeded in embodying in his little pamphlet, we fear that his remorse would prevent him from undertaking any such literary work in the future, which—would be a pity. The pamphlet is sold *for two annas* at the Tract Society Depôt; and—offered *free* at the Office of the THEOSOPHIST for comparison with the *Extra Supplement* in the present number.

THE BEEF QUESTION.

BY A. SANKARIAH, F.T.S., PRESIDENT-FOUNDER,
HINDU SABHA.

The cow, or Sanskrit "Go," is sacred to the Hindu nation, but few know why. Turning to a Sanskrit-and-Telugu Dictionary, we find that the word means as well Earth, Heaven and God. Mythology, which is ill-understood Theosophy, praises Krishna as "Gopala," the tender of cows; Shiva as "Gavâmpathi," the Lord of cows; the Northern end of Parasurama's land as "Gokaranam," the ear of the cow; the beginning of the Ganges as "Gomukhi," the mouth of the cow, &c., &c., and every Hindu prayer ends with "Go Bramhanebhyah subham astu," felicity be to the cow and Bramhan. If the religious literature of the Hindus has been well-studied, the reader would see that the above constitute the Pandit explanation, to which modern science might add, that the beef-eating races are generally aggressive, quarrelsome and materialistic in contrast to the mild, patient and devotional Hindu, and that abstinence from beef, as well as all meat, is a partial protection from some diseases as cholera, small-pox. Even to the Christian, it might be put as a pun, that the Lamb cannot save those who kill the lamb. If the lamb is typical of innocence and living usefulness with Christians, much more so is the cow with the Hindus. If we turn the key again as in the Triveni and the Eclipse, we see that the transcendental "Go," of which the visible cow is the representative, is the "Kamadhenu" of the Yogi. It is between the eyebrows at the interval meeting of the aerial Ganges and the Jumna, whence the Bramhan contemplates Siva-power. Visible universe, we said, was the extension of the Karma Body, and so is the primary school of education for all. The benevolent study of the cow and reflection upon it promotes social virtue and religious progress, and brutality and ingratitude towards it, unfits the barbarian to approach the invisible "Go." He who knows Transcendental Vyasiyam will be able to explain, why the cobra is also sacred to a portion of the Hindu community, and the monkey to others, notwithstanding the mischievous character of these animals. *Whatever corresponds to the personal seat of, and stirs up soul-power is sacred,* and whatever corresponds to the vices, passions and ugliness of the material body is abhorred. The pig comes under the latter category with the Mahomedans, the serpent with the Christians, the scorpion with the Hindus, and so on.

It is no argument, that because some Hindus eat the flesh of pigs, which is offensive to Mahomedans, therefore, the latter and the Christians cannot be found fault with for eating beef. To insult what is sacred to a community, and not to abhor what is abhorred by a community, are two different things. Let it be understood too that beef-eaters are foreigners on the soil of the ancient Hindu

nation and religion. In all the Hindu States cow-killing is still a criminal offence.

John the Baptist fed upon locusts and honey, and Jesus multiplied loaves, and not beef or mutton. There is room for all in, and under, Heaven, and an English poet has said—

“Take not the life thou canst not give,
For all that lives has right to live.”

Respect for the most innocent, useful, and theosophically significant lives is inculcated by the Rishis as a commencement for total abstinence, which all at once is impracticable.

“Durlabham hi rasagnane,
Mamasaya parivarjanam.”—*Vyasa*.

Yet a true initiate must give up wine and meat altogether, and Buddha insisted upon respect for all life. The Jains will not eat after sunset, and the Bramhans will not dig the soil, lest they should inadvertently injure life.

“The struggle for existence” and “the survival of the fittest” are no arguments for the destruction of the cow at any rate, which nourishes us with milk, and whose male progeny plough up our fields. Ordinary men destroy their enemies, including lions and tigers, by their superior material civilisation, but the man of Mantram and Power makes the tiger and cow drink in peace at the same fountain. That the flesh of the cow and sheep is agreeable to the palate, and that of the lions and tigers disagreeable, as no justification for eating particular flesh in the face of the Bramhan millions who live without meat in physical, moral, and spiritual health. But the Hindu community begs that the cow may be spared, as the most sacred of all lives for reasons already given. While Hindus are studying sacred truths in the light of the cow, it is shocking that any should confound and insult the devotee by killing the cow. Many a thing is done in secret and out of courtesy. The Rajah, or Priest, who feels himself infected, still gives a hearty shake of hands for formal courtsey. Why should the Christians and Mahomedans be wanting in manners in indulging their taste for the living flesh of fellow-animals? Does parade of the beef and insult to those who hold the cow sacred benefit the eaters in any way? Do not offensive demonstrations of this kind retard the grand unity of the creeds and nations of India? An unity essentially depending upon toleration, mutual understanding, and theosophical culture? We trust this article will strengthen the hands of the Maharajah of Benares, and open the eyes of cow-killers to the unwisdom of provoking an agitation in the matter of “palate *versus* religion.” There has been sometimes put forth the silly argument that the Hindus use milk, ghee, and curd, and, therefore, must not object to beef. Let such logicians say if they would tolerate cannibalism, because human mothers suckle their children. We have confidence in the increasing good sense of our Christian and Mahomedan fellow-subjects who may gratify themselves without unnecessarily giving offence to the Hindus.

THE “POLITICAL” SIDE OF THEOSOPHY.

For over two years—ever since the now exploded craze of suspecting Madame Blavatsky of being a “Russian spy,” was blushinglly consigned to the limbo of dead delusions by the gentlemen of the Foreign Office—public opinion has been as changeful as a monsoon sky regarding its duty to recognise the rights of Theosophy to a hearing. Yet hardly any have viewed it as any thing worse than a mild lunacy of its two modern Founders and their devotees,—an abnormal mental state which might make people stand on their heads, and gravely speculate whether the moon is, or is *not* made of green cheese. But the cry of “wolf” is raised once more, and, this time by an Editor who, metaphorically, shows his teeth. Colonel Olcott’s farewell lecture at Madras seems to have deprived the keen and far-seeing alarmist of the *Indian Daily News* of his sleep and appetite. In the laudable and philan-

thropic appeal of our President to the native graduates of the Universities of India to employ their talents and education for a holier and more patriotic object than that of aping European vices, or turning themselves into caricatures of Bradlaugh and Ingersoll; in the wise and well-meaning advice to form into societies for the elevation of public morals, the dissemination of knowledge throughout the land, the study of Sanskrit (thereby to dig out of their ancient works the inexhaustible lore of archaic Indian wisdom), the Jeremiah of Calcutta detects a black cloud of threatening political omen. He sees the rat in the air. There is, for him, in Colonel Olcott’s language, a mystic meaning, a kabalistic portent, a smell of blood. Indeed, blind must be that man who could fail to perceive that “the formation throughout India of affiliated (literary) societies, the members of which should recognise the necessity for the strictest discipline, and the most *perfect subordination to their leaders*,” would become pregnant with potencies of political cataclysms! The implication—in the present case, however, being from premisses spontaneously generated in the substrata of the editorial consciousness, with no colour whatever from any thing Colonel Olcott has ever said—can have but one of two *raison d’être*: (a) a rich exuberance of post-prandial fancy; or (b) a determined purpose to harm a Society, which must inevitably do good to the future generations of Indians, if it fail to do as much for the present one. We wonder that the sagacious editor, in his hatred for Madame Blavatsky’s nationality, has failed to pounce upon Colonel Olcott’s lecture on “Zoroastrianism,” at Bombay, since his appeal to the Parsees to form into a *sacred and national league* to save their *Zend Avestas* and *Desatirs* from utter oblivion, or desecration at the hands of the one-sided, prejudiced Orientalists, was as ardent and far more clearly defined than the similar advice given to the B. A.’s and M. A.’s of Madras. What else than red revolution can such language mean as this, which he addressed to the University graduates, when urging them to form a “national union for the propagation and defence of Hindu nationality, if not Faith”: “If,” said he, “you could but organise into one grand union throughout the three presidencies, *first, for self-culture; and, then, for the improvement of Hindu morals and spirituality*, and the revival of Aryan science and literature; if you would encourage the foundation of Sanskrit schools, &c; &c”; the other suggested objects being support of Pandits, printing vernacular translations from the Sanskrit, the writing and circulation of religious tracts, catechisms, &c., the setting their countrymen an example of virtue, and the suppression of vice? Clearly, all this cleansing of Hindu morals and revival of Aryan learning, needs looking after; and it would not surprise us to hear that Sir Frank Souter had been asked by the *News* editor to watch our Head-quarters for dynamite done up in catechism covers! But if the advent of two foreigners (a Russo-American and a full-blown American) to India “who preach up the love of learning” may, and *ought to be* construed into their “really preaching a political movement,” how is it that Indian Universities left for years in the sole care of “foreigners,” of German and other Principals; Jesuit colleges entirely in the hands of German Roman Catholics; and Mission Schools conducted by an army of American *pulvis*, provoke no such political fear? Where, we ask, is the “*strictest discipline and the most perfect subordination to their leaders*” more demanded and enforced than in such sectarian bodies? The far-seeing editor is right in his pessimistic remarks upon Mr. A. O. Hume’s kind letter in answer to his cry of alarm. Neither the President of the Eclectic Theosophical Society, nor yet the “English section of the Theosophical Society,” can know from their Simla heights “the whole of the purposes of the two leaders”; for instance, their present determined purpose of proving, by their deeds and their walk in life, that some editors must be no better than “wind-bags.” And he is also as right in remarking that since the words

of Colonel Olcott have been literally reported—*scripta manet* (*sic*) as he says—that will allow the public to acquaint themselves with the *exact* words of the lecturer, and so turn the laugh on the doughty editor. And since he started with the half of a Latin proverb—to his *scripta manet* (it is singular that he did not use the plural)—we retort the other half *verba volant*, and consign his words to the winds. Yet, not altogether; for we keep a special scrap-book where are gummed for the instruction of the coming race of Theosophists the records of fatuous attacks upon ourselves and our cause.

THE "VEDA OF THE BUDDHISTS!"

Sceptics often taunt the Spiritualists with the fact that their mediums, though claiming to be inspired and "controlled" by the spirits of the great men of the past, including the most eminent philosophers, historians, scientists, and religious teachers, rarely tell us anything of any value. Worse still, that they utter too often the merest trash and try to father it upon some great man, who is not here to protest against such trickery. The point is but too well taken, as every candid Spiritualist is ready to confess, and, though there is an increasing disposition to look more to the matter uttered by the medium than the alleged source, yet there are still hosts of credulous devotees who swallow the dose for the sake of the label. We were personally acquainted, in America, with several worthy Spiritualists of both sexes, and have heard of others in Europe, who innocently claim to know and be personally guided by Jesus Christ; some going so far as to aver that he has appeared to them as a "materialized" form in mediumistic circles, and one—a well-known public lecturer on Spiritualism—having the hardihood to say that Jesus had thus stood before one of the lecturer's audiences in a public hall, and "nodded approvingly" to indicate his concurrence.

These reminiscences are called up by a letter to the *Herald of Progress*, from a sensible correspondent, who shows up the stupid ignorance displayed by a "speaking medium"—a platform lecturer who pretends to be controlled or inspired by some spirit—at Manchester recently. At a public meeting the audience were given permission to name the subjects of discourse. The one chosen was "Rig Vedas: what is it? how long has it existed? and in what form was it given to the world?" A good subject in any case, and an especially good one to let the "spirits" try their hand at. They tried; and—here is the result: The Vedas—the audience were told—is "the sacred book of the Buddhist; it was written on the banks of the Ganges; it dated back 700 years before the birth of Jesus!" Shades of Veda Vyasa and all the glorious company of the Rishis and Munis! What next? And to think that Manchester is but a few miles comparatively from Oxford, where Professor Max Müller is at work on his Vedic translations, and Professor Monier Williams and his *protégé* Pandit Shyamaji Krishnavarma, F.T.S., are laying the foundations of the Indian Institute! Death is an ugly thing to face at best, but a tenfold pang is added to it when one thinks how humbugging "trance speakers" will be free to play ducks and drakes with one's reputation and one's writings, after one's death if they choose; and how some will be sure to so choose.

BRAMHANGARU YOGI.

BY J. PURNAYYA F.T.S.

I copy the following account of a well-known religious ascetic from *The People's Friend* of Madras:—

"A great religionist and Yogi, called *Bramhangaru*, is to be found in this part of the country, generally residing in a small village called *Thodugapalli*, about fifteen miles off this station. He is a very mild and amiable gentleman, and never enters into hot discussion with anybody. People have great faith in him, and crowds of people possessed by devils and suffering from many

diseases come to him from different parts of the country. Most of them return with successful results. For instance, a dumb man, or rather one who had great difficulty in speaking resorted to him a few years ago and served him with great zeal and faith. Now he is entirely cured, and talks very plainly and fluently. A mad boy, aged twelve years, belonging to a respectable family of Butchireddipolliem was, only a few days ago, perfectly cured. The Yogi's calm and dignified appearance, his engaging manners, and kind treatment make people regard him with great reverence and awe. Many officials, merchants, and persons of other classes from Cuddapah, Kurnool and other Western Districts look upon him as a holy being, and take him upon palanquins to the village he intends going to. A few days ago he was invited to Pamur by the Majundar of the Kalastry Zemindari for certain festivals, when a *Sannyasi*, called Bramhananda Swami, happened to be at the place. He out of grudge, or envy, or with some other motive, I know not what, is said to have wanted that Bramhangaru should come and bow to him, and tried his best to drag him into discussion, but, as stated above, our Yogi calmly abstained. As for the parentage of Bramhangaru, nobody knows his native place; but the rumour is that he belongs to a town called *Satiyapuri*, the situation of which is unknown."

I have not yet personally seen this remarkable personage, but have reliable particulars about him from various sources. Some of these I will relate in the hope that they may interest the readers of the "THEOSOPHIST."

A friend of mine, a relative of the dumb man referred to in the above extract, corroborated the fact of the cure. I also learnt that some two or three hundred Bramhans follow the Yogi wherever he goes. Those who entertain him must do so on the understanding that they feed the Bramhans who may chance to be along with him. If a man, having once undertaken to do so, feels the slightest repentance in his heart, the Yogi, divining his thoughts, comes up to him immediately and says:—"My friend, I see that you are repenting of your promise. I do not like to give you any trouble on my account, and shall, therefore, leave you." Away he goes, and no entreaties after that will detain him. One gentleman, writing to a friend, said that he could not express the joy and satisfaction he felt on giving the Yogi an entertainment. As the Yogi goes along the streets of a town, people offer him rich clothes, money and other things, but not a thing will he ever touch.

AN INDIAN BETHESDA.

To match the now celebrated healing waters of the Catholic grotto at Lourdes, and other similar fountains, we offer the case of a well attached to the Mahomedan mosque at Kuttai, about six miles from Tirur, Madras Presidency. Its water is said to cure any disease not congenital, and thousands of sufferers frequent the place. The following is said to have been the origin of the well. A Mahomedan who had long been ill, went to the mosque and prayed to be cured, vowing that, on his recovery, he would sink a well for the benefit of the mosque. He recovered, but failed to carry out his promise. A considerable time after, he saw in a dream a man who beat him with a cane and reminded him of his unfulfilled vow. He immediately set to work digging the well, but a little below the surface the workmen came to a masonry grave in which was a body in perfect preservation as if it had just been buried. They at once ceased digging, and the hole was filled up. The Mahomedan the next night saw in a dream the same man who had appeared to him before, and he now told the sleeper to go on with the work, for the body was no longer there. Accordingly the digging was resumed at the same place; the masonry and the body it enclosed had disappeared, and water was found at the depth of 14 feet. The healing powers of the well were first shown in the case of a leper, who bathed in water taken from the well, and was cured in a week. The fame of the water soon spread; and the blind, the deaf, lepers, and people afflicted with all sorts of diseases, flocked to the well, and were in most cases cured. Here are a few cases that have been reported. A woman suffering for eight years from an enormous swelling in the stomach used the

water for 20 days, and the swelling disappeared. A Mahomedan woman of Palghat became blind: about a year after her loss of sight she went to Kuttai, bathed in the water for seven days, and so thoroughly recovered her sight that she can now thread a needle. A *dhobie* crippled with pains in his limbs was cured in six days. Many instances are reported of the cure of people possessed with devils. In one case the devil cried out (we don't know in what language) "I am off! I will stay no longer!" However, he *had* to stay, for the priest of the mosque would not let him go till he had sworn not to come back. A rich Namburi, who had been cured of some complaint, endowed the mosque with land yielding 30 paras of paddy; and a native of Cochin who had derived benefit from the waters, presented the mosque with a horse and an elephant. A correspondent, who has seen and tasted the water, describes it as perfectly clear and tasting much like the lime water in common use as a medicine. We give the story as found in the *Western Star*, of Cochin, and, while unable from personal investigation to endorse the facts stated, we do say that they are no more improbable than those of the alleged curative powers of the Pool of Siloam in the Bible, the spring at Lourdes (France), or the parish church at Knock (Ireland).

THE MARVELLOUS DATE-PALM.

The town of Nellore and its vicinity are at present under great excitement in consequence of an extraordinary phenomenon observed in a mild date tree, *Phoenix Sylvestris* of the natural order *Falmaceæ*, known in Tamil by the name of *Eenchoo*, and in Telugu *Eeta*. The Mahomedans call it Seyndie in Hindustani. The tree is situated in the village of Pedur within eight miles from the Collector's Head-quarter.

A fortnight ago, the children of the Paraichery, who plucked some fruits from the tree at about 5 o'clock in the evening, found them, unlike those of other dates, very delicious even before ripening, and flocked to it early next morning to gather more. To their surprise, the crops which on the previous evening almost touched the ground, were far above their heads. They ran to their parents with the singular story that a date tree which they saw first day lying on the ground, was then standing. This circumstance drew the attention of the Pariahs to the tree; and they observed that the tree had been changing its position every morning and evening. The news spread in all directions like lightning, and the people from the neighbourhood flocked to the spot to witness the marvel with their own eyes. The report gained strength daily, and every observer corroborated the statements of his predecessor. Deification soon followed, and ceremonies of worship have already begun in a small degree.

Although I was exceedingly anxious to observe the phenomenon personally, I was still somewhat sceptical, and requested the Huzur Serishtadar and the Assistant Surgeon to depute an astute and intelligent observer to the place to determine the truth. A Bramhin of considerable experience, who has travelled much, and who cannot be easily imposed upon, was accordingly selected and sent, who returned and assured me that the diurnal fall and nocturnal rise of the date were facts beyond doubt.

The above-mentioned gentlemen and myself, together with the Bramhin first sent, went there on Saturday afternoon, the 17th instant, and reached the spot exactly at 5-30 p.m. The place was crowded, and I found there the District Munsiff of Nellore, the Head Master of the Nellore Hindu High School, and other educated gentlemen, who had gone early in the morning for the same purpose as ourselves.

The District Munsiff had tied a string to the top of the tree where the leaves begin to shoot, or rather the stems of the lower leaves begin to spread out, and fastened it

tight to another tree, in order to ascertain how loose the string hangs at the maximum rise of the tree.

The tree is eleven feet high, excluding the leaves and stems, and has grown in a curve from the middle with a twist down round east. At 5-30 the tree was almost lying towards the West. The leaves were not withered, but fresh and green, touching the ground. The foot of the tree was at an angle of 5 to 7 degrees with the ground, and we were given to understand that it had already commenced to rise from 4 o'clock.

A handkerchief, which had been tied by the District Munsiff to one of the leaves, so that its other end might just touch the ground, had risen 6 inches, and the string also began to slaken. We took three measurements from the ground to the tree, one A about two feet from the root, another B about four feet, and the third C half way between the twisting point and the top. Besides these three, there were the string and the kerchief to denote the rise of the top and the leaves.

At 8 p.m., the kerchief was 18 inches from the ground, and the string, when drawn tight, left a fold hanging 4 inches double, or 8 inches on the whole. The rise at A was $\frac{1}{2}$ of an inch, at B one, and at C 6 inches.

At 11 p.m., the kerchief had risen 6 feet, and the string suspended a folding of 18 inches. The rise at A was more than 1 inch, at B 3 inches, and at C 12.

The measurements, at 3 a.m., were as follow:—Kerchief 9 feet, string fold 20 inches, the rise at A 2 inches, B 4 inches, and C 18 inches.

The stem of the tree made there an angle of 15 to 20 degrees with the ground. Our measurements at 5 a.m. exactly corresponded with those at 3, and we were not sure whether the tree kept the same position all throughout from 3 to 5 a.m., or kept rising further till 4, and thereafter began to fall. As, however, the tree commenced rising at 4 p.m., it is very probable that the downward movement also began at 4 a.m., and that the upward movement continued from 3 to 4.

We observed at 5 a.m., the twist a little turned to the left and the curve towards the top of the tree straightened to some extent, so that the rise is much greater near the top of the tree than near the foot. The turning of the twist towards the left was apparently evident, as the kerchief which was W. by N. when fastened at 4 p.m., was N.N.W. at 5 a.m.

I trust some Botanist will take up the matter, and give a satisfactory explanation to this astounding phenomenon.

NABMAT DE ROOTTICH.

Nellore, the 20th June.

—*Madras Times*.

Before adding anything, we await particulars from our Nellore Fellows.—Ed.

The Manager of the THEOSOPHIST has the pleasure to announce that Mr. Sinnett's *The Occult World* is ready for sale. The second edition—in which an addition of about forty pages is made to the size of the book, and which is bound in paper covers only, so that it may be within the reach of all,—will be sold for rupees two only per copy. Orders, accompanied by a remittance of the price, may be immediately sent to the Manager.

PARAGRAPHS FLASHES.

FAIRY "FOLK-LORE" OF SHETLAND.—Our "heathen" friends and readers need not feel more abashed than necessary, whenever laughed at for their so-called superstitions. Belief in portents and omens seems as alive in Puritan Scotland, as it is in Roman Catholic Ireland, France, Italy and Spain, or even Russia of the Eastern Church. Says the *Herald of Progress*:—

Like all of the class to which the majority of them belong, the Shetlanders are strongly imbued with a belief in the supernatural. They seemed half ashamed to confess it, but the fact is soon discovered by those who have any intercourse with them. Many of

their superstitions are of Scandinavian origin, and have been handed down from their Norse ancestors.

The principle character in all their goblin tales is the drow, or fairy, a being supposed to have great power and malignity, and capable of doing great harm both to men and cattle.

Within the last few years witches, or wise women, have been consulted in regard to cases of sickness, by men apparently possessed of good sound sense, and some of them even elders of the Kirk. The advice given is a sort of charm, similar to those imputed to the witches of the seventeenth century, to which there are many allusions in the various Presbytery records of the period.

There are also many superstitions connected with the sea. When they are about to set out to the haaf, they think it unlucky to meet a minister, to call any thing by its right name, to make a false step, or do anything else that may be ominous of trouble and disaster. Should any of these accidents occur, they will turn back and refuse to venture, although the weather be propitious, the sea calm, and every thing else favourable for the expedition. When at sea the minister is called the "upstander," or the "lodar," the mauso is denominated the "lodar's still hod," and the kirk the "bainehouse;" every part of the boat's furniture in like manner receiving a change of appellation.

The belief in omens and portents is carried in Shetland to a greater extent than one would imagine. Talking to a man one day, we happened to mention the fact of our having seen a lamb which had been dropped very early in the season. To our surprise, he suddenly became very grave, but said nothing. The reason for this change in his demeanour turned out to be an impression that early dropped lambs were "no canny," and were ominous of evil. "The folk at Hargaetter," he said, after a thoughtful silence, "had a lamb dropped on New Years Day, and their son was killed by falling over the banks the same year."

WHY RAIL AGAINST US—when we say that Christian missionaries would be far more useful at home than in "Heathendon"? The following picture of Chicago—the Athens of the West—"as it now exists," is not given by us, but by the Reverend Dr. Herrick Johnson himself, the pastor of the Fourth Presbyterian Church in that city; and this is what he says:—

"Politics seized by unprincipled aspirants for power and place; official patronage dispensed with no regard whatever for the public weal; ballots sometimes served out like fixed ammunition and dropped into the box at the word of command with a kind of military pride in not caring what they contained, provided they come from the proper quarter; a mayor who will go into a liquor-dealer's convention and publicly boast of his having been brought up on whisky; a municipal chief whose sworn duty it is to enforce a law seeking to 'regulate' an iniquity which he is under legal obligation to suppress; gambling-houses flaunting their shameless and lawless infamy in open day; dogs' dens and low varieties visited and often crowded by hundreds and thousands of young men and young women (1,800) actually counted as entering one of these vile establishments on one evening between the hours of 7 and 12 p.m.; 4,000 places for the sale of liquor—that is more saloons than lamp posts; 15 miles of solid grog shops; liquor sold to minors in flagrant violation of the law, and boys and girls found drunk in the streets; a Sabbath that in portions of the city is a kind of high carnival, where men and women trample on everything sacred with defiant and insolent scoff; over 7,000 children between the age of six and 21, without any religious instruction whatever; the majority of crime in the city committed by minors, and criminal classes controlling the juries and packing them to their purpose."

SINGING ANIMALCULES.—The editor of the *Religio-Philosophical Journal* has microscopic intuitions, it seems. In a recent number he says:—"There are animalcules, we have no doubt, that have a voice as sweet and melodious as the morning songsters as they welcome the opening day with their loud acclaims." This is the furthest stretch of fancy within our recollection. We have heard of singing mice, and only the other day science has discovered through the person of one of her learned German Zoologists that the lizard, hitherto believed voiceless, was likewise a candidate for the opera, would that pretty "insect," but consent to open its larynx a little wider. But fancy a concert of animalcule in a drop of editorial ink! We can now well imagine, why some of our contemporaries write so sweetly about us. When the editor of the *Religio-Philosophical Journal* called us such sour names—as he often indulged in, and as he did but the other day in his paper—the animalcular orchestra must have been playing discords. Perhaps the conductor had gone to an adjacent globule to hear some new Zoophyte soprano, and the sweet songsters had no one to guide them?

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THE FOUNDERS ON THEIR ANNUAL TOUR AND
THE ESTABLISHMENT OF NEW BRANCHES.

Back again, from Guntoor to Madras, *via* Nellore, winding our way through the hot burning plains, in palkees, the bearers of which at one moment ankle-deep in the scorching sand, then in pools of mud,—relics of the last welcome rain,—through brushwood and jungle, on we went, our ears ringing with the plaintive monotonous chorus of our *palkee*-bearers. That ceaseless chant in a minor key, composed of one single triplet of flats, sung to the regular quick pattering of naked feet, ought to—if it actually does not—make a European painfully alive to a feeling akin to that of a Cain smothering under his weight the innocent Abel. Two nights and one long wearisome day were passed in such travelling, when, finally, the caravan of Theosophists reached the canal. There the *palkees* were exchanged for a large comfortable boat, a gondola with three rooms furnished with tables, seats and cupboards, kindly sent for the use of the party by the President of the Nellore Branch. On we went with a strong wind against us, this time silently and slowly gliding along the canal towed by coolies. Several candidates for initiation, who had been unable to meet the President at the towns visited by him, arranged to find themselves on the canal-bank near various landings, ready to join the Society. Some missed the boat, others met it at Ramapoor, a small hamlet on the bank of the canal, where the initiation took place on a starry night, the gondola being towed away to the opposite bank, to avoid the eavesdropping crowd which gathered around wherever the boat stopped. Early in the morning of May 24th, the party reached Mypaud, the landing place, 18 miles from Nellore, where they were met by the President and several Fellows of the local Branch. Off again in carriages, each briskly drawn and pushed by a dozen of “men-horses”—as a lady traveller called them, and at last, once more, the Founders found themselves inside the cool, spacious bungalow of the late Dewan of the Rajah of Venkatagiri, which they had left nearly a fortnight before.

On the 25th of May, the President-Founder, at the request of the Nellore Theosophists, and with Mr. Venhalagunti Gopala Rao Pantulu, Sub-Judge of Bellary in the chair, delivered a lecture on the “Aryan Knowledge and how to obtain it.” The lecturer pointed out that the advancement that has been, and is being made in the general departments of arts and sciences by the Western nations, is nothing more than an approach to what was known, systematized and brought to perfection thousands of years ago by the old Aryans. To obtain such a knowledge the audience was earnestly advised to study and make researches in their own Vedas and the other sacred literature of the old Aryans.

On the 26th, several more fellows, gentlemen of position, were initiated. A general meeting having been called, a new President was proposed by the President-Founder, as the first-named one, Mr. C. Vencata Jugga Row (N. C. S.)—pleading too great a pressure of work to enable him to carry out his duties to the Society conscientiously—had asked to resign the office. Mr. Rama Swamy Naidu, Salt Assistant Commissioner, a gentleman greatly

respected at Nellore, was then appointed by Colonel Olcott, and unanimously accepted. This was followed by some practical illustrations in mesmerism, the object being to show to the Fellows the utility of the study of mesmerism and other kindred sciences to the advancement and better comprehension of Yoga Philosophy. To satisfy some sceptics of the reality of mesmeric phenomena, the President-Founder made some very interesting experiments upon several of the Nellore Fellows. Thus, for instance, he very soon succeeded in paralyzing successively, one after the other, various parts of the bodies of his subjects, disabling a gentleman—a surgeon in the Hospital—from opening his eyes, his clenched hands, &c., and making, in one case, a native gentleman forget so thoroughly his own name, as to make it impossible for him for a minute or two to recollect and pronounce it. That night a promising subscription was raised among the members for a library and a school fund for the Nellore Branch, to which the Founders contributed their mite. The meeting broke up with a general feeling that the new Society, which has all the elements it required for success, can hope to achieve the best results, under the able management of our respected Brother, Mr. Rama Swamy Naidu, and his colleagues, provided the Fellows but show good will and keep up their activity.

On the 27th, the morning having been spent in receiving visitors and attending to business amid preparations for departure on the afternoon, we witnessed a most interesting experiment. One of the members of the Nellore Branch, having confessed that he had learned, from a Mussulman “enchanter,” a certain method of developing clairvoyant seership in any innocent and pure young boy between eight and ten years of age; a young child of about that age was discovered among the coolies and brought forward as a subject. The phenomenon is one widely known and practised in Egypt, and is noticed in Lane’s “Modern Egyptians.” It consists in painting the thumb-nail of the child with a black oily substance (a drop of ink is sometimes poured into the palm) and making him look fixedly into it, while the performer recites his incantations to “Mohomet, Ismail, Baba,” &c., over and over again. The process is simply hypnosis, during which more or less of a clairvoyant faculty is developed in the subject. The little naked urchin, at first frightened, acquitted himself very well of his task. He saw the traditional man on the white horse coming into the enchanted circle—the King of the *Djins*; witnessed the preparations for his throne and banquet, and begged of him to show him that which was going on in various places, summoning at the same time into the circle different individuals, distant friends chosen by the audience, and various scenes. Unfortunately, the party of the Theosophists had to start at 5 p.m., and the experiment had to be left unfinished. And so, amid showers of rose-water, garlanding and cordial farewell greetings from the many members assembled to bid them good-bye, the Founders, with their Madras delegates and the President of the Krishna Theosophical Society, left by bullock-carriages for Tirupati, the nearest railway

station some 70 miles off, on their way back to Madras. They were accompanied by Mr. S. Narayana Swamy Chetty, B.A., a Fellow of the Nellore Society, and its Secretary, our good friend, *M. R. Ry.* Casava Pillay Avergal. They reached Tirupati on the 29th in time to start by the morning train, but had to pass the day at that place owing, first, to a new initiation, and then to a railway accident which detained them until the morning of the 30th. On that day, at last, they reached Madras at about 10 a.m., and returned to their temporary Head-quarters at Mylapore.

On June, the 1st, Colonel H. S. Olcott lectured again in Patcheappah's Hall on "India's Moral Death and Resurrection." Mr. P. Somasundram Chetty occupied the chair. The President-Founder, on rising, was greeted with loud applause, and before beginning, alluded in highly complimentary terms to Mr. Patcheappa, the Founder of the College of that name, remarking that institutions of that kind are the cradles of the future greatness of India. He spoke of the moral grandeur of the old Hindu race, and regretted that various influences of a demoralizing character went like a deadly stream, subverting the foundations of Hindu morals. He urged on them earnestly to rebuild their national greatness upon the old broad foundations of virtue. He supplicated them to try and be like their ancestors, the worthy sons of the Himalayan Rishis. The lecturer said he knew there were Hindu patriots bleeding at heart for the degenerate condition of the country, who desired to found Hindu colleges and schools, in order to restore Hindu morals to their old standard of perfection. He denounced intemperance, referred to the great importance of religious education, and, alluding to the "six tests of a true Aryan," which were (1) Truthfulness; (2) Charity; (3) Forgiving Spirit; (4) Firmness and Steadfastness of Character; (5) Mildness; and (6) Self-restraint,—remarked he was sure that few Aryans, if any, nowadays come up to the tests of an Aryan. He entreated them to love India, to infuse into her decrepit blood the animating spark of spiritual life, to build new foundations of their national grandeur, and, above all, to be worthy descendants of the glorious and great *Rishis*.

The President's farewell address, at Madras, was delivered by him on Monday evening, June the 5th, the subject being, "What the B. A.'s and M. A.'s can do." "There was a very large attendance of representative members of the Community," says the *Madras Athenæum*, "while the graduates and under-graduates, for whom the lecture was specially intended, like the proverbial blackberries to which they have been always compared, were plentiful in the Hall." The chair was offered to, and chivalrously accepted by, Colonel Lavin, of the Madras Army. The lecture having been published, in full, in the *Athenæum*, and republished by the *Indian Mirror* of Calcutta, we will not give it here. Suffice it to say that the former periodical having volunteered to publish it, and begged hard Colonel Olcott to have the MSS. of the lecture for publication in its columns, disfigured it by numerous misprints—in some places literally—beyond recognition. And having done so, it obligingly wound up the alleged service by abusing the "valedictory utterances" in its editorial columns. We do not wonder at the over-critical editor feeling "inclined to scratch his head and look wise over what he 'does not know *nothing* (*sic*) about'" or that, though he has "no wish to be one-sided," he calls, what he confesses he does not understand "eccentric and inexplicable views," kindly endowing the lecturer, at the same time, with the "gift of the gab." In many sentences of his lecture, as we find them published in the *Athenæum*, Colonel Olcott himself would hardly make out what they mean. Who could ever suspect that the word "proverb" could be turned into that of *pervert*, "split" into *split*, "diagnosis" into *deacons*, "esprit" into *spit*, "stretched" into *sketched*, and "Heaven" into *seave*!! Notwithstanding this murder of the Queen's and President's English by the obliging editor, the lecture, as we are told by many of our correspondents, was fully

appreciated by those who could not go to hear the lecturer, and the Founders left behind them, in Madras, a strong, —numerically—the strongest, Society, of all the Branches of the Theosophical Society in India.

After many a hearty farewell, on Tuesday, June the 6th, Colonel Olcott and Madame Blavatsky, accompanied by over sixty of the members of the Madras Theosophical Society, proceeded to the railway station to return to their Head-quarters in Bombay. As Colonel Olcott truly expressed it in his Farewell Address, were the two Founders not sure of seeing all their friends again, after the lapse of a few months, and of renewing the warm, really fraternal friendships they had formed with many of the members, the parting would have been hard indeed. They had verily learned, by personal experience, "how much generous, warm cordiality" is included in the notion of hospitality to the "stranger" not of the Madras alone, but of every sincere, well-meaning Hindu. Throughout the length and breadth of India, and especially during this last tour, in Jeypore, Meerut, Bareilly, Lucknow, Cawnpore, Berhampore, Calcutta, Nellore, Guntoor, and Madras, they had met with the warmest receptions, had been received as blood-relations, rather than like guests. Both were deeply touched by it, and both will treasure, in their memory, the grateful remembrance of the never waver- ing attention, of the fraternal kindness and sincere respect shown them by those, whom, to their last day, they will feel proud and happy to call their HINDU BROTHERS.

THE REWARI THEOSOPHICAL SOCIETY OF BARODA.

We are happy to announce the formation, on June 19, of this new Branch of that name. It is the *thirty-second* Branch of the Theosophical Society in India and Ceylon. No sooner had the Founders returned to Bombay (June 8), than on June 16th, on the invitation of Rao Bahadur Janardan S. Gadgil, Judge of the Varishtha Court at Baroda,—a member of the Theosophical Society for nearly three years,—and several other Fellows, they started for that city. The original little group of five solitary Theosophists of Baroda has suddenly swelled to a very active little Society; and, as it consists of the best intellects, and some of the most influential officers of the Gaikwar's State, we entertain the best hopes about our Rewari Theosophical Society. It has elected for its President, Rao Bahadur Vinayek Rao Janardan Kirtane, Naib-Dewan of Baroda; for Vice-President, Rao Bahadur J. S. Gadgil; and for Secretary, Mr. Pestonji D. Khandalawala, L.C.E., brother of the President of our Poona Branch. On the day of the arrival, the President was invited to attend, as a spectator, an official Durbar, held by His Highness, to celebrate the recent birth of his daughter. After the ceremony, by permission, Rao Bahadur J. S. Gadgil introduced Colonel Olcott to His Excellency the Dewan Sahib, who presented him to His Highness at a private audience in the Council Chamber. The intelligent young Prince was pleased to converse with Colonel Olcott upon the subject of Theosophical Science for nearly three hours.

It was originally planned by our Baroda Brothers that Colonel Olcott should deliver his first lecture on Sunday, the 18th. But, in obedience to the personal desire of His Highness the Gaikwar and of General J. Watson, the Political Agent, who desired to be present at the lecture, the first and second lectures were postponed till Monday and Tuesday. Both were delivered, at Nazar Pága, in the "Wedding Hall" of the Palace, before His Highness the Gaikwar, the Dewan Raja Sir T. Madhow Rao, and a numerous audience of native nobility and several European gentlemen; among whom were the Political Resident General Watson; Mr. Elliott, the Preceptor of His Highness; Mr. Hill, Civil Engineer; and other high Government officials. The Hall was crowded to suffocation. After the lecture (on "Theosophy"), His Highness, the Political Agent, His Excellency the

Dewan, and many other gentlemen personally thanked Colonel Olcott for his "instructive and eloquent" discourse.

The second lecture (June 20) was on "Modern Science and Hinduism," when the lecturer very happily dissipated some very strange and misconceived notions about the Theosophical Society, which seemed current among the public; as, for instance, that upon joining the Society, the member had to give up his religion, and even individual opinions! On June 21, His Highness the Gaikwar, having expressed a desire for an interview with Madame Blavatsky, the lady, accompanied by Mr. Gadgil, was driven to the Palace, where she had the honour of being introduced to the young Prince, and had a pleasant chat with him for a couple of hours. In the evening of the same day Madame Blavatsky returned to Bombay, and Colonel Olcott proceeded further on to Wadhwan for an interview with Rajah Daji Raj, Thakur Saheb of Wadhwan, the President of our Saorasht Theosophical Society.

In the first week of July the President-Founder sails for Ceylon, where he will pass several months. He may be addressed at Point de Galle. Madame Blavatsky will probably go north, to Darjiling and other places.

In thus closing the narrative of the eventful tour of 1882, it will not be amiss—that our Brothers in the American, European, African and Australian Branches of the Theosophical Society may form some idea of the labour undergone by the Founders in the prosecution of their official work to make the following:—

SUMMARY of Travel [Official Indian Tour of 1882—February 17 to June 24.]

MODE OF CONVEYANCE.	MILES TRAVELLED.
Railway	5,637
Ocean Steam-ship	1,000
Gondola (<i>badjerow</i>)	291
Palankeen.....	110
Bullock-cart	143
Carriage (drawn by coolies)...	48
Do. (" horses)...	117
Elephant	6½
Total Miles.....	7,352½

THE REWA THEOSOPHICAL SOCIETY.

(Secretary's Report.)

At a meeting of Theosophists held at Baroda, on the 19th of June, 1882, the President-Founder in the chair, it was, upon motion of Rao Bahadur J. S. Gadgil, B.A., LL.B., seconded by Mr. Narayan Bapuji Sawant, unanimously resolved that a branch of the Theosophical Society be formed in Baroda.

Moved by Mr. Laxuman Maccoondji, and seconded by Mr. T. Mahdavrao, that the name of the Branch be the "Rewah Theosophical Society."

Moved by Mr. Nowroji N. Chinoy, and seconded by Mr. Pandit, that the bye-laws of the Parent Theosophical Society be temporarily adopted.

The election of officers being in order;

Proposed by Mr. Chintaman Moozumdar, and seconded by Mr. Parbhodas, that Rao Bahadur V. J. Kirtané be elected President. Carried unanimously.

Proposed by Mr. Narayan Bapuji Sawant, and seconded by Mr. T. Mahdavrao, that Rao Bahadur J. S. Gadgil be elected Vice-President. Carried unanimously.

Proposed by Rao Bahadur V. J. Kirtané, and seconded by Rao Bahadur J. S. Gadgil, that Mr. Pestanji Dorabji Khandalawalla, L.C.E., be elected Secretary and Treasurer. Carried unanimously.

The Chair then appointed Messrs. V. J. Kirtané, Gadgil, Pestanji, T. Mahdavrao, and Nowrojee, a committee for framing bye-laws.

Mr. Moozumdar kindly offered the use of his bungalow for the meetings of the Rewah Theosophical Society.

On motion, it was resolved that the next meeting should take place on the first Sunday in July.

The meeting then adjourned. P. DORABJI,

Secretary and Treasure
of the Rewah Theosophical Society
Baroda, 19th June, 1882.

[We have received the following report from one of the high Officers of the Simla Eclectic Theosophical Society.]

TO THE CORRESPONDING SECRETARY, THEOSOPHICAL SOCIETY.
GENERAL MEETING OF THE ECLECTIC THEOSOPHICAL SOCIETY AT SIMLA.

A meeting was held at Simla, on the 17th instant, of all members of the Society at that station at the time. The local Eclectic Society was represented by its President, Mr. A. O. Hume, and its Vice-President, Mr. A. P. Sinnett, and also by other members, but most of the Brothers present were members of the Parent Society only. It is in contemplation to organise these eventually into a new Himalayan Branch,—chartered, but not yet duly organised,—as the tendency at present seems to be to assume that applicants for admission to the Eclectic Society will be willing to display an ardour in the pursuit of occult philosophy, and consequently a readiness to make some worldly sacrifices in its behalf, that cannot be expected from all.

The proceedings of the evening had to do chiefly with the communication to the meeting of the contents of a paper forming part of the records of the Eclectic Society, which dealt with the aims and objects of the Theosophical Society as contemplated from the most elevated standpoint. The nature and origin of this paper were such as to be only susceptible of full explanation within the limits of a theosophical meeting. They cannot be described minutely in a public report, but the main idea enforced is one that cannot be too widely disseminated,—namely, that the Society has to be recognised by all, who would honestly serve its proper purpose as the nucleus of a philosophical Brotherhood designed to expand in progress of time sufficiently to offer a serious resistance to the spread of that fierce struggle for the things of this world, which now rages so disastrously throughout most countries of the civilised world, and especially in the West. It is to subserve this grand effort, that preparations are being made to give to the world at large, through the Theosophical Society, some outlines of the philosophical conceptions relating to the origin and destinies of Man, which belong properly to esoteric Theosophy, and have not hitherto been explained in any published writings, except in terms so guarded and obscure, that none, but those already understanding the subjects dealt with, have generally been able to divine their hidden meaning. The great interest which must always attach, for inquirers into esoteric Theosophy, to the evidence they soon encounter, and the experiences they sometimes acquire concerning the unusual control over natural forces enjoyed by the advanced proficient in occult knowledge, is apt to turn them aside from that which ought really to be conceived as the main object of all such enquiries,—the attainment of a calm philosophical devotion to spiritual things and interests, which may wean the student from that embittered and selfish pursuit of worldly aims and pleasures, which is the mainspring of the great struggle of existence, in which the highest Theosophists recognise the origin of so much evil. But the special powers which may be acquired by proficient in Esoteric Theosophy are really of little moment to them, compared to the knowledge of spiritual things which their advancement confers, and in proportion as those who are but external pupils of their science rise to a comprehension of these—or of their outlines, as referred to above, so they must inevitably grow into harmony with the lofty philanthropy of their teachers.

These were broadly the ideas which the reading and conversation of the Simla meeting were designed to

enforce. It is in contemplation to hold many other such meetings during the present season.

THE REVIVAL OF SANSKRIT.

The effect of our combined efforts to stimulate the revival of Aryan learning is already seen. The members of the Krishna Theosophical Society have, at their own expense, engaged a Pandit and opened a Sanskrit School at Amaravati (Krishna District, Madras,) and are about opening another at Guntoor. Of the opening of the Sanskrit school by our branch at Bareilly, North-Western Provinces (the Rohilkhand Theosophical Society) we have already spoken. We expect to be able to announce, next month, that a very important educational work has been undertaken by the Nellore Branch. Thus, both in Ceylon and India, is the influence of the Theosophical Society being employed to its full extent for the promotion of ancestral learning.

A HINDU CATECHISM WANTED.

The following note addressed to our learned Brother of Madras concisely expresses a great fact. Nothing is more wanted at the present day in India than such a work as the one described, and no one is more competent than himself to supply the want :—

To *MRRy*. T. Subba Row Avergal, B.A., B.L., F.T.S.,
Corresponding Secretary to the Madras Theosophical Society.

DEAR SIR AND BROTHER,

As it is a part of the business of the Theosophical Society to spread the truths of the Hindu religion as widely as possible, the members of the Krishna Branch, Guntoor, think that a small book on Hinduism, on the model of Colonel Olcott's *Buddhist Catechism*, should be brought out in Vernacular and English, separately, under the patronage of the Theosophical Society. The Krishna Branch will aid the scheme by buying up a certain number of copies. If one of our learned Brothers will undertake the work, and we do not know one more competent than you at present, the work, we are sure, can be brought out at Madras at a moderate cost. The book, in our opinion, should be as unsectarian as possible, or where the three sects of our religion differ on any point, the three opinions might be given side by side. The book should, as far as practicable, in our opinion, deal only with the generally accepted truths in Hinduism. The Brothers of the Krishna Branch request to know the views of the Madras Branch on the subject.

Yours fraternally,

J. PURNAYYA.

Secretary, Krishna Theosophical Society.

AN EXCELLENT MOVE.

It is a hopeful sign of the times that an organisation, called "Our Aryan Forefathers' Society," has been formed by the young men of Tinnevely. The objects, as defined in the prospectus, are :—

- I. The mental, moral, and spiritual culture of the members.
- II. The vindication of the memory of our ancestors.
- III. The spread of information about our ancient arts, sciences, religions, Tamil translation and publication of tracts, pamphlets and books for the same purpose.
- IV. The encouragement of female education.
- V. The promotion of unity and good-will amongst the Hindus of various sects and castes.

These, it will be observed, cover almost the whole line, which we have been pointing out to India for the last three years to follow. The Society was organized on the 4th of June at the house of Mr. S. Periaswamy Pillai, one of its prime originators. We regret the space at our disposal does not permit us to print the addresses delivered on the occasion by Mr. S. Ramaswamier, F.T.S., District Registrar, and by Mr. S. Narayanaswami Iyer. We have, however, every confidence that an association, in which Mr. Ramaswamier, B.A., our respected friend and brother, takes such a warm interest, must prosper. We send the infant Society our warm greetings on our behalf as also of our Brother-Members, and wish it every success. The other towns in India will, we hope, be not slow in following the example set to them by Tinnevely. The Society is mostly composed of Fellows of the Theosophical Society and of the Matriculates and the F. A.'s, and it seems to us impossible that the direction which they have given to their aspirations, will not bring forth great results when they grow mature in years, and, with age,

in experience, and knowledge. They have already begun the translation into the Tamil of Colonel Olcott's lecture at Tinnevely, which they intend to publish shortly with their rules. They also mean to undertake translating our President's *Buddhist Catechism* and his lecture at Madras on the *Common Foundation of all Religions*.

A NAWAB'S GIFT.

We gladly learn from our esteemed Brother, Babu Nobin K. Bannerjee, President of the Adhi-Bhoutic Bhratru Theosophical Society, Berhampore, that His Highness Nawab Ali Kader Syud Hussan Ali Mirza Bahadoor, Nawab of Moorshedabad, Bengal, has made a donation of Rs. 400 (four hundred) to the Library of that Branch Society. The following is the text of His Highness' letter :—

"The Palace, Moorshedabad, June 3, 1882.

"BABU NOBIN KRISHNA BANNERJEE,
President of the Branch Theosophical Society, Berhampore.

"DEAR SIR,

"I have received your letter of the 26th ultimo, informing me that a Branch Theosophical Society has been established at Berhampore, and a Library in connection therewith. I fully sympathise with the objects of the Society, and feel it a pleasure to contribute, in furtherance thereof, the sum of Rs. 400. It is highly desirable that every effort should be made for the regeneration of India, and the revival of its ancient glory; and I wish you every success in your noble undertaking.—Yours truly,

"(Signed) HUSSAN ALI MIRZA."

As our Brother, Nobin Babu, truly observes :—"The above is worthy of a Nawab of his position, and becomes doubly more so when, it is remembered, that he is a Mahomedan Prince and Nawab while I, the applicant, am a Hindu Bramhan by birth. It shows how much good can be effected, if all India understands and accepts the principles of Theosophy in our efforts towards our regeneration and mutual help, even in ordinary concerns of their life, instead of giving way to animosity and antipathy based on ignorance and bigotry."

THE INDIAN.

We have received the first number of this journal to be published at Allahabad. About itself, it says :—

"The object which has induced the projectors to start THE INDIAN is here in a nut-shell. Disunion and lack of sympathy among the heterogenous mass of population, retard all progress towards the regeneration of this once great, but now fallen, India. THE INDIAN will strive, by advocating the cause of all who have made India their home, to contribute towards a harmonious state of affairs. It will be conducted on principles most catholic, and all religious discussions in its columns will be carefully avoided. Other rules beside these, which all respectable journals adhere to, will be observed alike by THE INDIAN.

"THE INDIAN is priced very low just to place it within reach of all. This, the first number of THE INDIAN, is offered to the public, and should the public deem it worthy of encouragement, subscriptions, annual or six-monthly, are solicited for substantiation of such encouragement. Bitter experiences have obliged the projectors to adopt this rule for the stability of THE INDIAN.

"It is, therefore, decided that the projectors will wait for a month to collect subscriptions for THE INDIAN, and if the adequate amount be subscribed within that time, THE INDIAN will commence to be published weekly and regularly from the 6th July next. All letters should be addressed to the Manager, 14, Canning Road, Allahabad, to whom all remittances should also be made."

If we may be allowed to judge from the number before us, we should say that it ought to prove a success. We greet our new contemporary, and hope it will thrive.

We deeply regret to announce to our Brother Members the premature death of Swami Paramahans Bramhanand Sarasuti, F.T.S., at Meerut. He was one of our best friends, and a staunch defender of the Society. His learning (he was a great Vedantin scholar) and the unalterable kindness and gentleness of his disposition endeared him to the hearts of all who knew him.

EXTRA SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 3. No. 10.

BOMBAY, JULY, 1882.

No. 34.

SWAMI DAYANAND'S CHARGES.

BY COLONEL HENRY S. OLCOTT,
President of the Theosophical Society.

In sorrow, not in anger, I take up the task of answering certain charges recently made against my colleague, Madame Blavatsky, and myself, by Pandit Dayanand Saraswati Swami. The duty is trebly unpleasant since I am compelled to prove, alike to the members of the Arya Samaj and Theosophical Society, the fact that the Founder of the Samaj is either suffering from so grave an impairment of the memory, as to make him unfit for further public service, or has been totally misled by our mutual interpreters. The facts, that I shall present, admit of no other alternative; and I, as one who is sincerely interested in the spiritual and moral welfare of the Aryas, deplore the act of the Swami in publicly dishonouring the names of two persons who, whatever their imperfections and shortcomings, were at least his staunch and unselfish allies. We might have even passed over the offensive language used in his lecture at Bombay on the 26th of March—in fact, had decided to do so, as the editorial paragraph in the May number of this magazine fully shows. But, as though possessed by some evil spirit, he repeated his insults and misrepresentations over and over again in lectures, and in handbills in the Hindi and Gujarathi languages. Our best friends—who, at the same time, are true friends of India—now call upon us to set the case as it really is, and thus once more show the public that—no matter what may be said against us—the Founders of the Theosophical Society have held inflexibly, from first to last, to one straight course and one plain policy. I invite Arya Samajists to patiently read what follows, promising that I shall not imitate the extreme language of the Swami—who publicly called us liars and cheating jugglers,—but leave the Swami of 1882 to be judged by the Swami of 1878, 1879, 1880, and 1881. Epithets would lend no additional strength to the condemnation that the Swami's own documents stamp upon his recent lectures and handbills.

I may properly ask the reader to take into consideration before passing on to my proofs, one or two psychological facts. Firstly, I note that the minds of those who have studied and practised Yoga science, are continually oppressed with the conviction that a profound secrecy must be ever maintained as to the esoteric

instruction given them. It is the most difficult thing in the world to get a Yogi, or even a Yogi's *Chela* (pupil), to say what he has learned, or where, or when, or of whom. And, so far does this instinct of caution go that they will deny point-blank all knowledge of Yoga or Yogis if, in their opinion, the asker or the public is not fit to be taught. A glance at Swami Dayanand's history and utterances shows that his mind is so pre-occupied, and, if we bear this in view, we shall understand certain things which would be otherwise incomprehensible. And, again, the reader will note this very important point, *viz.*, that the retention of Yoga powers—the *Siddhis*, or peculiar psychical faculties developed by training—for any length of time unimpaired, exacts that the Yogi shall periodically retire to a solitary place, for new training. If this is not done, the Yogi, little by little, becomes like common men, and, indeed, often develops the traits of violent anger, unsteadiness of purpose, even recklessness of language and actions. Nature is, in fact, taking her revenge for the restraint under which the Yogi had been keeping her. Now, with this hint in mind, let the reader turn to the chapters of the Swami's unfinished autobiography contributed by him (October and December, 1879, and November, 1880.) to these pages, and to the report of an interview between him and ourselves at Meerut—when Yoga Vidya was discussed (THEOSOPHIST, December, 1880), and see what bearing, if any, this has upon the case at issue. That the Swami practically knew Yoga appears from his own confessions; and, knowing it and having of necessity the ability to recognize Yoga phenomena when shown, and Yogis when met with, he was in 1880 competent to give an opinion upon the phenomena of Madame Blavatsky. He said, when asked by me, that they "were phenomena of Yoga. Some of them might be imitated by tricksters, and then would be mere *tamasha*; but these were not of that class." If he now says that these same phenomena are produced by "electrical wires under ground," or in some other unscientifically absurd way, his friends are put in the painful dilemma of either believing him to have turned falsifier for a motive, or to have lost his memory. Another example of his change of mind is the fact that when he first visited Bombay to preach, he was a professed Vedantin, scouting the idea of a personal God (as some of his Vedantin members will testify to), and was entertained on that account by Vedantins, whereas he now preaches a

religion quite opposed to Adwaitism. So, too, his different expression of views at different times about the Shradha ceremonies for the dead.* These are all symptomatic—to use a medical term—of either a concerted policy of mystification, or a disturbance of mental equilibrium, perhaps resulting from overtraining in Yoga Vidya. I sedulously keep aside the alternative that my late colleague has lost all moral principle, and has deliberately taken to malicious falsification of the facts of history: it would shake my confidence in human nature. But whatever the cause, the case is none the less a hateful injustice towards us, and my present duty none the less disagreeable. Having said this much by way of preface, I will now pass on to the issues of fact.

As all the meat of a nut is packed into the shell, so the whole pith of the Swami's lecture against us is compressed into the handbill above mentioned. His points are numbered from 1 to 9, and are as follow:—

POINT I.—That “from the former correspondence and actions of the Founders of the Theosophical Society, the Swami and his Samajists had concluded that Aryavarta would be under certain obligations to the Society, but this conclusion proves false.” And, for the reason, that we now deny what we said in our letters, viz., “that the Theosophical Society is made a Branch of the Arya Samaja.”

POINT II.—That whereas we wrote that we “were coming to follow the eternal Vedic Religion,” and to study the Sanskrit, after coming here, we have “believed in no religion, do not now, nor are likely to believe in any hereafter.”

POINT III.—That whereas we had written that the fees collected by our Society “would be given to the Samaja in addition to the present of many books,” we took back and pocketed Rs. 700 that we had sent to Hurrychund Chintaman; while, instead of presenting books to the Samaja, we “shamelessly charged Babus Chedi Lall and Shee Narayana for a book presented to them,” when these gentlemen had actually expended “hundreds of rupees” for our entertainment. And this we were not ashamed to do, though the Samajis of Saharanpur, Amritsar, and Lahore had received us with all their heart, but got no thanks from us in return. “From what Swamiji says,” it is plain that “they have not at all supported him, and if they have, why do they not make the thing public?”

POINT IV.—That “first in their letter, and afterwards here, in the presence of Swami and all” we had expressed our belief in a personal God (Iswar), but when we afterwards met him at Meerut we denied such belief.

POINT V.—That in the *Indian Spectator* of 14th July, 1878, we published that we “were neither Buddhists, Christians, nor Bramhans (i.e., believed in the Puráns), but were Arya Samajists.” But now we say that for many years we have been Buddhists. And he asks “Now, is this not *fraud* and *treachery*?” Again “the note of Magha of Samvat 1936 [publish the note, please, if it does.] proves their belief in Iswar,” but six months later, at Meerut, we declared our disbelief.

POINT VI.—“After coming here and admitting that the Theosophical Society was a branch of the Arya Samaja,” we “afterwards said that neither one was a branch of the other,” and that the Society was never a branch of the Samaja.

POINT VII.—That when we established a Society of our own in Bombay, we, “without the knowledge of Swami,” and of our “own free will, put his name in the list of members.” Afterwards, we, with the late Mr. Mulji Thakersey, “first saw him upon the subject at Meerut,” where he “demanded” our “reasons for doing so,” and told us to strike off his name. Then “Colonel Olcott answered that they (we) would not do any such thing hereafter, and would strike out his name.” But up to the time we met again—nine months

later, at Benares—it was not done. Whereupon Swami “wrote a strong letter” to insist upon it, and we asked, by telegram, “what to substitute for it” [presumably the “it” means his membership of our council or his chieftainship of our branch called the “Theosophical Society of the Arya Samaj,”] and he replied, by telegram, that we “should write him as a Vedic Preacher.” He asks if this is not “shameful.”

POINT VIII.—That notwithstanding we had taken a resolution at Meerut not to tell any Samajist to become a member of our Society, we tried to win over Babu Chedi Lall, whereupon the Swami felt constrained to lecture to the Samajists upon the subject, and tell them that “none of them need join the Theosophical Society since the laws of the Society were not like those of their Samaja.” When the Swami came of late to Bombay he had a long conversation with Colonel Olcott, whom he told that he wished him to “remove his (Swami's) misunderstanding on many points.” I evaded an answer. Again, when I went to consult him upon the Cook affair, the Swami again pressed the matter. Finally, he sent me word, through Mr. Panachand Anandji and another gentleman, a man of distinction, that if I did not come and discuss with him “he would deliver a public lecture on the subject.” This message Mr. Panachand delivered, but I replied that I would come to the Swami on the 27th March, 1882. Instead of which I went away to Jaipur and wrote from there that as I could not come, Madame Blavatsky would. But she never did. So Swami did give the lecture, read our notes, and “said that it was true that they (we) said one thing, but did another.” Instead of good, we are doing harm to India. For instance, “notwithstanding the Swami's remonstrance,” we still “continue speaking of ghosts and spirits” in our journal, which “does harm to the country, as it is against science, and the journal having a wide circulation, the people of Europe and others would think that the Indians are foolish enough to believe in such things.”

POINT IX.—That the late challenge to Mr. Cook “was dictated by the Swami to the Colonel,” but I, instead of writing that if Mr. Cook should discuss the merits of Christianity and Vedism with the Swami, the public could judge for themselves “which religion is divine,” inserted the word “most” before “divine.” This without his knowledge; and notwithstanding his telling me to strike out the word “most,” the incorrect version was published. That in the rules of our Society we have “publicly admitted that “Theosophist” means a believer in Iswara, that the Society exacts no fees, tolerates all religions, should always be against Christianity, and that it should believe in that Iswara who is unborn, made by none, but who has made all things.” Whereas, now, we go against all these former statements, disbelieve in Iswar, charge the fee of Rs. 10, and say that that religion is the best which we may, at the time, be lecturing upon.

That the present handbill is issued to warn the Arya-Samajists and all Aryavarta against keeping up relations with us; such “atheists, liars and selfish persons” cannot be expected to do any good to the country. Failing to catch the Swami in our snares, we have now found out a certain Koot Hoomi, who comes to us, speaks to us, &c., &c. “Letters and flowers fall from the ceiling, and he finds out missing things. All these and other things are false.” When Madame Blavatsky talked with Swamiji at Meerut on the subject of Yoga, she said that she performed the wonders of the Yoga science by the system of the Sankhya. Whereupon Swamiji put her questions on Yoga as by this science, but she failed to answer a simple one. In short, “they are like mesmerists or sorcerers, but they know nothing about Yoga. He who had studied Yoga even a little would act truthfully in word and deed, and would run away from falsehood.” The document winds up with a Sloka setting forth that the wise man will not stir a step aside from the path of justice,

* See the first pages of Swami's “Sattiyartha Prakásha,” on the necessity for Shradha ceremonies and compare with what he says now.—H. S. O.

REPLY.

First, then, I enter a general denial: the indictment is unfounded in almost every particular, and for those who know my character, it would perhaps suffice for me to leave the case there, and offset my word of honour against each and all of these charges. For, those which are not absolutely false, are based upon such gross perversions of fact, and so mix up dates and occurrences as to be in reality scarcely worthy of notice. Still, that we may not be charged with either an evasion of the issue, or concurrence in the mutilation of documents and *suppressiones veri* upon which the case rests, I will cite my proofs *seriatim*. A brief historical note must be first given.

In the year 1870 I made the voyage from New York to Liverpool, and met on board two Hindu gentlemen of Bombay, the late Mr. Mulji Thackersey and his friend, Mr. Tulsidass. I heard no more of them until late in 1877, when from an American gentleman I learned that Mr. Mulji was still alive. The Theosophical Society had then been in existence just two years, and the design to come to India to live and die there had already been formed in my mind. I wrote to Mr. Mulji an account of our Society and its plans, and asked his co-operation and that of other friends of Aryan religious philosophies. He responded, and introduced to me Hurrichund Chintaman, President of the Arya Samaj, "a man of learning, for a long time Political Agent at London of the ex-Gaekwar," and author of a commentary on the Bhagwat Gita, "a book full of Aryan philosophy and Aryan thought"; a man who "will be a capital helpmate to our Society," and would give me any information I might need "about Oriental publications."* At the same time he spoke to me of "a renowned Pandit, Dayanand Saraswati, the best Sanskrit scholar, and now travelling through India to teach people the Vedic doctrines in their true light, and.....their forefathers' faith which seems to be the foundation of all religions and civilization."

Now, I had reason to believe that I had been taught something, at least, about that "true light"—i.e., esoteric meaning—of Vedic doctrine, and so I naturally concluded that an Aryan Swami, who was trying to lead his people back to that *true light* out of the darkness of superstition, was a Yogi-adept, our natural ally and a fit teacher for our members. This opinion was strengthened by the tone of a pamphlet issued, August 25, 1877, by the Lahore Arya Samaj as a memorial to Dr. G. W. Leitner in favour of the *Veda Bhashya*. It contained as well the Swami's defence of his Bhashya against the attacks of his critics, in which he quoted approvingly the opinions of Max Müller, Colebrooke, Coleman, and the Rev. Mr. Garrett upon the God of the Vedas—an impersonal, all-pervading Principle. No document ever put forth by the Theosophical Society, nor by Madame Blavatsky, or myself, could—unless my memory is at fault, in which case the publication of the letter by any one who has it would set the matter at rest—have conveyed any other view of the beliefs of the Founders respecting the personality of God. In *Isis Unveiled*, as in all subsequent publications, it has been said that we could conceive of no God endowed with the attributes and limitations of personality: and that, with the Vedantin Advaitis, the Arhat mystics, the ancient Mobeds of the Zardushtian period, and all other representatives of the "Wisdom-Religion," we recognized an eternal and omnipresent Principle (called by many different names) in nature—the source of motion and of life.

* This work was sent me by the author and in it (see Preface, p. viii.) we read the following:—"In Hindustan, as in England, there are doctrines for the learned, and dogmas for the unlearned; strong meat for men, and milk for babes; facts for the few, and fictions for the many; realities for the wise, and romances for the simple; *esoteric truth* for the philosopher, and *exoteric fable* for the fool." This fitted in so exactly with our own knowledge of all religions, that it was no wonder we were led to believe Mr. Hurrichund was the very treasure his friend Mulji depicted him. Our disillusioning came after we personally met the man at Bombay and looked under his mask.—H. S. O.

In writing to our Bombay friends we took great care to make these views clear—as will be seen in the documents which follow, and when we received from them the assurance that the principles of our Society were *identical* with those of the Swami and his Samaja, we joyfully entertained the proposal for an amalgamation. "I requested this" (the amalgamation)—says Mr. Hurrichund (letter of April 22, 1878), "for two reasons: first, inasmuch as it is acknowledged that the TRUE LIGHT can only be had in the East, and that the Aryans were the first to make a satisfactory progress in the study of the science of Psychology, why not adopt an original name rather than have recourse to a new-coined word; and, second, becauseall institutions in the work, which have one and the same object, should have one common name throughout." This view appearing reasonable, and we, Founders, having no conceit of leadership, but being more than willing to unite with any body—especially an Aryan one led by a Swami-Adept—that was fitter than ours to head this movement for a revival of the Wisdom-Religion, we acted without delay upon Mr. Hurrichund's proposal, and passed the act of amalgamation. It must here be observed that in my letters to the Swami I speak on behalf of the Society *as a whole*, and *do not offer myself individually as his Chela*. I was already the accepted pupil of a Mahatma, and receiving instruction. But our members at large were not so favoured, and for them I begged the Swami to take up the relation of Teacher. He being in the world, actively at work, I naturally inferred that he would be freer than our Mahatmas to come into relations with such of our members as had not taken the vows of celibacy and total abstinence that I had. And the Adept-Brothers, whom we knew, having refused to instruct any member but an accepted *Chela*, these members, both in America and Europe, were then most anxious to find such a Teacher. To our eager questions about the Swami, our Teachers gave us the invariable answer:—"He was a *Chela*, he was a Yogi.....He is a good man. Try him and see. He *may* be very useful to your American and English members." What we learned of Swami, later on, just after our arrival in India, we are not at liberty to divulge. Mr. Hurrichund (who was endorsed over to me by the Swami as an honourable man and the channel for our correspondence) even suggested that the Swami might come to Europe and America on a preaching mission, and this idea I hailed with joy, though advising delay until the necessary elements of success were provided. He said that meanwhile Swami's instructions to our Theosophists would "be of the second section of Indian philosophy," as "no real *Murvi* or adept will ever disclose the secret of the third (our 1st) section—the *genuine and highest knowledge*—to any one unless he is thoroughly satisfied of the merits and aptitude of the recipient; and this knowledge to be given to him *in person*..... and *not in writing*;" moreover he told me that while the Swami was "a Sanskrit scholar and a great ADEPT in the ancient literature and *Vedic philosophy of the Aryans*," he had no "knowledge of the modern scientific development of the West."

And now that it has been shown in what light the Swami, the Arya Samaj, and the President of the Bombay Samaj were presented to our view, the reader is asked to examine the points of the Swami's charges in connection with the following

DOCUMENTS:—

Extracts from the first official letter of the President of the Theosophical Society, Colonel Olcott, to Pandit Dayanand Saraswati, Founder of the Arya Samaj, dated New York, 18th February, 1878, (not included in Swami Dayanand's recent publications).

....."Orientalists, so called, who acquire Sanskrit and other old languages, forge and mutilate the Vedas and other sacred books in translating them. We wish to print and circulate correct translations by your learned Pandits, with their own commentaries on the text. To counteract the drift of Society towards materialism, we would expound the

doctrines of old upon man's soul and spirit, show what difference there is between them, and what are the limitations and potentialities of each. We would teach the truth about man's origin and destiny, and the relative importance of this life and the future one. We would show how the highest degree of wisdom and happiness may be reached here upon earth. To the Christians we would prove whence their doctrines were derived, what part of them is error, what truth. To science we would show the true nature of matter, force and spirit, and how far their doctrine of evolution has been carried by Eastern philosophy. The 'Spiritualists' we would convince that their phenomena are full of danger to the investigator and the 'medium'; being caused by low beings, some of the elements and not human, others human, but evil and earth-bound. See, respected teacher, the vast, the solemn, the important field of labour we are traversing. Will you honour us by accepting the Society's Diploma of 'Corresponding Fellow'? Your countenance and favour will immensely strengthen us. We place ourselves under your instructions. Perhaps we may directly and indirectly aid you to hasten the accomplishment of the holy mission in which you are engaged; for our battlefield extends to India, and from the Himalayas to Cape Comorin there is work that we can do. We labour to establish a true Brotherhood of Humanity, in which the supreme tie of kinship will be the love of truth. Dogmas, creeds and theologies, we aspire to help sweep away, for by whatsoever people created, or by whatsoever authority supported, they are dark clouds across the sun of spiritual light.

You, venerable man, who have learned to pierce the disguises and masks of your fellow-creatures, look into our hearts, and see that we speak the truth.....If you will take us under your guidance, we beg that you will notify our Brother, Mulji Thackersey, who has charge of your diploma, awaiting your decision.....

IN BEHALF OF THE SOCIETY I subscribe myself,

H. S. OLCOTT,

President of the Theosophical Society.

It is but too apparent from the above that the actual character of the Swami had been misrepresented to us. This language is addressed to a typical Aryan Adept and Swami, to whom all men and religions were alike interesting, and in whose heart prevailed the feeling of Universal Brotherhood. Observe that there was now no idea of the amalgamation of the two Societies, but *he was offered the Diploma of a Corresponding Fellow of our Society*. He answered thus:—

*Pandit Shyamji Krishnavarma's translation of Swami Dayanund's letter, dated 21st April, 1878:**

"Hail! It is to you, my noble-minded Brothers, Members of the Theosophical Society, including the honoured President, Mr. Henry S. Olcott, the worthy Secretary, Madame H. P. Blavatsky, that I, Dayanund Saraswati Swami, want to convey my benedictions. You are endowed with prosperity and adorned with stainless virtues, you are for the eternal and true religion, you are inclined to get rid of false doctrines, and you have every desire to worship only one God. I enjoy here perfect happiness, and always wish you the same.

I FEEL EXCEEDINGLY HAPPY TO RECEIVE THE DIPLOMA YOU SENT ME from the hands of the kind-hearted gentlemen, Messrs. Mulji Thackersey, Hurrichund Chintamon and Toolsidas Yadavaji. Though we [Aryans] have been separated for the last five thousand years, and though you, our beloved Brothers, have been living in America, while we in Aryavarta, the time has fortunately come once more for correspondence and interchange of ideas, resulting in mutual friendship and welfare. Oh! all this change has come about by the grace of that Lord of the Universe, who deserves all endless praise, who is omnipotent and all-pervading, who stands as a mine of all good qualities, namely, truth knowledge, all-joy, justice, and mercy; who is infinite, undivided, unborn, immutable, without destruction; who is the prime cause of creation, protection, and destruction; who is naturally accompanied by true qualities and actions; who is unerring and all-learned.

"I undertake with great pleasure to keep correspondence with you in future; you can forward letters to me through Messrs. Moolji Thackersey and Hurrichund Chintamon, and I shall do

* Pandit Shyamji Krishnavarma, who has now become so widely known among European Sanskritists and Orientalists, and who is now in Oxford, will certainly recognize his own translation and recollect the original as a letter in his own handwriting, a *genuine* document in short.—Ed.

the same; I am prepared to give you every possible aid that lies in my power. I *hold the same opinion* regarding Christianity and other religions as you do. As God is one, men cannot but have one religion; it must be borne in mind that the true religion should be no other than the one consisting in the worship of, and obedience to, the Supreme Governor; it must be in accordance with the Vedic views, and at the same time beneficial to all human beings: it must be worthy of being followed by men, learned and deserving confidence; it must stand the test of logical maxims, and should not contradict the laws of nature; it must be accompanied by justice and impartiality; it must be pleasing to every heart and must brighten itself with truth, so as to produce happiness. It is my firm belief that all other religions, different from the above-mentioned, are meant to serve the selfish motives of mean-minded and ignorant persons. To give life to a dead man, to heal leprosy and other diseases, to uphold a mountain, to pound the moon, and all other wonders of the world betray irreligion, and are sure to give rise to many misfortunes; they are averse to true happiness, as mutual contradiction plays a prominent part in all of them. I always pray to the *Supreme Soul* that the true religion, practised by the Aryas from generation to generation may, by the grace of the Almighty and human efforts, *eradicate the so-called wonders*, and prevail amongst all the people..... We shall be very happy to keep correspondence, to do some service to the people. This will suffice for the present, as long lectures are of no avail to the most learned persons."

And, now, turn to the Swami's Point VII., and see whether or not it is answered, and whether he ever accepted fellowship in the Theosophical Society. As to his acceptance of a place on the General Council, we shall see further on.

On the 22nd of February—four days after writing the first letter to the Swami—I addressed to Mr. Hurrichund the enquiry contained in the following extract. This, in course of mail, must have reached him on or about the 22nd of March, and in ample time to be forwarded to Swami before he wrote to me on the 21st of April:—

Extract from Colonel H. S. Olcott's letter, to Hurrichund Chintamon, Esq., dated New York, 22nd February, 1878:—

"Will you not oblige us by explaining to me the exact differences between the Bramho and the Arya Samajoes? As nearly as I can understand them, the former accepts the doctrine of a personal God, capable of being moved by supplications and propitiated by promises, *while the latter is a Society which teaches the existence of an Eternal, Boundless, Incomprehensible Divine Essence, too great to be made personal, too awful to be even apprehended by the finite mind*. Tell me, my Brother, if I am right; or, if not, wherein consist the differences in the two. *With such a Samaj as the latter (if as I depict it), the Theosophical Society has the closest kinship*. In fact, so far as its religious department of work is concerned, it is an Arya Samaj already without having known it.....*If the Arya Samaj is what I fancy*, I would be proud to be admitted a member and proclaim the fact in the face of all the Christian public. Send me all necessary documents, that I may understand just what it teaches."

This definition of the views of the Arya Samaj was duly accepted as correct by Mr. Hurrichund, and so the matter was by us considered settled beyond cavil. But to make it impossible that there should be any obscurity about the subject, I sent to Mr. Hurrichund the following:—

Extract of a letter to Mr. Hurrichund Chintamon, dated New York, 29th May, 1878:—

"....."We feel highly honoured not alone by his (Swami Dayanund Saraswati's) *acceptance of our Diploma*, but also by the very kind phrases in which he communicates his decision to us..... I have ventured to send you, for publication, a brief exposition of Theosophical views *to avoid any possible misconception*, in India as to the same. We want to be open and candid in coming before a new audience, so that those may be attracted to us who are in accord with us, and those who oppose us may do so with all the facts before them."

Extract of a letter from Colonel Olcott, to the Editor of the "Indian Spectator," dated New York, 29th May, 1878:—

"....."We understand Buddhism to really mean the religion of *Bodh* or *Buddh* [Wisdom]—in short, *Wisdom-Religion*. But we, in common with most intelligent Orientalists, ascribe to the popular Buddhistic religion only an age of some twenty-three centuries—in fact, not so much as

that. As we understand it, Sakkyā Muni taught the pure Wisdom, or "Buddh," Religion, which *did* antedate the Vedas; for when the Aryas came to the Punjab, they did not bring the Vedas with them but wrote them on the banks of the Indus. That "Wisdom-Religion" is all contained in the Vedas; hence the Aryas had it, and hence, as has been said, it must have ante-dated the Vedas. It was a secret doctrine from the first; it is a thousand times more so now to our Modern Scientists, few of whom are any wiser than Max Müller, who calls all in the Vedas he cannot understand "theological twaddle!" Being a secret doctrine—comprehensible fully but by the brightest minds, the priests of every creed distorted it..... *It is this Wisdom-Religion which the Theosophical Society accepts and propagates, and the finding of which in the doctrines expounded by the revered Swami Dayanund Saraswati Pandit, has led us to affiliate our Society with the Arya Samaj, and recognize and accept its Chief as our supreme religious Teacher, Guide and Ruler. We no more permit ourselves to be called Joss-worshipping Buddhists than Joss-worshipping Catholics; for in the former, no less than in the latter, we see idolaters who bow down to gross images, and are ignorant of the true Supreme, Eternal, Uncreate Divine Essence which bounds all, fills all, emanates everything, and, in the fullness of cycles, re-absorbs everything, until the time comes for the next one in the eternal series of re-births of the Visible from the Invisible. You see, then, that we are neither Buddhists in the popular sense, nor Brahminists as commonly understood; nor certainly Christians..... The Theosophical Society prays and works for the establishment of a Universal Brotherhood of races. We believe it will come about in time.".....*

The same idea is conveyed in my letter to Piyaratana Tissa, a learned Buddhist priest:—

Extract of a letter from Colonel Olcott, to the Reverend Piyaratna Tissa Tirunanasee, dated New York, 19th August, 1878:—

....."We have formed a close alliance with that reformatory religious society called the Arya Samaj, whose Chief Pandit, Dayanund Saraswati Swami,.....labours to restore the purest form of ancient Aryan philosophy, and sweep away the corrupting idolatry and superstitions which have so long smothered the sacred truth..... We, the leaders of the Theosophical Society, believe in the Incomprehensible Principle and the divine philosophy taught by Sakkyā Muni. *We see in every human faith some portion of the Truth, and that is the spark from which the light must spread, if at all. That one portion of Truth is the common ground upon which men of all creeds can meet. It is upon that common ground that we build our Society.".....*

Kindly couched as the Swami's letter was, it yet outlined views of a personal God, which could not be accepted on behalf of a Theosophical Society proper, having no official creed, and whose two chief Founders could never subscribe to them. Personally, any member had a perfect right to believe in a God of any description, and to be respected in that belief, but no one member had any right to make the whole Society responsible for his private belief. So, to clear up the matter, the following letter was sent:—

Extract of a letter from Colonel Olcott, to Mr. Hurrichund, dated New York, 23rd August, 1878:—

....."It is my imperative duty to the Cause, as President of the Theosophical Society, to come to a perfect understanding with you as President of the Arya Samaj. In the eyes of my Fellows, you stand for the present as the representative of Indian Esoteric Wisdom—for they see in you one who would not have been chosen to such a high responsibility in such a Society as they regard the Arya Samaj to be, unless you were thoroughly versed in every branch of Indian philosophy. In short, they naturally clothe you with attributes of right only possessed by our revered Swami.".....

Then came the Rules of the Samaj, translated for us by Pandit Shyamaji, and they were duly printed for the use of our members. What their effect was may be inferred from the following:—

Extract of a letter from Col. Olcott, to Mr. Hurrichund Chintaman, dated New York, 21st September, 1878:—

"Either we have been especially unfortunate in misconceiving the ideas of our revered Swami Dayanund, as conveyed

to us in his valued letters to me, or he teaches a doctrine to which our Council, and nearly all our Fellows, are forced to dissent. Briefly, we understand him as pointing us towards a more or less personal God—to one of finite attributes, of varying emotions—one to be adored in set phrases, to be conciliated—one capable of displeasure.....I cannot worship him in such a guise. The Deity of my spiritual perceptions is that Eternal Principle which I understood you to say, was what the Arya Samaj recognized as contradistinguished from the personal God of the Unitarian Bramhos. Relying upon this view of the case, I united with our Sister H. P. Blavatsky to carry through the Council the vote of affiliation and allegiance. When! along comes the Swami's letter speaking of a God whom at least Brother Chishnavarma's translation points to us as a Being of parts and passions—at least of the latter if not the former, and at once we two are taken to task. Protests from every side, a hasty reconsideration of the former sweeping vote of affiliation, the adoption of a resolution to make the Theosophical Society of the Arya Samaj, a Vedic Section instead of the whole body in a transformed shape, and the consignment to the flames of the whole edition of the proposed circular and preparation of a revised introduction to the "Rules of the Arya Samaj"—these things followed. Perhaps it as well as it is, for we keep a broader platform for men of various creeds to stand upon, and our work for and with the Arya Samaj, is not to be affected in the least. We will be just as zealous and loyal as heretofore, will send the Initiation Fees the same as ever, and continue to regard the revered Swami as dutifully and our Hindu Brothers as affectionately as though this shadow had not passed athwart our horizon. I wish you would define to me somewhat more clearly just what *is* the doctrine of the Arya Samaj respecting God and the divine inspiration of the Vedas. I understood you to say (and certainly that is my own idea) that the Vedas were written by Rishis in a state of spiritual illumination and inspiration to which every man may attain who passes by initiation through the several phases of self-conquest and exaltation to the condition of seership and adeptship.....I must frankly apprise you that you cannot count upon many more Fellows to follow a lead right towards the Orthodox Christian ambushade from which we have so thankfully escaped..... What we want to teach these Western people is the "Wisdom-Religion," so called, of the pre-Vedic and Vedic periods—which is also the very essence of Gautama Buddha's *philosophy* (of course, not *popular* Buddhism). This religion you seem to have taught both in your letters and your books, and I certainly gather from the revered Swami's defence of his *Bhashya* against his critics that this is the identical religion he propagates. But this does not agree with the tone of his esteemed letters to me—at least as I have them in the English translation....."

Could any thing have been more frank and open? But no answer was returned, either from the Swami or his Bombay agent; the latter writing me (30th September, 1878,) that we would come to an understanding about all matters when we should meet at Bombay. He also notified me that he had duly forwarded all my letters to the Swami, who was then travelling in the North-Western Provinces.

During the two years antecedent to the alliance with the Arya Samaj and formation of the link-branch of the "Theosophical Society of the Arya Samaj," or Vedic Section of our Parent Society, no fees had been exacted of our members. I had defrayed the expenses myself. But now, with the view of assisting the Arya Samaj, our General Council re-imposed the Initiation Fee of five dollars (£1, or Rs. 10), and these were duly remitted to Mr. Hurrichund from New York and London. In this way some Rs. 609 were sent. At last, in February, 1879, the Founders arrived at Bombay, and a number of painful experiences followed, which having been discussed in the newspapers of the day, I need not dwell upon at length. Suffice it to say that the Samaj had never received a penny of the money remitted, that we recovered it from Mr. Hurrichund under pressure, and on the 30th of April met the Swami face to face for the first time at Saharanpur, North-Western Provinces. Our much lamented and staunch friend, the late Mulji Thackersey, was with us, and acted as interpreter in the long and animated discussions that ensued between the Swami and ourselves at Saharanpur on that and the

following day, and then at Meerut on the 3rd, 4th, 5th, 6th, and 7th of May. I have notes of all these conferences in my Diary for the year 1879, the entries being written, as is my custom, on each day before retiring to sleep. They bring the facts vividly to mind, and I am, therefore, not left to my memory to recall them, as would otherwise be the case. My entry for the day of the first conference says:—

"Swami came to the Dāk Bungalow at 8 a.m. Defined Nirvana and Moksha as H. P. B. has. His God is Parabrahma. I described to him the phases of Western Spiritualism." The next day's entry reads:—"Conference with Swami. He agreed to the new Rules of the T. S. Accepted a place on the Council. Gave me full proxy powers. Recommended the expulsion of Hurichund. Admits the reality of all Western phenomena [Mediumistic] and explains them as H. P. B. has. Is not a sectarian. Approves of other sectarian sections in the T. S."

This is clear enough certainly: he perfectly coincided

with our views upon all the points that had been mooted, and, in proof of his concurrence, accepted the office of Councillor of our Society. This, he has since denied on more than one occasion, and our conduct in using his name against his wishes and "of our own accord," has been stigmatized as cunning and unprincipled. But I know well that there are some partisans who would be quite ready to challenge my Diary, rather than concede my veracity; so I will call the Swami himself to the stand. Here is a lithographed fac-simile of one of the two papers given me at Saharanpur by him, after accepting the office of Councillor. It was intended to serve as a general proxy, under which, at all meetings of the General Council at which he might not be personally present, I should cast his vote as Councillor. And the second clause also gave me a general authority to represent him in the issuing of orders, or transaction of business arising in connection with our link-branch, the Theosophical Society of the Arya Samaj. If words mean anything, this document means just what is above stated. Here it is:—

Saharanpur N. W. P.
May 2^d 1879

I hereby authorize Henry S. Clcott, to cast my vote upon all questions relating to the Theosophical Society which may be brought before the General Council for action in my absence; and, generally, to use my authority as Supreme Chief of the Eastern and Western Theosophists of the Arya Samaj according to the general views which I have personally expressed to him.

~~(Signature)~~

The original document was filed in the Secretary's office of the Tho: Socy at the time of the trial of Harichand Chintaman (13th May 1879), and certified by Mr. Mulji, Shakeraj to have been signed by Swami Dayanand in his presence after he had interpreted it to him.

Kharsuji. Ch. Deernai

Bombay
June 17th 1882

Further evidence of his conscious and willing membership of our General Council is to be found in the following reply by Mrs. Gordon, wife of Colonel W. Gordon, B.S.C., to an official enquiry as to the circumstances of her initiation as a member of our Society :—

“Glenarm, Simla, June 19, 1882.

“DEAR COLONEL OLCOTT,

“I was initiated into the Society on the 17th December, 1879, by SWAMI DAYANAND SARASWATI, in the presence of yourself, Madame Blavatsky, and Mr. Damodar. At the same time, he explained to me at length the rules for the practice of Yog Vidya.

“Faithfully yours,

(Signed) “ALICE GORDON.”

The main complaint in Point VII. is thus effectually disposed of, and with its various reiterations that have been made in the course of our relations during the past three years. As to the answer sent by Swamiji to our telegram, in answer to our question whether he wished his name stricken out of the Council-list, its text was as follows :—“Benares City, 14-4-80. Announce as accepted, *in American correspondence.*” I have no copy of the dispatch to him, or I would gladly print it; but, if I am not mistaken in its character, then this reply means that *in our American correspondence* we might continue to use his name as a Councillor. And nothing in it about a Vedic Preacher!

One of the points made by the Swami,—for brevity's sake omitted above—was that he had signed a certain diploma sent to him from America. This he did, and that diploma is that which has been issued to all who preferred to be enrolled in the link-branch of the Theosophical Society of the Arya Samaj, and to none others. If the original vote of amalgamation had not been rescinded, it would have been the general diploma of the Parent Society; but, as it turned out, it was only used as above stated. In September, 1878, a circular letter was addressed by me, to members, from the New York Head-quarters, promulgating the translation by Pandit Shyamaji of the Arya Samaja Rules, for their information. In it I stated: “The observance of these rules is obligatory upon such Fellows *only* as may voluntarily apply for admission to the Arya Samaj; *the rest will continue to be, as heretofore, unconnected with the special work of the Samaj.*.....Those who join the Samaj will, of course, be expected to comply as strictly as practicable with its rules, including that of the contribution of the fixed percentage of monthly income.” And to show what we expected of the Arya Samaj upon the strength of Mr. Hurrichund's representations—I added: “Fellows will observe [in Rule IX.] that, equally with the Theosophical Society, the Arya Samaj has a separate class of ‘ascetics,’ who aim to acquire spiritual, rather than secular, wisdom, power and advantage, and to devote themselves in an especial manner to the promotion of the Society's work.” That the programmes of the two Societies were identical, we were further assured by our very talented and esteemed brother, Shyamaji, who, in a letter, dated at Bombay, the 5th July, 1878, says our “*aims and objects are not only identical with those of our Samaja, but, &c., &c.*” The reader will then bear in mind that there was correspondence about two diplomas: one that of Corresponding Fellow, the other the new diploma of the link-branch.

That we re-affirmed on coming to India the independence of the Theosophical Society proper in its relation with the Arya Samaja, can be shown by every document ever issued by us subsequently, and by every lecture of mine, in which the topic was discussed. I even went to the trouble of writing out a lecture, in which the conflicting rules of the two doctrines were quoted, and the eclecticism of our programme was unmistakably shown. I delivered it first on the 6th September, 1880, before the Meerut Arya Samaj, when Swamiji was *himself present*, and, later, before the Samajis of Amritsar, Lahore, Multan, Cawnpur, &c. But I need not rest my case even upon this, since, again, I am able to cite the complainant to testify for the

defence. In a letter of date July 26, 1880, the learned Swami wrote me as follows :—

Extracts from a letter by Swami Dayanand to H. S. Olcott, dated 26 July, 1880 :—

.....“You will please to circulate in the Theosophical Society, as I shall in the Arya Samaj, the fact that neither the Arya Samaj, nor the Theosophical Society, is a branch of the other, but that the Vedic section of the old Theosophical Society is a branch of both the Theosophical Society and of the Arya Samaj; and that this Vedic section, which is like an intermediary, links both the Arya Samaj and the Theosophical Society together. It is not proper that this fact should remain secret, for it is but right that the exact position of the members of the Vedic section of the Theosophical Society and of the Arya Samaj, should be rightly understood, told and published. No doubt will then remain in any one's mind after the publication of this fact, and the true position being properly known, it will delight all. What I have told Mr. Sinnett is all right, for I do not consider it proper to see and show such matters of ‘tamasha,’ whether they be done by sleight-of-hand, or by Yoga power; because no one can realise the importance of Yoga and have a true love for it, without the practice and teaching of Yoga by himself personally. But they (the witnesses) are only thrown into doubt and astonishment, and are all the time desirous of examining those who exhibit them, and of seeing the “tamasha,” leaving aside matters of improvement. They do not endeavour to acquire it themselves. *I have shown no phenomena to Mr. Sinnett, nor desire any thing to be shown to him, whether he be pleased or displeased with me, for if I were to be ready to do that, all fools, as also Pandits, will ask me to show to them similar phenomena by Yog, as I may have shown to him.* It is also, because, I would have been pestered with this worldly ‘tamasha’ affair, just as Madame H. P. Blavatsky is. Instead of enquiring after, and accepting from her scientific and religious information, by means of which the soul, being purified, acquires happiness, every one who goes to her asks for the exhibition of ‘tamasha.’ For such reasons I neither encourage directly or indirectly such things. But if one wishes, I can teach him Yog so that by its practice he may himself experience Siddhis.

“I now communicate to you a piece of news that will please you. It is this: A will, appointing eighteen persons—in which, of course, will be yourself, Madame Blavatsky, and sixteen eminent persons of Arya Samaj of Aryavarta,—will be sent to you in a registered cover and to the rest, so that, hereafter, there may be no confusion, and all my things will be appropriated by you, all for the public good, and this body will be recognised as my representative. Therefore, you will please to take very great care of the paper, so that it may afterwards be useful for very great purposes.....And another thing is that after I have published a circular about the relation between the Theosophical Society and the Arya Samaj, [a copy of] it will be sent to you. On seeing it you will be much pleased.”

I think, the intelligent reader will see that all misunderstanding must have been removed from the Swami's mind respecting the connection between our two societies, and will attribute the tone of his recent lectures and handbills to a lapse of memory due to the engrossing cares of his public duties. I think, also, that his expressed views with respect to the exhibition of Yoga phenomena strongly bear out my remark, at the beginning of this article, about his feeling obliged to carry on the policy of secrecy in regard to the mysteries of adeptship. No stronger proof of his entire confidence in the good faith and honourable disposition of the Founders of the Theosophical Society, could have been given by him, than his choice of them as co-trustees under his last will and testament.

The document, last referred to in the above letter, was a handbill, or proclamation, to the public, which the Swami had printed and circulated. It ran as follows :—

[TRANSLATION]

Swami Dayanand's Circular of 1880 :—

TO ALL GOOD MEN.

As many people began to question me and others, as to the correct relation between the Theosophical Society and the Arya Samaj, and considered the latter a Branch of the former, it has become of the highest importance for me to issue the present circular, with a view to clear the matter, for, if it be not done, misconceptions may arise in

the minds of people, which might lead to unfavourable consequences.

After an exchange of information of Rules, &c., of the two Societies by means of correspondence between Babu Hurrichund Chintamon, the then President of the Bombay Arya Samaj, on one hand, and Colonel H. S. Olcott, Saheb Bahadoor, (?) President of the New York Theosophical Society, and Madame H. P. Blavatsky, on the other, I received a letter in the month of Chaitra of the Vikrama era 1935, asking for instructions in the Archaic Vedic Religion of Aryavarta,—to which I replied with the greatest pleasure that I would comply with their request as far as I could. Afterwards they sent me a diploma as it was then intended to make the Theosophical Society a Branch of the Arya Samaj of Aryavarta; when this diploma was returned to New York, a meeting was held, in which many members most cheerfully accepted the new arrangement, while many others deferred action until they knew more of, and thought well over, the matter.

Owing to such a diversity of opinion, my advice was asked, as to what should be done. In my reply, I said that, if in Aryavarta itself many people reject the rules of the Arya Samaj, while a few only accept them, what wonder is there if, in New York, people should adopt this course, and, therefore, those who, of their own accord, would accept the rules of the Arya Samaj, would be the followers of Vedism, and those, who would not, might remain simple members of the Society, as it was not desirable that the connection of the latter with it should be cut off.*

This reply I forwarded to Babu Hurrichund, with a request to transmit its English translation to its destination. But he did not do so. And, notwithstanding, that the reply was not thus received in due time, the very same arrangement, as proposed by me, was carried out in New York, that those who would regard the Vedas as divine, sacred and eternal, might be reckoned as the members of the Vedic Section, which was to be a BRANCH OF THE ARYA SAMAJ, BUT AT THE SAME TIME THIS SECTION WAS ALSO TO BE A BRANCH OF THE THEOSOPHICAL SOCIETY, AS IT WAS, BUT A PART OF IT. Of course, neither the Arya Samaj, nor the Theosophical Society, was to be considered a Branch of the other, but only the Vedic Section of the Theosophical Society—of which Colonel H. S. Olcott, Saheb Bahadur, Madame H. P. Blavatsky and some others were members†—is a Branch of both the Arya Samaj and the Theosophical Society. And it is proper that all good men should understand it in this light and improper to view it in any other mark. How very phenomenal is the fact, that just at the very time the Arya Samaj was founded in Bombay, the Theosophical Society was established in New York! The very same objects and Rules, as defined by the Arya Samaj for itself, were also adopted independently of the latter by the Theosophical Society for its own part; and, moreover, before the receipt of my third letter, the very same proposal made by me in it, as to the Vedic Section and the Theosophical Society, was also carried out! What? Are not all these results the effects of Divine Providence? And are not these beyond the power of ordinary mortals—that the very same events happening here on this hemisphere should also take place on the other, at its antipodes, *i.e.*, Pátála (America)? I offer millions on millions of praises to that Almighty God, by whose power these miraculous occurrences have come to pass, namely, that after five thousand years a bond of brotherhood should be formed between religious men of Aryavarta and those of Pátála (America)

* This shows that when we had learned what kind of a God the Swami was preaching, we had even offered then to break the alliance.—H. S. O.

† Not active, but official, members, as the Founders are *ex-officio* members of every Branch, not being allowed, under the Society's rules to favour any religion or sect to the prejudice of any other represented in any other Branch. Neither has ever attended the religious meetings of the Samaj, as a participant, while, as for Madame Blavatsky, who was upbraided for her absence by the Swami, she plainly told him that she was his friend and staunch ally, but not his follower.—Ed.

in connection with the ancient, well-examined Vedic religious practices! Oh! Almighty, all-pervading, merciful, just Paramatma! Mayest Thou strengthen all religiously disposed, learned men all over the world in the Vedic Religion as Thou hast done this! So that mutual antagonism may die out, and friendly feelings, arising among all peoples, the spirit of doing injury to others may be vanquished, and a desire for mutual benevolence may spring up, &c., &c."

The document closes with a lengthy ascription of praise to God for effecting the union between the long-separated sons of the common Aryan Mother.

Points I., II., IV., V., VI., and VII., are now disposed of. Points III., VIII., and IX., remain in part, uncovered. The facts as to the first, not above stated, are briefly as follow:—The Rs. 609-9-4, recovered from Mr. Hurrichund, were taken by us on our trip to the North-Western Provinces in April, 1879,—two months after our arrival in India—and at Saharanpur, through the interpretation of Mr. Muljee Thackersey, offered to the Swami for the Arya Samaj. He refused to accept the money, saying—as Mr. Muljee interpreted him to us—that our Society needed it, and that he was even in favour of having his whole Samaj contribute towards our Society's expenses. He mentioned his wish that the subscriptions should be graded according to the monthly incomes of the Samajists. As regards the disposal of our proffered donation to his cause, his views are seen in the following excerpt from the official report of an extraordinary Council meeting held by him and ourselves—he sitting as a Councilor—at Saharanpur:—

Extract from the Minutes of a Council of the Theosophical Society held at Saharanpur, North-Western Provinces, on this 30th day of April, 1879:—

.....
"Resolved—that any available funds of the Society be appropriated to defray the cost of the journey of the present Committee from Agra to Sharanpur and return."
.....

The Council then adjourned.

(Signed) MOOLJEE THACKERSEY,
Recording Secretary *pro tem.*

(True Copy.)

G. K. Deb,

This motion was put by the Swami, and seconded by Mr. Muljee. The Rs. 609 were properly accounted for in the Treasurer's Report for the twenty-nine months ending April 30, 1881, and the item will be found on page 1 of the "THEOSOPHIST" Supplement for May, 1881. The account in question—officially audited—shows that over and above this Rs. 609, and all other income, the Society had received from the two Founders the sum of Rs. 19,546-3-1, as their private contribution towards its expenses. I have mentioned this only for the information of such as may not have seen the Financial Statement above referred to. The only promise of a gift of "many books," that could ever have been made, must have been a conditional bequest of the private libraries of Madame Blavatsky and myself, in the event of our lives being lost on the voyage out from America to India. We never sold Babus Chedi Lall and Sheo Narayana the book referred to. But Mr. Muljee Thackersey, who had brought his own private copy of *Isis Unveiled* with him to read, as chance offered, did sell it to the gentlemen named and received and spent the money, as he had a perfect right to do. If our kind hosts at Meerut "spent hundreds of rupees" in entertaining us, we were never aware of it until now. We were put up in their private residence on the 3rd, 4th, 5th, 6th, and 7th of May, 1879—when the book affair occurred; we ate the same vegetable food as the family, and if our entertainment cost "hundreds of rupees," then one must need a princely income to live at Meerut! But that we did receive from our friends there a welcome so hearty and affectionate, as to lay us under most lasting obligations—is true. And the same remark applies to our fraternal receptions at Lahore, Amritsar, Multan, Cawnpore, Allahabad, Benares, and elsewhere by Arya Samajists, who treated us everywhere with the utmost kindness, and

a hospitality so generous as to force us sometimes to protest. If our gratitude was not warmly enough expressed, our words must have ill translated the feelings of our hearts.

The charge in Point VIII., that we improperly influenced members of the Samaj to join our Society, may well be regarded as answered by the Swami's own circular of July, 1880, in which the Link-Branch is recognized as a Branch of the Arya Samaj, and, therefore, we were only asking some two or three good Samajists to enter that Branch to promote the interest of their own Samaj, as well as of our Society. It was after that visit to Meerut that we learned of the Swami's pronouncement—after the fashion of the Mussalman Caliph Omar's at Alexandria—that no Samajist should join any other Society than his own; for, as he said to the Meerut Samaj, if that other Society professed the same principles as the Samaj, to join it was useless, inasmuch as they were already in the Samaj, while if its principles were different, then they should not join it anyhow!

No threatening message of the kind alleged in Point VII. to have been sent me by Swamiji, through Mr. Panachand, was ever delivered to me by that gentleman; nor—as he has himself assured me—was it ever confided to him for delivery. I was told that Swami wished to see me, and I replied that I would come with pleasure, if I could find an hour's leisure time. But I never found it before leaving Bombay (February 17th) on my annual official tour, nor have I found it since. The fact is that such a thing as an idle day or an unoccupied hour has not been seen by me since, in 1875, I joined Madame Blavatsky in founding the Theosophical Society, and from present indications, I doubt if I shall ever see one until I die—in the harness!

Certainly, we do speak and write much about "ghosts and spirits," and treat them as scientific questions. Moreover, I may say that I have not found among "the Indians" one in a hundred, who is not "foolish enough to believe in such things" as phenomena of some kind. The entry of April 30, 1879, in my Diary, would seem to show that Swamiji entertained the same opinions respecting them as ourselves; while his letter of July 26, 1880, proves that he believed himself then able to produce the phenomena of adeptship before Mr. Sinnett.

The charge in Point IX., as to the insertion of the word "most" before the word "divine," is too trifling to dwell upon at any length. There were two copies made of the Swami's challenge to Mr. Cook, to discuss, in one of which the "most" originally written there, was stricken out while, by an oversight, in the other the change was not made. The reading preferred by the Swami will be found in the pamphlet, entitled "The Whole Truth about the Theosophical Society" (page 29, line 7), of which 5,000 copies were printed by public subscription and circulated gratuitously throughout India and other countries.

I shall say no more, in reply, to the affirmation in the concluding para. of the "bill of indictment," that Madame Blavatsky, having failed to entrap the Swami with her "tamasha," has now taken refuge under the Himalayan adepts, as she possesses no psychical powers of her own, than to refer the reader to the report of the famous interview between Swamiji and ourselves at Meerut ("THEOSOPHIST," December, 1880), and to print the following certificate from the two learned gentlemen who kindly served us as interpreters on that occasion:—

To
COLONEL H. S. OLCOTT,
President of the Theosophical Society, Bombay.

DEAR SIR,

In justice to you and your learned colleague, Madame Blavatsky, we cannot help contradicting the statement in the May number of the *Arya*, made on the authority of the *Bombay Gazette*, that "the Pandit of the Samaj (meaning Swami Dayanand Saraswati) informs the public, that neither Colonel Olcott, nor Madame Blavatsky, know anything of Yoga Vidya,.....that they may know the art

of clever conjuring," for, in the month of August, 1879, when both of you were staying here at Babu Chedi Lall's bungalow, Swamiji, who was also at the time in the station, stated before us and several other witnesses, including many Arya Samajists, on two different occasions, that the phenomena performed by Madame Blavatsky, were the result of, and produced through, the agency of real Yoga power, and not that of "clever conjuring." Therefore, we cannot believe the statement of the *Arya* quoted above to be correct, since a learned and wise man, like Swami Dayanand Saraswati, who has taken upon himself the duties of a Teacher and a Reformer of India, cannot be expected—even though he may be on terms of variance with you—to contradict himself so palpably.

As regards the *Arya's* statement about you, we have nothing to say, for we do not remember to have heard Swamiji acknowledging that you yourself knew Yoga Vidya practically.

In conclusion, we have to add, that as we had to perform the duty of interpreters between yourself, Madame Blavatsky and Swamiji at the time, we are in a position to certify that the account of the discourse, about Yoga Vidya, between yourself (Madame included) and the Swamiji, which appeared in the "THEOSOPHIST," is, to the best of our knowledge, true and correct.

We are, Sir,

Yours sincerely,

JWALA PRASADA,

Judge's Office, Meerut.

BULDEO PRASAD SANKDHAR,

Head Master, Normal School.

Meerut, the 16th June, 1882.

I might largely swell this narrative by printing a number of confirmatory documents, but our case is already made out, as every candid mind must admit. No consideration, short of the absolute necessity to clear up once for all this unhappy controversy, would have moved me to say even a single word in answer to the recent attacks upon us. As was remarked above, I cannot permit myself to believe that a man so learned, and so patriotic an Aryan as the Swami Dayanand, has been actuated by dishonourable motives. He and we have scarcely ever exchanged an hundred words, except through interpreters. It must be that our ideas have been mainly misunderstood by him, and such portions of our conversations as he did understand have slipped his memory. He may have never known the contents of the letters which passed between his Bombay agent, Hurrichund, and ourselves, if that faithless person suppressed them (as there is too much reason to suspect he did); and thus our views about Parabrahma may have been quite unknown to him before we met in person, and what has transpired since been forgotten. I cannot say. And since we have had to depend upon third parties to interpret his oral and written communications to us, I shall most assuredly abstain from putting any harsh construction upon conduct which, at first sight seems not only indefensible, but incomprehensible. Now, that the documents are filed, and the case stated as fairly as lies within my power, no doubt the Swami will himself be glad to have the errors into which he has inadvertently fallen thus corrected, and the consistent course of his loyal allies vindicated to a large extent by what he has himself written in friendlier days.

The readers of the "THEOSOPHIST" already know that the *Arya* for May contained some sharp language against the Founders of the Theosophical Society, quite contradictory of what it said in the April number. From the May article I selected four specific allegations, and, embodying them in a circular, asked the Presidents of a number of our Hindu Branches throughout India to give an opinion as to their validity. Following is the correspondence; which our friends (and more especially those of non-Indian countries) will doubtless find interesting as original proof of what our three years of hard work have accomplished,

It is, in fact, a canvas of native opinion throughout India :—

THE EFFECTS OF THEOSOPHY IN INDIA.

HEAD-QUARTERS THEOSOPHICAL SOCIETY,
Bombay, 1st June 1882.

To—

President of the ——— Theosophical Society.

DEAR SIR AND BROTHER,

The time has, I think, come for us to show the world upon how firm a ground our Society is standing. Until now I have attempted no such thing as a canvas of opinion among my colleagues, for I felt that it was too early in the history of the theosophical movement. But recent events make such action necessary. In the May number of the *Arya*, the English organ of the Arya Samaj, are the following allegations :—

(1) That the Founders of the Theosophical Society “*are no more for the Vedas.*” That is, that they no longer favour the study of those sacred books, nor appear to hold them in the same respect as at some previous time.

(2) That the Founders came to India as students “*but have set themselves up as teachers.*”

(3) That the Society they have founded “*has proved of no practical good to India.*”

(4) That they “*have not yet laid out a single pie in the furtherance of the Vedic cause.*”

These charges are specific, and their truth or falsity ought to be capable of easy proof. I, therefore, request you—after consulting your associates in your Branch as fully as you may think necessary—to give me by returning post your candid and unreserved opinion upon these several points. I am sending this circular to our various Hindu branches, and shall publish it and the replies in the forthcoming issue of our magazine, for the information of the whole Society.

I am, dear Sir, faithfully yours,
HENRY S. OLCOTT,

President of the Theosophical Society.

BOMBAY PRESIDENCY.

From the Bombay Theosophical Society.

6, Mody Street, Fort,
Bombay, 24th June, 1882.

MY DEAR COLONEL OLCOTT,

In regard to the four queries contained in your printed circular letter of the 1st instant, I beg—in the absence from town of our eminent President—to send you the following reply :—

(1) The Founders of the Theosophical Society do continue to regard the systems of Eastern religions favourably. They encourage the study and true interpretation of the Vedas, as also they do those of the tenets of Zoroaster or Buddha. But, of course, they cannot force Vedantic teachings upon those who are followers of other religions.

(2) The Founders came to this country both for the purpose of learning and teaching. There are places and persons in India where, and from whom, they can learn a good deal, and where they set themselves up as students only. But also there are misguided communities in certain places, amongst whom they must necessarily act as teachers and make their influence felt for the better.

(3) During the three years, the Society has unquestionably done an amount of good in its even way. It has particularly been instrumental in awakening in the hearts of educated men of the country an ardent desire for inquiry into, and study of, the various religions and philosophies of their forefathers. The tendency of the young men turned out annually from the English colleges and schools with an amount of secular education only, without any sort of moral or religious training, was a drifting towards atheism. The Founders of the Society by their monthly publication and by lectures and discourses delivered at different places, have succeeded in causing a reaction, which has produced a healthful influence on the minds of the rising generation.

(4) To say that they have not yet laid out a single pie in the furtherance of the Vedic cause savours of selfishness or narrow-mindedness. The Founders do not

work for this religion or that. Their field of work is all India. We all knew at what great personal sacrifice and expense the Founders travel over the country for advocating the cause of the Society; and to expect them to spend money for the Vedic cause alone is absurd.

I am, my dear Colonel Olcott,

Yours fraternally

K. M. SHROFF,

Vice-President of the Bombay Theosophical Society.

From the Poona Theosophical Society.

DEAR SIR AND BROTHER,

Allow me to inform you what we candidly think of the strictures passed by the *Arya* (the English organ of Swami Dayanand) against the Founders of the Theosophical Society.

It is alleged that you are “*no more for the Vedas.*” The fact really is, that, up to the latest date, you have systematically given prominence to, and defended the truths contained in the Vedas. If, however, to admire and search after the truths contained in other religions as well, were looked upon as seceding from the Vedas, then must the Founders and numerous other Theosophists plead guilty to the charge; for they believe all systems of religion to contain a basis of truth which they would fain extricate from the rust of ages.

Your lectures upon Buddhism and Zoroastrianism seem to have hurt the Vedic (?) instinct of the Swami, but certainly you are not to blame for upholding truth wherever it might be found.

None but the very ignorant could find fault with you for professing to have a liking for the *esoteric* philosophy of the religion of Gautama Buddha. It is your private conviction, and moreover you are not at all Buddhists in the vulgar acceptance of that term. To call you *Hermetists* would, I think, be more appropriate. Conversant with Budhistic philosophy, and having an insight into the Vedic, the Vedantin, Zoroastrian, Jewish, Egyptian, and Platonic Secret doctrines, you have all along declared that all these systems are identical, and the truth that pervades them all is the Wisdom-Religion, which harmonised both Science and Religion.

For reasons highly philosophical, while you deny the existence of a Personal, Anthropomorphic God, you admit that there is in nature a Supreme, Immutable Essence. This individual opinion of the Founders has been misrepresented, as if it were an article of faith for the Theosophical Society. This is a mistake, for our Society has no creed, and the convictions of the Founders are not in any way binding upon the Fellows. Each one has to search for himself, and find out the truth, if he can, about the Divine Principle in the Universe.

You are charged again with having come to India as students, and “*afterwards set yourself up as teachers.*” This is a gratuitous statement. You have always shown an anxiety to learn from others, and to place before your readers and hearers the information gathered, not from one but from several sources, that each might make the best use he can of the varied mass. Nearly two years ago, I put you several questions, and, in reply, you then wrote as follows :—“*Madame Blavatsky and I never set ourselves up for Yogis, Gurus, or Ascetics, but only for two people who knew that there were such glorious men, where they were, and that they could be reached and associated with by those who would follow the right path.*” This is far from being the language of those who, it is alleged, pretend to teach.

It is next asserted that the Society you have founded “*has proved of no practical good to India.*” Such an aspersion could easily be cast by a careless person upon almost every institution. Although numerous educated Indians are indifferent to the theosophical movement, there is a large number of them in whom true brotherly feeling, love of ancestry, self-respect, deeper religious insight, a desire of practising morality for its own sake,

and such like sentiments have been excited and have taken root. Hitherto separated by the prejudices of race, caste, and creed, they have now learnt to love and know each other better. They have already commenced to distrust and shake off that Scientific Materialism which was fast making them a brood of sensualists, without hope of God or Immortality; and henceforth their efforts, insignificant though they might appear to be, will have a broader and more comprehensive basis. This is no small boon, and for the Theosophical Society to have accomplished it in only three years' time in a place like India, is truly astonishing.

Another item of charge is that you "have not yet laid out a single pie in furtherance of the Vedic cause." This is extremely incorrect. The greater portion of all your efforts in India have been for the revival of the ancient Hindu religious philosophy, and much of the expenses that you have undergone to spread the theosophical movement must, in the main, be put down as having been generously incurred for the Vedic cause. The Buddhist revival has been limited only to Ceylon; and if that movement has succeeded better, it is because the Sinhalese have shown a far more appreciative spirit than their suspicious Hindu brethren, and have gone to work at once and in real earnest.

Those, who have properly informed themselves of the facts between yourself and the Swami, cannot help condemning the short-sighted policy that he adopted in distorting those facts, and vilifying you in a manner unbecoming the head of the Arya Samaj. This unwise step must do more harm to himself than it could ever do to you.

Let me assure you that you have our most cordial sympathy in this matter. There has been nothing in your acts to justify in any way the narrow-minded, unfair and unseemly attack so unwarrantably made upon you by one, who has, either through misrepresentation, or ignorance, or both, misunderstood the whole of the situation and his own position in reference thereto. It is a relief that this mistaken alliance is at an end.

N. D. KHANJALLAVALA, B.A., LL.B.,
 Prest. of the "Poona Theosophical Society."

From the Saorashtra Theosophical Society (Kattyawar).

[Memorandum by the President and leading members of the Saorashtra Branch of the Theosophical Society with regard to certain misleading and gratuitous allegations made by the Editor of the *Arya*, the organ of Swami Dayanand, against the Founders of the Parent Society.]

We, members of the Saorashtra Branch, beg to record our opinions and remarks conjointly with regard to the allegations as under:—

That the charges against the Founders are flippant and ungenerous, concocted by the *Arya*, either out of sheer jealousy for the great and unprecedented success the Founders have been able to achieve in inculcating, throughout the length and breadth of Bharatkhand, a sincere and just love and respect for Aryan Philosophy and Esotericism.

That they have by their strenuous and philanthropic efforts revived Aryanism, which was losing its hold on the hearts of young India, owing to the introduction from alien sources of Materialism and Indifferentism and all their concomitant evils; and have inspired self-respect and self-reliance in a manner worthy of grateful appreciation and reverence at the hands of all who bear the name of Indo or Irano-Aryans.

That, even with a superficial acquaintance with the avowed objects of the Society, it would be a simple perversion of truth and logic to aver that the Founders, guided by their world-wise Gurus, should be indifferent to the study of the Vedas,—so full, as they are, of recondite

speculations and philosophy, and so important a factor in the attainment of those objects.

That the Founders are both teachers and students, and do not pretend to be teachers alone. Being, as they ought to be, hard-working students, both of exoteric and esoteric Theosophy, under Guides who are in possession of the grandest and most tremendous secrets of Nature, they certainly deserve our profoundest gratitude and respect, if they with so much humility—and humility is the distinguishing mark of a real student—impart as teachers to their deserving pupils as much knowledge as is consistent with a faithful observance of the rules laid down by their Gurus.

That, although enthusiastic students of Theosophy are in a position to tell the Swami (if they at all care to do so) the incalculable good which they have gained from their studies individually, it would be sheer perverseness, even in a casual observer and an outsider, not to see the development the Society is assuming in point of numbers, as a Society one of whose objects is Universal Brotherhood; embracing, as it now does, the ruling classes and the ruled, and persons of all castes and creeds. That fact alone, out of many others, too numerous to dwell upon here, should silence our detractors who assert that the Society has done no practical good to our country.

That the personal sacrifices they make, and the many personal inconveniences and discomforts they cheerfully undergo for the cause of Theosophy, which includes, *inter alia*, an intelligent study of the Vedas, are a sufficient answer to the allegation that they "have not laid out a single pie" in the furtherance of what the Editor calls the "Vedic cause."

That, if we are allowed to do so, we most respectfully beg to ask the Head of the Arya Samaj what he and his *chelas* have done for the "Vedic Cause," and what results, comparable to the results obtained and obtainable by the Theosophic movement, they can show to the world? On the contrary, has he not, with a highly exaggerated notion of his learning or knowledge, a culpably intolerant dictatorial, defiant and offensive bearing towards some of the greatest Pandits of the age, and his other co-religionists, alienated the affection and good-will of the Orthodox Hindus whom he would fain instruct in ancient Aryan lore?

For the Saorashtra Branch,

H. H. DAJIRAJ, President,
 Thakore Sahib of Wadhwan;

Raul Shri HARISINGJI RUPSINGJI, of Silhor,
 Secretary.

BENGAL PRESIDENCY.

From the Bengal Theosophical Society (Calcutta).

To

COLONEL HENRY S. OLCOTT,
 President-Founder of the Theosophical Society.

DEAR SIR AND BROTHER,

Your letter of the 1st instant to the address of the Bengal Theosophical Society, requesting its opinion on certain allegations in the May number of the *Arya*, the English organ of the Arya Samaj, having been submitted to the Fellows, I am directed to state that the said allegations are unjust to the Founders of the Theosophical Society, who have always been for the cultivation of Vedic literature, and who came out here as enquirers, not teachers. The Society they have founded has been productive of great practical good to India, as is evidenced by the wide circulation of its Journal, the THEOSOPHIST, and the intense interest felt in the varied important subjects which it treats of. This Society is fully persuaded, that the

Founders have shown much self-abnegation and disinterestedness in the furtherance of the "Vedic cause," for which India is much indebted to them.

I am, dear Sir and Brother,
Fraternally yours,
NARENDRA NATH SEN,
Secretary, Bengal Theosophical Society.

We fully concur,—

Nil Madhub Chatterjee; Nagendra Nath Chatterjee; Khetter Chunder Ghose; Nil Madhub Banerjee; Balai Chand Mullik; Mohini Mohun Chatterjee; Jebun Kissen Ghose; Nilcomul Mukerjee; Rakhial Chunder Sen; Bissessur Chatterjee; Pramatha Nath Chatterjee; Syama Pada Mukerjee; Khagendra Nath Roy; J. N. Ghosal; Moti Lal Ghose; Sree Nauth Tagore; Shishir C. Ghose; Behari Lal Bhaduri; D. N. Cardozo; Ghanasyam Bhattacharya; Abir Chand Khatri; Joggesh Pro-cash Ganguly; Hari Charan Roy; Shunkar Nath Pundit; Iswara Prasad Singh; and Debender Chunder Ghose.

10th June, 1882.

From Dr. Ram Das Sen, of Bengal,—a distinguished Sanskritist and Orientalist.

To

COLONEL HENRY S. OLCOTT,
President of the Theosophical Society, Bombay.

DEAR SIR AND BROTHER,

I have received your letter of the 1st instant in respect of certain allegations in the *Arya* against the Theosophical Society. I am sorry that such allegations should have been made; but they are, I should think, unfounded. It is true that the Founders came to learn; but it is nothing improper if they teach and give to the world what they learn, for the good of mankind. Can the *Arya* show that we go against the Vedas? Certainly not. The Vedas are, and shall always, in all times to come, be held in the highest respect. It is utterly false, that our Society has done no good to India. All the members feel very kindly to each other; and there is every effort on their part to lead a purer and better life. It is also patent that, since the establishment of the Theosophical Society, Hinduism has recovered much of its ground; and that there is now a strong impression in the minds of the people, that Hinduism is capable of meeting the highest religious aspirations of all classes of men, of all persuasions; and that it is not, as it has hitherto been held up, a huge mass of stories, by some paid advocates of some other religions. The Society did not ostensibly set itself up as a publishing firm. But the time will come when, through the exertions of the Society, money will pour in of itself for the cause of the Vedas.

With sincere regards,
Yours faithfully,
RAM DAS SEN.

Berhampore, Bengal, 9th June, 1882.

MADRAS PRESIDENCY.

From M.R.Ry. R. Ragoonath Row, Dewan Bahadur, late Dewan of Indore, now Deputy Collector of the First Class, and President of the Madras Theosophical Society.

To

COLONEL HENRY S. OLCOTT,
President of the Theosophical Society.

DEAR SIR,

I am in the receipt of your letter of the 1st instant, calling upon me to give you the candid and unreserved

opinion of the Madras Branch upon the four specific allegations of the *Arya*. I beg to state the following as the opinion of myself and that of the Branch:—

The Founders of the Theosophical Society are for the Vedas. They always were so, they are so, and they promise to be so. They have very great respect for the Rishis, who alone know the Vedas. They have been preaching to the people of India the necessity and utility of the study of the Vedas, and maintain that it is the duty of every Hindu to study them thoroughly.

2. They have always proclaimed themselves as students and monitors, but never as teachers. They ask us to study, to ascertain, and to communicate the truth hidden in the literature and religions of Asia, and of India in particular. They have been so modest that they have often been heard to say that they had to learn a good deal from us, fallen and ignorant as we are.

3. The Society they have founded has done practical good, but not to the extent they wish. It is, however, no fault of theirs, but our own, for we seem determined not to be awakened and do not utilize their labours.

4. The last allegation is very vague. What is meant by laying out their money in the furtherance of the Vedic cause, is not clear. They spend their own money in travelling from place to place, and their time, which is money, is profusely spent, in creating a love and a sense of duty for the study of the Vedas. What more they can do, we cannot see. Certainly they have not been paying money to Jata Vallabhās, or the repeaters of the Samhitās. I am sure Sree Dyananda Saraswati Swamy does not advocate such payments.

In short, the allegations are not founded on truth.

I remain, dear Sir,

Yours obediently,

R. RAGOONATH ROW,

President, Theosophical Society, Madras Branch.

From the Tinnevely Theosophical Society.

DEAR SIR AND BROTHER,

The members of this Branch desire me to say the following in reference to the various charges made by the *Arya*, in its May issue, against the Founders of our Parent Society:—

The assertion, that the Founders are "no more for the Vedas," is not borne out by facts. A few months ago, the President wrote to us to enquire, if we could not make an attempt to raise a national fund to be devoted to the spread of Vedic and Vedantic literature and esoteric philosophy. Only the other day, he wrote to one of us promising, at our request, to prepare, at a convenient date, draft rules for a college to be soon opened for giving Vedic education to the young Hindus.

We do not care here to discuss whether the Founders have set themselves up as "teachers" or not. But this much is certain that, since their advent in India, they have been preaching continually the excellence of our forefathers' religion, science and philosophy. From the Himalayas to Cape Comorin, and even beyond, they have awakened in the minds of men of all descriptions a strong love and reverence for the previously despised and neglected Aryan lore of the hoary past. Oriental scholars had already tolled the death-knell of the Vedas, Puranas, Itihasas; in fact, of all Eastern esoteric philosophy. The whole nation had begun to care for nothing but to send their children to English schools, where Western science and Western modes of thought were alone instilled into them. The youth had already commenced to imbibe spirit of Western manners, &c.—good, bad and indifferent. A few years more, and the Sanskrit literature might have been in our thoughts a thing of the past. Just in the nick of time

the two Founders appeared on the scene. As regards their success in this attempt, a visit to any English school, or to any Samaj in India, will show the potentiality of the ideas sown by them in the Hindu mind.

No one who keeps an eye over what is going on around him will say that the Theosophical Society "has proved of no practical good to India." Some good work done has already been mentioned in the preceding para.; but that is not all. Europeans looked down on the natives as niggers intellectually inferior in the scale of creation. Opinions, however, have begun to change since the arrival of the Founders in India. Many of the best Europeans now see that they have much to learn here, and that their despised subordinates have merits which were often hitherto masked from their view on account of the distance they kept apart. The Christian looked askance at the followers of the Prophet of Mecca as belonging to a debased, intolerant and sensual religion. The Moslem returned the hatred with compound interest on the pork-eating disciples of the Nazarene Prophet. Both despised the Hindus as obstinate and uncompromising unbelievers, and called them effeminate and cunning time-servers. The Hindus, on their part, treated all as Mlecchas and kept themselves aloof, even going to the extent of bathing their persons, if they came in contact with these "Mlecchas." But since the formation of the Theosophical Society, the members who are followers of these respective creeds meet on a platform of "mutual tolerance," and shake hands with one another with mutual good-will and respect. They have been taught, in fact, to lay aside their sectarian and petty differences of caste, colour, creed, &c., &c., and meet on the broad ground of humanity; and thus the dream of many a Utopian philanthropist may be said to have been at least in some small degree realized. What greater good can a society do to a nation?

Can a man read the THEOSOPHIST, and still dare say that the Founders "have not yet laid out a single pie in the furtherance of the Vedic cause"? They have spent many thousands of rupees for the Society from their own pockets. How else do they spend their lives except—without a thought of the rest they need—in ever preaching the excellence of the Vedas and the esoteric philosophic lore contained in their musty pages? Is not the awakening, in the minds of the Hindus, a love for the Vedas, a thirst for a knowledge of the wisdom contained in them, the preliminary step towards persuading them to read or understand the Vedas, or found schools and colleges for teaching them?

In conclusion, we beg to say we are astonished at the coolness, with which the writer in the *Arya* puts forth this canard before the Indian public. The avowed object of the Arya Samajists is, we believe, the regeneration of India, and the restoration of the glory of Sanskrit literature. We cannot, therefore, understand how the two societies can be antagonists to each other, so far as the one object, with which both of them are concerned is to be pursued. From the beginning, the Arya Samaj has been on the aggressive. We believe the ignorance of the Founder of the Arya Samaj of the English language has not a little to do with the present split, giving, as it does, an opportunity to all scheming men to misrepresent the facts and misinterpret the statements. We hope Swami Dayanand will see the wisdom of the whole case, and rising to the catholic platform of the Founders of the Theosophical Society, not allow them to be abused for their refusal to descend to his sectarian level.

S. RAMASWAMIER, B.A., F.T.S.

From the Nellore Theosophical Society.

MY DEAR SIR AND BROTHER,

With reference to the extract from the *Arya* of May, referred to me for an expression of opinion of the Society

which I have the honour to represent, I beg to reply as follows:—

Firstly.—The imputation that the chief Theosophists are no more for the Vedas, is false. Though Buddhists, they have not been conducting a Buddhistic propaganda, but have been showing the common platform of Buddhism, and the Vedic religions as well as all other religions. So far as we know, the chief Theosophists have never set themselves against the teachings of the Vedas, and of this fact we have had abundant proof in the very learned discussions that have taken place between them and several Pandits in this part of the country.

Secondly.—The allegation that they (chief Theosophists) came to India as students, but have set themselves up as teachers, is also false. We recognize in them our elder brothers working in the same field after the attainment of truth. They have arrogated for themselves no higher authority, and have ever protested against being considered as teachers.

Thirdly.—The Theosophical Society has been productive of very great good to India. It has been the cause of making most of our young men in this district who were drifting away towards materialism, to look back at their spiritual selves, and to the Hindu philosophy as the only true road to knowledge.

Fourthly.—The initiation-fee fund contributes, in fact, but a trifle to the Society's large expenditure; and the other sacrifices made by the Founders towards the furtherance of the Vedic cause, all India has been witnessing.

I beg to remain,

Faternally yours,

M. RAMASAWMY NAIDU,

President, Nellore Theosophical Society.

From M. Singaravelu Muddecar, President of the Krishna Theosophical Society (Gunttoor, Madras Presidency).

To

COLONEL H. S. OLCOTT,

President-Founder of the Theosophical Society.

SIR,

With reference to your circular of the 1st June, 1882, calling for my opinion in regard to the following accusations, viz.:—

1. That you are no more for the Vedas;
2. That you have set yourselves up as teachers;
3. That the Society you have established has proved of no practical good to India; and
4. That you have not spent a pie in the furtherance of the Vedic cause;

—made by the *Arya*, the organ of Swami Dyanand Saraswati, against yourself and your colleague, I beg to state that one and all the above accusations are utterly unfounded and false.

1. That you are a staunch advocate and a great admirer and adorer of the Vedic philosophy, no one that knows anything of you ever doubts, and to say, therefore, that you are no more for the Vedas, is a perversion of truth.

2. It is equally absurd to say that you have set yourselves up as teachers. That you have come to India to learn and not to teach, has been the idea which stands prominent in every word you utter. It is simply impossible, therefore, that any one who has ever heard you talk, or read any of the many addresses you have delivered in the different parts of the country, can be ignorant of this fact.

3. It is not less surprising to see the *Arya* making the assertion that the Theosophical Society, founded and fostered by you, has "been of no practical good to India." This is far from truth. If there ever was a Society that had the magical influence, as it were, of uniting together by one strong bond of union, the multifarious sects of

India, irrespective of their various distinctions of caste and creed, it is yours. If there ever was one capable of inspiring them with an exalted idea of their country and their ancestors, and with a profound and sacred reverence for their sublime Aryan literature, philosophy and sciences,—which in their degenerate and degraded condition, they had come to look upon as utterly unworthy of their consideration and regard—it is yours. In short, it is this Theosophical Society of yours, that is fast reclaiming this once glorious, but now degenerate, land from the gross materialism into which it has sunk. It is this Society that is now rescuing our country from its present state of moral debasement, and reviving its ancient intellectual and spiritual glories. I cannot really conceive, therefore, how any one but an enemy of India, prompted by sectarian bigotry, malice, or misanthropy, can shut his eyes to this glaring and unmistakable fact.

4. As regards the last charge, *viz.*, that you have not spent a pie towards the furtherance of the Vedic cause, I have simply to point to the fact that after leaving New York, and until the 31st of December last, your colleague and yourself spent, out of your private resources for the affairs of the Theosophical Society Rs. 24,951; as appears from the Treasurer's accounts, audited by native gentlemen of acknowledged repute.

Such being the bare and unimpeachable facts of the case known to all India, it is most surprising that your self-sacrifice, and unselfish devotion for the cause of our country could ever have been mistaken. What can be a greater disloyalty to India than to vilify your motives, and misrepresent your disinterested deeds. It is enough for me to say—and in doing so, I feel sure, I simply echo the opinion of the whole Guntoor native public,—that you are making greater sacrifices for, and are doing far greater good to, India, than any Hindu whose case I can now recall to mind: and I have no hesitation in saying that the example thus set by the Founders is acting as a stimulus upon our people from one end of the country to the other.

I beg to remain, Sir,

Your most obedient servant,

M. SINGARAVELU, B.A., F.T.S.

NORTH-WEST PROVINCES AND OUDH.

From the Jeypore Theosophical Society.

DEAR SIR AND BROTHER,

While regretting the loss India is likely to suffer on account of the breach of alliance between Swamiji Dayanand Saraswati and the Founders of the Theosophical Society, we feel it our duty, in answer to your call, candidly and honestly to reply to each of the charges brought by the *Arya*.

The first charge is "that the Founders of the Theosophical Society are no more for the Vedas." In reply, we beg to state that we do not find any reason to say that they no longer favour the study of the Vedas, nor appear to hold them in any less respect as at some previous time; quite the contrary. One of the primary objects of the Theosophical Society is "to promote the study of Aryan and other Eastern literatures, religions and sciences, and vindicate its importance," and is it reasonable to think that the Founders themselves should act contrary to one of the main objects of the Society they have founded, and thereby prove faithless to themselves? We hold firmly the opinion that the Founders favour the study of the Vedas, and hold them in the same respect now as at any time before; and that "they praise the hidden treasures of the Vedas and the wisdom and learning of the eminent Rishis that once adorned this country, as heartily now as ever." The Founders maintain that they do believe in the very Divine Principle taught in the *Vedas*, in

that principle which is "neither *entity* nor *non-entity* but an *abstract entity*, which is no entity, liable to be described by either words or attributes."

In reply to the second charge, that the Founders came to India as students, "but have set themselves up as teachers," we are glad to assert that no such change has taken place. The first primary object of the Society is to "form a universal brotherhood of humanity," and it is, therefore, unreasonable to suppose that the Founders themselves should act contrary to it by making themselves our teachers. They act as our brother and sister, and, as in duty bound, they tell us what to do, and how to do it. They never in word or in deed, at any time or in any place,—so as we have heard—ever pretended to be our *Gurus*, or teachers, in anything. They have been students and they still profess to be students, as we are; and they try to investigate "the hidden mysteries of nature and the psychical powers latent in man," as we should do.

In reply to the third charge, that the Society they have founded "has proved of no practical good to India," we are sorry to find such a charge brought against the Founders, in the face of the real, practical good India is daily obtaining, in the creation of a feeling of brotherhood and union among men of different nationalities and creeds in India, and in the awakening of an earnest desire for "the revival of her ancient sacred and intellectual glories," and in the actual prosecution of the work. The stimulus that the Society has given was particularly needed by the Hindus in their present degenerate condition, and is of great practical benefit to India. The Founders have unmistakably opened in our hearts a love for our religion, our old sciences, and our literature, and even for our numerous ancient rites as having a scientific basis and significance. They have proved the superiority of ancient Hindu philosophy over all more modern schools of thought.

In reply to the fourth charge, "that they have not yet laid out a single pie in the furtherance of the Vedic cause," we ask, are they, who have given up everything for the good of India, to be laid under such a charge? The Founders are trying by spending money, by undergoing great mental and bodily labour, and by all other means in their power, to do good to us, Hindus. Are not the thousands of rupees, they spend, year after year, in travels, to open our eyes to our advantage, to our wants and requirements; to stimulate us to fuse into a Universal Brotherhood the discordant antipathies and creeds that are found in India; to incite us to revive our ancient, intellectual and sacred glories and our religion; and to investigate the hidden mysteries of Nature and the psychical powers latent in man, are not these labours and the expenses their prosecution involves to be credited as in furtherance of the cause of the Vedas, our sacred scriptures? Positively and really so.

In conclusion, we beg to suggest that as the *onus probandi* lies upon the shoulders of the opponents of the Founders, let them prove their allegations against them; and, finally, that the Founders should not be agitated at every throw of their opponent's arrow of malice, but prove to the impartial world by their magnanimity and calmness of spirit, and by their sayings, doings and noble character, that they *are not* what their enemies *allege them to be*.

Yours fraternally,

AMRITALAL DE,

Vice-President and Secretary, Jeypore Theos. Society.

From the Rohilkhand Theosophical Society (Bareilly, North-West Provinces).

REVERED BROTHER,

Before giving expression, on behalf of myself and the brother Theosophists in Rohilkhand, to any opinion regarding the allegations in the May number of the *Arya* magazine, allow me to say that our noticing them so pro-

minently, is doing too much honour to that publication. The *Arya* can, at present, hardly lay claim to be an organ of all the Arya Samajis in the different parts of India, but must be taken to be only an exponent of the views of some of the Dyanandists at Lahore. It would be, I should say, an undesigned insult to the good sense of the Arya Samajists in general, were we to assume that they endorse all the charges laid against the Theosophists by the editor or the contributors to the *Arya*.*

As to the specific charges, the answer to the first—that the Founders of the Theosophical Society “are no more for the Vedas”—must be given in the *Arya*’s own words as found in the preceding month’s issue, that they are “the staunchest champions of the Vedas and the ancient philosophy of Aryavarta.” It may be that the Founders do not now entertain for the *Veda Bhashya* of Swami Dyan and the same respect that they had before, but this does not at all prove that they “are no longer for the Vedas.” On the other hand, they assert on every occasion that those sacred writings are worthy of all possible respect, and that their study should be encouraged by every true patriot.

The second allegation, that the Founders came to India as students, but “have set themselves as teachers,” is quite unsupported by facts. The truth is that the Founders are still students, in every right sense of the word, and that they never pretend to assume the dignity of an Aryan Swami or Guru. Of course, they are looked up to as such by the multitude, and are in a position to give help, having been students all their life-time. But Colonel Olcott is the first man to assert boldly—in public lectures, as well as in private conversation—that he should be regarded only as a co-worker. The allegation of the *Arya*, however, is natural enough. I have come across many who labour under mistaken notions and blame others for the ghosts of their own fancy.

The third charge, that the Theosophical Society “has proved of no practical good to India,” is simply absurd. The worst enemies of the Society will admit that the *Arya* has placed itself in a false position. Go where you will, the traces of the good done to Aryavarta by the Society are clearly perceptible to any one who will take the trouble to see with his eyes. Is it not through the Society that a love for India and its ancient wisdom has been created in us? Is it not through the efforts of the Founders that the gulf between the rulers and the ruled has been so nearly bridged? Does not the establishment of a Sanskrit school here so shortly after the visit of the President-Founder, give some tangible proof of the good done by his tour? Are not many “Bad Aryans” more moral and spiritual for their connection with the Society? But all this cannot possibly be described in a few words of a hurried note. The Theosophists of Rohilkhand have already expressed their opinion on this point in the inscribed silver-tablet lately presented by them to the Founders, and which our friends of the *Arya* will do well to read in this connection.

The fourth accusation, that the Founders have not yet laid out a single pie in the furtherance of the Vedic cause, is not a matter of opinion, for the accusation will appear to be groundless by a single glance at the published accounts of the Society.

Perhaps the *Arya* fancies that the printing of the *Veda-Bhashya* is the only way to promote the Vedic cause. But every true Aryan will beg leave to differ from the *Arya* in this matter. The Theosophists hold that the study of Sanskrit is the first step towards the revival of Vedic learning, and this they vindicate in right earnest.

In the next place, it will never do to count only the rupees, annas and pies the Founders have laid out, but to appreciate accurately what they have done for the cause.

We must calculate and bear in mind, all that they have contributed, and which includes, as every right man must feel, all their precious time, godlike energy, and everything near and dear to ordinary mortals.

Yours fraternally,
BISHEN LALL, M.A.,
President.

The 9th June, 1882.

From the Meerut (North-West Provinces) Theosophical Society.
To

COLONEL H. S. OLCOTT,
President, Theosophical Society, Bombay.
DEAR SIR AND BROTHER,

Acknowledging the receipt of your circular of the 1st June, 1882, we see that the alliance between the Theosophical Society and the Arya Samaj is broken. There was, in our opinion, nothing to prevent the two Societies from working in perfect harmony with each other. The Founders of the Theosophical Society could have gone on with preaching the doctrine of Universal Brotherhood, and Swami Dyanand Saraswati his sectarian views. But love of truth, a spirit of toleration, and self-respect, on the one side, and unlimited ambition and an overbearing character on the other, could not allow the alliance to continue. We had drawn our conclusions long ago—ever since August, 1880—and we now see that we were right. We foresaw that Swami’s ambition would never allow him to tolerate a rival.

In the allegations made in the May number of the said *Arya*, against the Theosophical Society, we see the same old policy adopted: that of mere assertions without an iota of proof in their support. This article will hardly carry weight with any reasonable man. The falsity of the charges is self-evident; but as you have asked us to give our humble opinion, we offer it most gladly for the information of the public at large.

The first charge is that “the Founders of the Theosophical Society are no more for the Vedas, but are now converts to Buddhism.” We suspect that your letter, upon the strength of which the Editor of the *Arya* seems to rest his assertions, either was printed without being read, or that he is determined to overlook every fact tending to weaken his position; otherwise, he could have never accused the Founders of being sectarians constantly changing their views. The very first extract from that letter (published in the *Arya* at page 54) shows that you have never been sectarians.* Exclusively devoted neither to Vedism, to Buddhism, to Zoroastrianism, nor to any other *ism*, you show yourselves devoted but to the Truth. Whoever reads the extract in question can see it for himself. In the face of it we are at a loss to understand how the editor ever could come to the conclusion, that you were formerly pure Vedics, and are now converts to Buddhism! The Universal Wisdom-Religion you then professed, you still hold, as will appear from the following extracts from your recent speeches and lectures:—

“I recognize the Vedas as the earliest of extant religious writings, the repository of the highest thought of archaic man, the spring source of all subsequent philosophies; and I believe that if modern India could be brought to study and understand the true meaning of the Vedas, they would find in them so much that is noble, so much to satisfy the strongest spiritual yearnings of the national Indian heart, that not one young man, whether college bred or not, would be tempted to lapse into infidelity.” (Report of the Sixth Anniversary of the Theosophical Society, page 22.)

Zoroastrianism “originally a highly spiritual faith—I know of none more so—and represented by sages and adepts of the highest rank among the initiates.” (Lecture on the *Spirit of the Zoroastrian Religion*, page 15.)

“When I stand forth as the defender of Hinduism, Buddhism and Zoroastrianism, I wish it understood that I do not claim any respect or tolerance for them outside the limits

* Unhappily the views complained of tally with the recent utterances of the Swami himself. —Ed.

* Only garbled portions of my letter were printed: the full text is given above, and entirely bears out this view of our position. —H. S. O.

of natural law." (Madras lecture on *The Common Foundation of all Religions*, page 11.)

"Hinduism proper has nothing to fear from the researches of science." (*Ibid*, page 23.)

"Instead of preaching a new religion, we are preaching the superior claims of the oldest religions in the world to the confidence of the present generation." (*Ibid*, page 22.)

We could go on quoting extracts upon extracts, but we believe these quite sufficient for our purpose. We consider it clearly established that you profess now the same Wisdom-Religion that you professed before landing in India. This religion, called by the author of *Isis Unveiled* the Buddhism of the pre-Vedic period, was the pure esoteric system of the archaic period.

Now as to the second charge: "The Founders came to India as students, but have set themselves up as teachers." We would like to know on what authority the editor has made this accusation. Any man of unprejudiced mind who has either interchanged thoughts with one of the Founders, or heard Colonel Olcott's speeches, knows that you have never ceased to call yourselves admirers and students of our learned Pandits and venerable Mahatmas. These two extracts from the Madras lecture, above referred to, will fully bear out our statement. "It is not our poor ignorant selves that we offer to you as *guides* and *gurus*, but the venerable Rishis of the archaic ages." (Page 22). Again, "We do not offer ourselves as your teachers, for all we can teach is what we have learnt from this Asia." (*Ibid*.)

We confess that we understand less than ever the charge. We fully believe that you have come to India to learn. Both of you profess yourselves to be only the humble *chelas* of the Mahatmas,—our Himalayan Brothers. Of course, you try to arouse us from our present lethargy, and show to us what our forefathers were, and how low we stand, as compared with them. You try to awaken us to a desire to improve, and to lead a life of high morality. This, in our opinion, is an act of pure brotherly love and affection, and we do not know how any one can call teachers those, who, whenever asked to teach unreservedly tell us that we have our own Shastras and sacred books to teach us, and we must read and think for ourselves. Can any one say that either of you two Founders have ever accepted any man as *chela* during your four years' residence in India? Truly, the editor of the *Arya* has taken a great sin upon his conscience to throw out such an accusation without giving a scintilla of proof in support of his assertions!

The third charge arraigns the whole Theosophical Society, as much as the Founders, by stating that the Theosophical Society has proved "of no practical good to India." We are forced to the suspicion that the editor of the *Arya* is not a close observer of the progress of events, otherwise how could he have hazarded such an allegation in the face of what is known all over India? For the information of all concerned, we beg to show that the Theosophical Society has done "good" to India on the authority of what follows:—

(1.) "That thousands of Mahomedans, Hindus, Buddhists, Parsis, Christians, officials and non-officials, governors and governed, have already been brought together by the instrumentality of the Society, have already learnt to know more of and think better of each other." (See *Hints on Esoteric Theosophy*.)

(2.) Many members of the Theosophical Society have taken to the study of mesmerism, animal magnetism, &c., &c., and, by acquiring a practical knowledge of them, are now benefitting mankind by relieving them of their pains and sufferings: Tookaram Taty, of Bombay, and Jwala Prasada Sankhadhar, of Lucknow, are two prominent examples in India.

(3.) Through the instrumentality of the Society, Hindus, Parsis, Buddhists, Musalmans, &c., who formerly, in consequence of their English education, spurned and despised the religious philosophies of their forefathers, have now been aroused from their lethargic sleep, and have actually begun not only to appreciate and value, but to study their religions as well; the more learned among them devoting their time and money in

translating them for the benefit and the information of their co-religionists.

(4.) The improvement in the tone of morality among the greatest portion of the Theosophists is something which the Society ought to be proud of. We hope the same may be shown among the Arya Samajists.

In view of the foregoing we may be permitted a slight reflection. We believe that no one will deny that thought must always precede action—that we always make up our mind to do a thing before we actually do it. We try to be virtuous before we become such. Individuals and nations are alike in this respect. A nation must be aroused to feel its own degraded state before it can be expected to set to work out its improvement. The Theosophical Society has already succeeded to some degree in arousing India from her long apathy. She is now painfully alive to her degraded condition. She has come to know what she was, ages ago, in morals and spirituality, and she begins to hope that there will surely come a day, when she will once more resume her former prominent position. Already she has begun to show signs of activity, and not a few of her sons have set themselves to work in right earnest for the moral welfare of their mother-country. A few years more, and we have every hope to see the number of such *real* patriots increase and multiply. In our opinion, then, the Theosophical movement has, we venture to say, played *no insignificant* part in sowing the germs of a Golden Future.

The wicked fallacy of the fourth charge is apparent on the very face of it. Is our friend, the editor, ignorant of the fact that the Founders of the Theosophical Society travel about from place to place, throughout the length and breadth of India, preaching Universal Brotherhood, directing the attention of the people to their ancient philosophies and religions, and relieving the sufferings of the needy and the poor, so far as it lies in their power? Are such acts of brotherly love and charity at variance with the teachings of the Vedas? Are they accomplished without any expense whatever?

Thus every unprejudiced reader will easily perceive that every one of the four charges brought forward by the *Arya* against you, is false. The Meerut Theosophical Society, firmly convinced that you have been maligned by the *Arya*, simply because you have dared to differ in your religious views from the Chief of the Arya Samaj, begs, therefore, to convey to you, through us, the assurance of its sincere devotion to the grand and noble objects you are striving heart and soul to achieve. Further the said Meerut Branch thinks that such groundless aspersions on your character as made by the *Arya* can have no effect on the mind of the native community at large; while, on the other hand, their regard for you, and the appreciation of your laudable aims and objects, will now become stronger than ever, since it is now but too evident that you are made to suffer for our sake. The confidence and respect of the members of this Branch in and for you are undiminished and unabated.

We have the honour to be,

Dear Sir and President,

Your most obedient servants and well-wishers,

JWALA PRASADA, F.T.S.,

President;

BULDEOPRASAD SANKDHAR,

Secretary.

Meerut, 16th June, 1882.

From the Chohan Theosophical Society (Carnpore, North-West Provinces).

MY DEAR SIR AND BROTHER,

With reference to your letter of the 1st instant, I on behalf of the Chohan Theosophical Society, beg to send this hurried reply.

There is no occasion for a statement of our opinion, generally, about the Society or its Founders. We have

simply to show that there is no foundation whatever for the statements made by the *Arya*. In doing so, I will confine myself to such facts as any outsider of common sense, who has watched the progress of the Society, can be expected to know.

The first statement made (as appears from your letter) by the *Arya* is, that the Founders of the Theosophical Society "are no more for the Vedas." I do not see what grounds the editor has for making this allegation. If he comes to this conclusion simply because the Founders of the Society are not on terms of friendship with any individual commentator of the Vedas, all I can say is that the conclusion is not logical. As far as we know, the Founders are for the Vedas to the same extent as they ever were before. The second statement is that the founders came to India as students, "but have set themselves up as teachers." This is a base mis-statement of facts, made, I believe, simply through ignorance. Far from setting themselves up as teachers, they take every opportunity to proclaim distinctly that they are merely fellow-workers. Mere pupils and not teachers: and this the President-Founder did also here, when he delivered his address at the Royal Theatre Hall, Cawnpore. But even if they *did* set up as teachers they would not be wrong; every individual, however humble his acquirements, can stand in a double relation, of being a pupil and teacher at the same time: teacher to those who are his inferiors in knowledge and pupil of those whose knowledge is superior to his. I think the worst opponents of the Founders will admit that their knowledge and conception of certain subjects is superior to that of the majority of us—and if they are willing to impart to us the rudiments of that knowledge, for which they have sacrificed everything which men of the world hold dear, is there any ground of complaint against them? Let the critics give a moment's calm, impartial consideration to the subject, and answer. The fourth statement made by the *Arya* is that the "founders have not yet laid out a single pie in the furtherance of the Vedic cause." If "furtherance of the Vedic cause" means only publishing a translation of, or a commentary on, the Vedas I would plead "guilty" to the charge. But if the phrase be not taken in such a narrow signification, I say, the Founders have laid out thousands in furthering the Vedic cause, that is, the cause of Truth and of Aryan Religion and Philosophy. I have now to answer the third and the most important charge that the Society "has proved of no practical good to India." Practical good in the shape of cotton and jute mills, (rupees, annas, and pies) the Society has not done; otherwise, every body, not blinded by prejudice, will see that the Society is doing immense good, and that for the following reasons:—

(1) The Society is substantially improving the morals of those who come under its influence. It is making real men of those who were so only in appearance. I can, from my personal experience of some of its Fellows, give instances of men, reclaimed by theosophy from the depths of drunkenness and immorality. A friend, having no connection with the Society, lately seeing the change brought in one of *our* fellows, who was abandoned to drinking before he was admitted into the Society, exclaimed "a triumph of Theosophy!" As long as the Society can show even *one* such instance, who can say that it has proved of *no practical* good to India?

2 It is stemming the tide of Western Materialism and Scepticism, in some at least, of our University educated youths; to whom a mere smattering of English is learning and scholarship, to whom Western Science is the height of nature's laws, to whom Aryan Religion and Philosophy are fables and foolery. The rising generation of India may through the Theosophical Society—(just as short-sighted persons can see distant objects by the use of proper spectacles,)—see that the only nation on the face of the earth that used to study the highest law of nature and creation, with real enthusiasm and devotion was the Hindu (Aryan) nation; that through their knowledge of the immutable laws, they could accomplish results never

dreamt of by Western Science; and that the Rishis and Yogis of India could develop their inner, latent powers to an extent of which the other nations have not even an idea.

(3) It has been the means of awakening a deeper interest in the study of the ancient Religion and Philosophy of the Aryas—which will, in time, be productive of the greatest good to this country and perhaps to the world. Time (for which even the West is perhaps prepared: *vide* the *Nineteenth Century* for May, 1882, "The Goal of Modern Thought") will only show what a revolution such theosophical works and publications, as the *Occult World*, *Esoteric Theosophy*, the *THEOSOPHIST*, and others, are bringing about in the Indian world of thought.

(4) There can be no higher practical good than that which alleviates the sufferings of humanity. Through the influence of the Society many persons are studying Mesmerism and Magnetism, and some of its fellows have already become practical mesmerizers: Those who have studied the works of Professor Gregory, Dr. Dods, Captain James, Baron Reichenbach, and others, know the potencies of mesmerism. Our friend of the *Arya* would not say that the Society has proved of no practical good, if he had seen a Theosophist and Mesmerizer here curing a painful chronic disease in ten minutes.

(5) The Society is serving as a beacon-light to warn our educated youths, to steer clear of the sand banks of *Padri* Christianity, (which, in our judgment, is quite a different thing from the pure Christianity of Christ). I stop here as my letter has, I think, become more lengthy than I meant it to be. I am sure, I would succeed in convincing the *Arya* of the solid and sterling good the Society is doing, were it not that the time at my disposal is very limited. However, I believe its editor to be a well-wisher of the country, and he should, as such, take a philanthropic, patriotic and impartial view of the work which both the *Arya Samaj* and the Theosophical Society are doing as regenerating influences on the present fallen and morally lamentable condition of our country.

I am, dear Sir,
Yours very faithfully,

KISHEN LALL, B.A.,

President of the Chohan Theosophical Society.

NEW YORK

*From Major-General Abner Doubleday, U.S.A., President pro tem.
Theosophical Society, New York.*

You have our warm sympathy in the difficulties that beset you in relation to severing the connection of the Parent Society with the *Arya Samaj*. Those of us, who have known you many years, fully appreciate the purity of your motives and your ardent desire to benefit humanity. We know you to be wholly incapable of any tricky or dishonourable action. The great good you and Madame Blavatsky have accomplished in India, by inducing men, who hold the most opposite opinions, to treat each other with courtesy and respect, and endeavour to gain converts by arguments urged in all kindness, instead of the old method of denunciation and abuse, have given you both a renown that nothing can take from you. As far as we are concerned, this unfortunate difficulty will make no difference in our proceedings.

Fraternally yours,
ABNER DOUBLEDAY.

[Received too late for classification.]

BENGAL.

From the Adhi-Bhoutic Bhadratru Theosophical Society.

DEAR SIR AND BROTHER,

Replying to your circular, I would say that I am glad of the rupture between the Theosophical Society and Swami Dayanand. He is aping the bigotry and authority of a Catholic Pope, and seeming to think that in translating

the Veda (a translation which no genuine Hindu Pandit accepts as correct) he has done all that is necessary for the regeneration of India. It is but too plain that jealousy of the success of the Theosophical Society is the sole cause beneath this recent outbreak.

The several charges of the *Arya* against you are entirely without warrant of fact. You are as much now for the Vedas as ever; and the effect of your recent lecture here was to create an interest in our sacred writings and appreciation of the learning and spiritual perfection of the Rishis and Munis in a very marked degree. That you have shown to the Parsi, the Jain, and persons of other creeds the merits and beauties of their several religions is the best possible proof that you have adhered strictly to the declared policy of our Society, and been governed by the spirit of a perfect eclecticism. You never promised to support the Vedas *alone*, nor was it ever expected of you, nor under our Rules could you have done so.

The allegation that you are setting yourselves up as teachers is so untrue, and shows so petty a spirit of jealousy, that we need not answer it.

The third charge that "the Theosophical Society has proved of no practical good to India," is absurd nonsense, coming, as it does, after the appearance of *Hints on Esoteric Theosophy*, in which the whole question is so ably discussed. The Samajists had better read that and other pamphlets about the Society before repeating such accusations.

As to your not "spending a pie" for the Vedic cause, all any one can say, who has read the published financial statements of the Society, is that the burden of proof lies with the accusers, and they will have a hard task to make their calumnies good. In those accounts all receipts from every source are acknowledged; and while it is only too evident how generous and unselfish the Founders have been, without receiving the smallest pecuniary benefit for themselves, it is also true that the *Arya Samaj* has collected large sums from native Princes and others towards the prosecution of its work. And it has not done a tithe of the good that the Theosophical Society has. Shall the exertions the Founders have made on behalf of the Buddhists of Ceylon be imputed to them as lessening their merit for what they have done for India? Instead of co-operating with them heart and soul like the Sinhalese, we *Aryas* (!) in our vain jealousy of them have now,—under the name of the *Arya Samaj*, as in ancient days under the name of Hinduism,—done more harm than good to India. Look how—under the Society's auspices—the Buddhists and Hindus acted in brotherly love towards each other in the Madras Presidency! See how, at the last Anniversary celebration, Hindus, Parsis, Mahomedans, and even Christians, (see Captain Banon's letters) spoke from the same platform in brotherly love. Can the *Arya Samaj* point to any such results? Or, rather, is it not widening the breaches already existing?

It is the same spirit of bigotry all over again, which cost India her glory at the expulsion of the Buddhists. Can the so-called *Arya Samajists* give me the names and the number of the Rishis that India produced subsequent to the expulsion of the Buddhists? Does not the fall of India commence with that expulsion? Have we not the broad fact before us written in indelible characters? If so, then, let us profit by past experience, and cast overboard our dogmatic sectarianism, which has never done India any good, nor to anybody else excepting the selfish hypocrites in all ages.

To conclude I will say that, before the advent of the Founders of the Theosophical Society, the very existence of the Himalayan Brothers had been forgotten. The prevailing idea was that, in this Kaliyug, men could never attain to the exalted position of the Rishis of old; and the growth of materialism caused the educated youths to doubt even the possibility of men ever achieving such results. Only the very old people and occasional travellers in Tibet spoke of such adepts; and if things had thus continued for a few years more, the evil done would have been great. The advent of the Founders

has arrested it effectually, by giving us healthier ideas and a certainty in respect of those Holy Sages. The change accomplished by the Theosophical movement is so great and so wonderful, that it seems now strange how we could have ever thought otherwise. The wicked and designing are not slow to take advantage of the present state of the public mind. Pandering to the vanity of the Brahmans, and carefully concealing the injunctions of the Shastras, that men who have retired from the world (Sansar) are *gurus* to all castes, even if they may have come from the very lowest castes, we hear such arguments as: "Why should India accept as *gurus* men of Christian birth: the key to the Archaic Wisdom has always been with the Brahmans alone, the sons of the soil? After all, the Founders of the Theosophical Society know very little, and they declare themselves to be but *chelas*;" and so on. Ignorant, vain, and conceited men who form the bulk of the people, are easily duped by such designing men. And this has always been the standing curse of India.

Fraternally and affectionately yours,

NOBIN K. BANERJEE,

President of the Adi-Bhratru Theosophical Society,
Berhampore.

A SILVER TABLET.

There now hangs upon the wall of the President's office at Head-quarters, a Silver Tablet, kindly presented to the Parent Society by the Brothers of the Bareilly (North-Western Provinces) Branch. In its large crimson velvet frame it presents a highly ornamental appearance, and will be treasured as a mark of the affectionate loyalty of the donors to a cause which they have embraced with exceptional ardour. The inscription reads as follows:—

To

COLONEL H. S. OLCOTT,

PRESIDENT-FOUNDER of the THEOSOPHICAL SOCIETY, or UNIVERSAL BROTHERHOOD, whose philanthropic efforts for the revival of Aryavarta's ancient glory, by awakening in the minds of mankind at large a love for a life of purity and spirituality after the model of Aryan Sages and Rishis, and creating a taste for the study of Eastern Philosophy and Occult Science; and whose devotion, self-sacrifice and unsectarian zeal,

in the Spread of Truth,
are not yet sufficiently known and appreciated—

THIS TABLET

is presented, most gratefully and affectionately,
by the Fellows

of the ROHILKHAND THEOSOPHICAL SOCIETY,

as a token of deep sympathy and reverence for the Founders and Patrons of the said Society, and to commemorate the foundation of the Theosophical Brotherhood at Bareilly by

Madame H. P. BLAVATSKY, Corresponding Secretary,
on the 17th of November, 1881,—

A Date which will mark an Era in the sacred history of the North-Western Provinces.

BISHEN LALL, M.A.,

CHEDA LALL, B.A.,

President.

Secretary.

3-3-82.

The delay of a few days in the appearance of this number was caused by a death in our Printer's family, which obliged him to close his Printing Office.—ED.

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