

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.]

SPECIAL NOTICE TO CORRESPONDENTS.

Adverting to articles and correspondence destined for the pages of the THEOSOPHIST, we would call the attention of intending contributors to the following instructions :—

(I.) *No anonymous documents will be accepted for insertion, even though they may be signed "A Theosophist."*

(II.) *Any contributor not desiring his name to be made public, should give the necessary intimation to the Editor when forwarding his contribution.*

(III.) *Contributors are requested to forward their articles in the early part of the month, so as to allow the Editor plenty of time for correction and disposal in the pages of the THEOSOPHIST.*

(IV.) *All correspondence to be written on one side of the paper, only, leaving clear spaces between lines and a wide margin.*

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.

WRITING FOR THE PRESS.

The Boston (U. S. A.) *Transcript*, one of the brightest of American papers, recently gave some pithy advice to its contributors which is even more needed in India. If our friends could but serve one week each at the editorial desk of this magazine, they would not be likely to again offend as they now do in the preparation of manuscript. They frequently quote paragraphs and verses from Sanscrit, Pali, Hindi, and Urdu, of which the writing is so slovenly and the characters so indistinctly formed that they cannot be made out and so are often—left out. Says the *Transcript* :—

I. Write upon one side of the sheet only. Why? Because it is often necessary to cut the pages into "takes" for the compositors, and this cannot be done when both sides are written upon.

II. Write clearly and distinctly, being particularly careful in the matter of proper names, and words from foreign languages. Why? Because you have no right to ask either editor or com-

positor to waste his time puzzling out the results of your selfishness.

III. Don't write in a microscopic hand. Why? Because the compositor has to read it across his case at a distance of nearly two feet; also because the editor often wants to make additions and other changes.

IV. Don't begin at the very top of the first page. Why? Because if you have written a head for your article, the editor will probably want to change it; and if you have not, which is the better way, he must write one. Besides, he wants room in which to write his instructions to the printer as to the type to be used, where and when the proof is to be sent, &c.

V. Never roll your manuscript. Why? Because it maddens and exasperates everyone who touches it—editor, compositor, and proof-reader.

VI. Be brief. Why? Because people don't read long stories. The number of readers, which any two articles have, is inversely proportioned to the square of their respective length. That is, a half-column article is read by four times as many people as one double that length.

VII. Have fear of the waste-basket constantly and steadily before your eyes. Why? Because it will save you a vast amount of useless labour, to say nothing of paper and postage.

VIII. Always write your full name and address plainly at the end of your letter. Why? Because it will often happen that the editor will want to communicate with you, and because he needs to know the writer's name as a guarantee of good faith. If you use a pseudonym or initials, write your own name and address below it; it will never be divulged.

MIND, THOUGHT AND CEREBRATION.

BY PROF. ALEXANDER WILDER, M.D., F.T.S.

(Continued from the October Number.)

It is likewise observed that purposes which we have formed, and other vivid mental impressions, are by no means uprooted from the mind by being dropped or dismissed out of the active thought. We awake at the time which we have set, and are reminded by a signal of the memory that the appointed moment has come to set about something which we had proposed. I have been roused from sleep to do a thing which I had contemplated, sometimes apparently hearing a voice call me for the purpose, and have often been interrupted in the current of active thinking when awake by the intervening of the occult memory. I have also witnessed kindred phenomena in persons whose external sensibility and consciousness had been suspended by an anæsthetic. Whatever had been previously expected or contemplated, the idea or emotion uppermost would be exhibited in word or action.

Pain, terror, anger, as well as rapture and beatific delight, were expressed as though actually experienced; even as if there had been no interruption of the normal condition. Yet the patient, a few moments afterward, would remember nothing of the matter, and declare unqualifiedly that there had been no consciousness of anything that had occurred. Analogous experiences sometimes take place with individuals in the mesmeric state.

Many of the illusions of insane and other disordered persons belong to the same category.

The existence of double consciousness indicates the source of many of the curious phenomena, not otherwise easy to understand. "Persons have lived for years," says Dr. William Gregory, of Edinburgh, "in an alternation of two consciousnesses, in the one of which they forget all they have ever learned in the other." Dr. Huxley and William B. Carpenter both substantially admit the same thing. Epileptics have been known to finish, in a new paroxysm of their complaint, a sentence began in an attack which had occurred days or weeks before. Maudsley relates the case of a groom whose skull had been fractured by the kick of his mare. As soon as the portion of bone pressing on his brain was removed, three hours later, he recovered his usual consciousness, and cried out an order to the animal.

The absent-minded German professor will not be forgotten, who called at the door of his own house to inquire for himself, and walked away on being told that he was not at home, forgetful that he was himself the man. Soldiers on a march, messengers carrying despatches, and individuals walking for a wager, sleep while in motion. A person stunned will pick up his hat, go about his business, and perform various acts to which he has been habituated.

Dr. John W. Draper has endeavoured to account for the phenomena of double consciousness, by the conjecture that it is a result of the double construction of the brain. He cites with approbation the treatise of Dr. Wigan in support of his theory. The hemispheres of the brain, we are reminded, are distinct organisms, each having the power to carry on its functions independently of the other. Usually, however, they act simultaneously, the superiority of the one compensating for the defects of the other. Sometimes there is "insubordination of one of the hemispheres," and there are, in consequence, two distinct trains of thought and two distinct utterances, either at the same time, or in very rapid alternation. Each of these, perhaps, will be perfectly consecutive and sane by itself, but the two will be incongruous from being mingled confusedly together. This condition, in its exaggerated form, is regarded as insanity; nevertheless, it has been observed in the thinking operations of persons whose minds are considered as perfectly sound. When one of the hemispheres was entirely disorganized, or had been destroyed from external violence, the other appeared to do the whole work acceptably. There are also numerous examples of the independent action of both hemispheres in instances where the individuals were in a state of health. While engaged in ordinary pursuits which imply a continued mental occupation, we are occasionally beset with suggestions of a different kind. A strain of music, or even a few notes, may be incessantly obtruding. In our air-castle-building, we permit one hemisphere to act, presenting fanciful illusions; while the other witnesses the operation and so lends itself to it.

In other cases, these conditions of double consciousness have alternated in a more striking manner. Each hemisphere of the brain continued its action for a period of days or even weeks, and then relapsed into a quiescent condition. The other took its turn, and ran its own course, after a similar manner. Instances where one of the hemispheres had undergone deterioration or suffered lesion, so that it has been reduced to an infantile condition, and there is incapacity to make use of the impressions which had been previously made on it, the individual will alternately exhibit what has been aptly termed child-life and mature-life. Dr. Draper is of opinion that these phenomena of alternate and double intellection can be explained on no other principle. He is less decided, however, in regard to the explanation of the sentiment of pre-existence in the same way.

All the facts, however, cannot be thus met. Van Helmont, by experiment upon himself with aconite, suspended the action of the brain; upon which consciousness

and perception appeared at the solar ganglion. This indicates that the function of cerebration, or brain-activity, whether conscious or otherwise, does not account for all the phenomena. The statement of Dr. Carpenter, that "mental changes may go on below the plane of consciousness," is but half the truth. There is no single plane of consciousness but a plurality, and the nervous ganglia of the sympathetic system have likewise their part and allotment.

His assumption, that inventions and the various phenomena that he depicts, are principally the resultants of the previous action and discipline of the mind, is also faulty. Idiots are by no means destitute of intellectual and moral faculties and at times they display an independent spiritual consciousness. Seager, of Berlin, reports that he has had in his establishment indubitable cases of idiocy, in which the head was small and mal-formed, yet in which the results of education were so triumphant, that his patients were ultimately able to go forth and mix with the great world, exhibiting no mental infirmity that could be detected. In one instance, a young man underwent the rite of confirmation without being suspected by the priest of any abnormality of mind. Dr. Bateman, consulting physician to the Eastern Counties Asylum for Idiots in England, expresses his undoubting belief that the idiot of the lowest class has the germ of intellectual activity and of moral responsibility. "This germ," he confidently declares, "although possibly only permitted to bud here, is destined hereafter to expand into a perfect flower, and flourish perennially in another and a better state of being." It is manifest that in such case the budding, expanding and flourishing perennially, are resultants of other factors than those furnished by brain-protoplasm.

Dr. William H. Holcombe affirms that "consciousness is the consequent of our finite, imperfect state." This is substantially the doctrine of Aristotle, Spinoza and Swedenborg. "Our imperfection is the pledge," says he, "of our immortality, our progress, our happiness, as well as the ground of our consciousness itself." Assuming the substantial correctness of this proposition, we must accept the corollary to it; that if imperfection is the basis of actual consciousness, then that which transcends consciousness must pertain to a higher region. Indeed, Doctor Carpenter appears to have almost conceded as much when he describes the condition which approaches nearest to Direct Insight as resulting from the earnest habit of looking at a subject from first principles, looking honestly and steadily at the True and the Right. An individual can perceive principles only from having their substance in himself; he knows nothing which is totally foreign to his own nature. The insight which is nearest approached by the earnest contemplation of the True and the Right is no acquirement of an alien or engrafted faculty, but the evolution of an energy innate in us. It is an awakened memory of a knowledge heretofore possessed. The attainment is supraconscious and truly divine, but it is not cerebration. It is the self-recognition of soul, enabling the individual to perceive the ideas which it is sought to express by "all the master-words of the language—God, Immortality, Life, Love and Duty."

Dr. Oliver Wendell Holmes, treating of this grade of mental unfoldment, seems to carry it, and very properly, beyond the province of mere brain-action into the higher department of the soul. "The more we examine into the secret mechanism of thought," he declares, "the more we shall see that the automatic, unconscious action of the mind enters largely into all its processes." Again in Master Byles Gridley's book it is asserted that "the best thought, like the most perfect digestion, is done unconsciously."

In different works he abounds with tentative ideas which make us wish he had written more and done it more unequivocally. The story *Elsie Venner* is based on the quasi-hereditary admixture of an ophidian element with the whole nature of a human being, and the pre-

dominance of that quality over her thought, emotions and personal habitude. The vision of Myrtle Hazard is in certain respects still more suggestive. While steadily gazing upon a luminous figure of a cross, which he suggests was an accidental product of decaying phosphorescent wood, she becomes ecstatic. Presently there appear before her the figures of several of her ancestors and with them her own eidolon as though she was in some way outside of herself. They seem to address her and to want to breathe the air of this world through the medium of her exterior shape, which was at the moment apparently empty of her presence and theirs. Presently, she seems to return into it, and then the others to become part of her, one by one, by being lost in her life. She feels the longing to live over the life of her own father and mother, then the peculiar impulses of the others, and finally is in some way made one with the purest nature of them all.

Dr. Holmes suggests the explanation that this was "probably one of those intuitions with *objective projection* which sometimes come to imaginative young persons, especially girls, in certain exalted nervous conditions. He carries the idea further, and remarks that "the lives of our progenitors are, as we know, reproduced in different proportions in ourselves, *Whether they as individuals have any consciousness of it*, is another matter." This statement almost appears to be a reflection of the proposition of Mr. Frederick Harrison, that every human individuality, though dissolved at death, was transmuted into a moral force, and capable of passing into and stimulating the brains of living men. This peculiar metaphysic is adapted to the concept of an unconscious brain-action, and the further notion of "a distinct correspondence between every process of thought or of feeling and some corporeal phenomenon." But Dr. Holmes does not appear to be thus limited in his prehension. He gives a fuller scope to heredity and even admits the possibility of a further spiritual occupancy. It is possible, he suggests, that our progenitors do get a second as it were fractional life in us. Some who have long been dead may enjoy a kind of secondary and imperfect, yet self-conscious life in these bodily tenements, which we are in the habit of considering exclusively our own. It might seem, that many of those whose blood flows in our veins struggle for the mastery, and by and by one or more get the predominance; so that we grow to be like father, or mother, or remoter ancestor, or it may be that two or more are blended in us, not to the exclusion however, of a special personality of our own, about which these others are grouped. "We all do things awake and asleep which surprise us. Perhaps we have co-tenants in this house we live in."

Kant himself promulgated a similar idea. "Perhaps it will yet be proved," he says, "that the human soul, even in this life, is, by an indissoluble communion, connected with all the immaterial natures of the spirit-world, acting upon these and receiving impressions from them." Goethe unhesitatingly affirms it. "Every thought," says he, "which bears fruit and has a sequel, is inherent in no man, but has spiritual origin. The higher a man stands, the more is he standing under the influence of the demons. Everything flows into us, so far as we are not it ourselves. In poetry there is decidedly something demoniac (or spiritual), and particularly in the unconscious, in which intellect and reason all fall short, and which therefore acts beyond all conception."

Agasiz acknowledged this same psychological fact. He affirms that there are two sets or a double set of mental powers in the human organism, essentially different from each other. "The one," he says, "may be designated as our ordinary conscious intelligence, the other as a superior power which controls our better nature." This latter he describes as "acting through us without conscious action of our own." Maudsley declares that this is a mental power organized before the supervision of consciousness. Whatever he may imply by this, the explanation followed up will carry us beyond the region of simple physical existence.

When Dr. Tanner was prosecuting his world-famous forty days' fast at Clarendon Hall, in the city of New York, he was constantly attended by physicians who persisted in asserting that his brain was certain to give way for want of nourishment, and predicted that after two or three weeks insanity or delirium would ensue. Yet on the very last day of the fast, he exhibited no essential mental deterioration, but was perfectly normal so far as will and reasoning power were concerned. I was present and observed him carefully with the intent of being certain. It has been officiously asserted in public journals that no important fact was elicited or demonstrated by Dr. Tanner's experiment, that Science had gained absolutely nothing from it. The Molten Calf of Science bedizened with the new-dyed purple robe of priestly arrogance, rejects every truth which happens not to agree with its assumptions or to be elicited by its methods. It can be no gainer, but is a sad loser from the revelations of the Forty Days' Fast. I do not see how it could be otherwise. Knowledge, however, was greatly served, which is a more excellent boon, enjoyed by those who love truth for its own sake. Enough, too, was shown by it to reveal the possibility of preserving the life of President Garfield, if he had had medical attendants modestly willing to profit by such means of information. The maintaining of psychic and intellectual forces intact when all material support was withdrawn from the body and brain except water and air, and the peculiar influences and vital emanations derived from those about, affords evidence not easy to controvert that the human mind exists and acts by virtue of an energy that exceeds matter and its conditions.

I do not care, however, a controversy with materialists. They are right to a certain degree, but they reason illogically. The induction of which they are often so boastful is, to a great degree, a barren and unproductive method, incapable of the evolution of important truth. The divine faculty of judging rightly on imperfect materials, transcends it altogether. The inductive method is a viewing of the night-side of nature; and they who employ it exclusively are able only to see a dark matter shutting off all light and knowledge by its dense gloom. We may regard the subject also on its upper side where the sun shines and the bright Truth makes it all luminous and clear. It need give no embarrassment because vital force, nerve-force and mind-force are correlated and thus mutually influence each other, as well as being interchangeable the one into the other. The important fact, as Mr. Payton Spence has so justly remarked, is the fact so clearly demonstrated by the phenomena of what has been termed Unconscious Cerebration, "that *the unconscious* (the sub-conscious and perhaps the supra-conscious) *modifies the conscious* (human and animal), and *th it the two become blended into compound states, thus proclaiming their sameness and kinship*, and showing that mind runs deeper into matter than is generally supposed."

Scientific thought has supplemented these conclusions by foreshadowing the hypothesis, that matter in its last analysis must be resolved into force. "What do we know of an atom apart from force?" demands Faraday. Mr. Spence directs our attention to the fact that matter and consciousness have the relation of cause and effect. There can be no such relation, he argues, except as they are the same in their ultimates. Hence matter and consciousness in their ultimates are the same; and the modification and the thing modified are, in the last analysis, rendered to states of consciousness. "Consciousness is the ultimate, unitary, cosmical constituent." One sole substance underlies the whole universe. That substance is essential life, comprising in it Power, Intelligence and Benevolence. These alone are permanent; whatever is opposed to them is transient, ephemeral and self-destructive.

We are at the superior pole of psychic verity, and hence in direct antipodes to the empirical reasoning, which has seemed to be becoming popular, that would resolve the

real world into a synthesis of sensibles, and the soul itself into a consensus of the faculties which observation discovers in the human organism. The omnipresence of consciousness in its several forms, affords no rational basis for the theory that endeavours to eliminate it, and personality with it, from the Supreme Essence. We cognise the entity of Thought behind all sense and organic manifestation. We perceive that death does not extinguish human existence, and that what is beyond man and the universe, is neither void, nor altogether unknowable or unessential.

There is no adequate justification for the plaint of Schopenhauer, that it would have been better if the universe had never existed, nor for the more audacious affirmation of Hartmann, that "if God, previous to the creation, had been aware of what he was doing, creation would have been a crime." The energy which inspires and gives law to nature, is not the dominion of the worst. The bad cannot perpetuate itself. The apparent disorder and even misery into which we are born, have a benevolent purpose in them.

Holmes formulates the idea which we have arrived at: "We all have a *double*, who is wiser and better than we are, and who puts thoughts into our heads, and words into our mouths." The soul is then to be recognized as the receptacle of the thoughts, which are thus dissociated from corporeal phenomena. The double that originates them, is the purer intelligence. This is the universal consciousness imparted in a certain degree to each individual, and nevertheless, after a manner common to all.

There is an ocean, so to express it, of pure reason, which permeates and includes all living intelligences. It is, as Dickens expresses it, a sea that rolls round all the world. We are all in it and pervaded by it through all our mind. It reveals itself whenever the conceit of knowledge which proceed from ignorance, is dispelled. The consciousness is above our sense-perception, and hence whatever brain-agency may be associated with it, is wholly receptive, and cannot properly be deemed or denominated cerebration. It is the partaking of the Universal Intelligence, as our corporeal organism is a partaking of the universal nature. For it matter has no obstruction, space no limit, time no measurement; it transcends them all.

There exists in the various ranks of modern society, a solemn idleness which would make us refrain from all meddling with such matters. Arrogating to itself the honoured title of *experience*, it would rest everything upon the notion that theoretical shallowness is practical excellence. In this way a degenerate humanity is striving to subdue and overwhelm the true humanity, in order to bring it beneath the power of cultivated animalism, which deems itself superior, and to suppress or pervert the higher instincts; so that of all which has ever borne the name of virtue, there shall be nothing left but so-called *utilities* which may also be applied to vicious ends. As we become more skilful and scientific, it tends to make us more irrational. It would establish a reign of ignorance which is really bestiality. Its worship would be indeed that of brazen serpents and golden calves, without any veneration for the soul itself; and men of science would minister at the altars. To such a paralyzing, brutalizing lethargy, it is a supreme duty not to succumb. The true soul is eager to know, to have that knowledge which is possessing. This is the highest service which can be given to the human race.

It has been necessary and inevitable, to carry our subject from nature to metaphysics, from cerebration to the supersensible, and from both the infidelity of scientists and the cant of fools, to that supra-consciousness which transcends each alike. Herbert Spencer has declared that this consciousness of Absolute Being, cannot be suppressed except by the suppression of consciousness itself. The thought, therefore, which cannot be found to have an origin on the plane of the common conception, must be traced beyond it; we must consent to let physiology be

transcended by teleology. All that is vital and valuable to us, is concerned in so doing; and questions of such tremendous importance, may not be left to sleep in the unknown.

CRIME IN BENGAL.

We read in the *Scientific American* :—

"The area of Bengal under British control is about that of Great Britain and Ireland, with about the same number of inhabitants. The population is made up principally of native Hindus and the Mahomedan descendants of the ancient Mogul invaders.

"In a lecture on what the English have done for the Indian people, delivered to the members of the Philosophical Institution, Edinburgh, Dr. W. W. Hunter, Director General of Statistics to the Government of India, said, according to the *London Times*' report :—'There was now only about one-third of the crime in Bengal that there was in England. While for each million persons in England and Wales there were 870 criminals always in jail, in Bengal, where the police was very completely organized, there were not 300 convicts in jail for each million; and while in England and Wales there were 340 women in jail for each million of the female population, in Bengal there were less than 20 women in jail for each million of the female population!'

"A well-paid and highly disciplined police, the doctor said, now deals efficiently with the small amount of crime in Bengal; a happy state of things attributable to British rule, if the British view of the case is to be accepted.

"It would be interesting to know how many of the Bengal criminals are of European parentage; and why it is that British rule at home shows results so poor in comparison with India. Of course it would not do to suspect that those benighted pagans and Mohamedans are naturally inclined to lead more wholesome and honest lives than the masses of Great Britain. Christian civilization would stand aghast at such a thought. Perhaps the missionaries who tell us so much about the land where every prospect pleases and only man is vile, may be able to make clear puzzle."

A MYSTERIOUS RACE.

While travelling from the landing place—on the Madras "Buckingham Canal"—to Nellore, we were made to experience the novel sensation of a transit of fifteen miles in comfortable modern carriages each briskly dragged by a dozen of strong, merry men, whom we took for ordinary Hindus of some of the lower or Pariah caste. The contrast offered us by the sight of these noisy, apparently well-contented men to our palankin-bearers, who had just carried us for fifty-five miles across the sandy, hot plains that stretch between Padagamam on the same canal and Guntoor—as affording relief—was great. These palankin-bearers, we were told, were of the washerman's caste, and had hard times working night and day, never having regular hours for sleep, earning but a few *pie* a day, and when the *pie* had the good chance of being transformed into *annas*, existing upon the luxury of a *mud-soup* made out of husks and damaged rice, and called by them "pepper-water." Naturally enough, we regarded our human carriage-steeds as identical with the palankin-bearers. We were speedily disabused, being told by one of our Brother members—Mr. Kasava Pillai, Secretary to our Nellore Theosophical Society—that the two classes had nothing in common. The former were low caste Hindus, the latter—*Yanadhis*. The information received about this tribe was so interesting, that we now give it to our readers, as we then received it.

WHO ARE THE YANADHIS ?

The word *Yanadhi* is a corruption of the word "Anathi" (Aborigines), meaning "having no beginning." The Yanadhis live mostly in the Nellore District, Madras Presidency, along the coast. They are divided into two classes: (1) *Cuppala* or *Chulla*, "frog-eaters," "refuse-eaters;" and (2) the Yanadhis proper, or the "good Yanadhis." The first class lives, as a rule, separated from the Sudra population of the district, and earns its living by hard work. The *Cuppala* are employed to drag carts and carriages in lieu of cattle, as horses are very scarce and too expensive to maintain in this district. The second class, or *Yanadhis* proper, live partly in villages and partly in the jungles, assisting the farmers in tilling the land, as in all other agricultural occupations.

Yet both classes are renowned for their mysterious knowledge of the occult properties of nature, and are regarded as practical magicians.

Both are fond of sport and great hunters of rats and bandicoots. They catch the field-mouse by digging, and the fish by using simply their hands without the usual help of either angle or net. They belong to the Mongolian race, their colour varying from light brown to a very dark sepia shade. Their dress consists of a piece of cloth to tie around the head, and of another one to go round the waist. They live in small circular huts of about 8 feet in diameter, having an entrance of about 1½ p. in width. Before building the huts they describe large circles round the place where the huts are to be built, muttering certain words of magic, which are supposed to keep evil spirits, influences and snakes from approaching their dwelling places. They plant round their huts certain herbs believed to possess the virtue of keeping off venomous reptiles. It is really astonishing to find in those little huts two dozens of persons living, for a Yanadhi rarely has less than a dozen of children. Their diet consists chiefly of rats, bandicoots, field mice, cangi, guano, and little rice—even wild roots often forming part of their food. Their diet, in a great measure, explains their physical peculiarities. Field-mice account partly for their having so many children each. They live to a good old age; and it is only very seldom that one sees a man with grey hairs. This is attributed to the starch in the cangi they daily drink, and the easy and careless lives they lead.

Their extraordinary merit consists in the intimate knowledge they possess of the occult virtues of roots, green herbs, and other plants. They can extract the virtue of these plants, and neutralize the most fatal poisons of venomous reptiles; and even very ferocious cobras are seen to sink their hoods before a certain green leaf. The names, identity and the knowledge of these plants they keep most secret. Cases of snake-bite have never been heard of among them, though they live in jungles and the most insecure places, whereas death by snake-bite is common among the higher classes. Devil possession is very seldom among their women. They extract a most efficacious remedy, or rather a decoction from more than a hundred different roots, and it is said to possess incalculable virtues for curing any malady.

In cases of extreme urgency and fatal sickness they consult their seer (often one for 20 or 25 families), who invokes their tutelary deity by sounding a drum, with a woman singing to it, and with a fire in front. After an hour or two he falls into a trance, or works himself into a state, during which he can tell the cause of the sickness, and prescribe a certain secret remedy, which, when paid and administered the patient is cured. It is supposed that the spirit of the deceased, whose name they have dishonoured, or the deity whom they have neglected, tells them through the medium of the seer, why they were visited with the calamity, exacts of them promise of good behaviour in future, and disappears after an advice. It is not unfrequently that men of high caste, such as Brahmins, have had recourse to them for such information, and consulted with them with advantage. *The seer grows his hair and lets no razor pass his head.* The Yanadhis shave their heads

with the sharp end of a glass piece. The ceremonies of naming a child, marriage and journeys, and such other things, are likewise consulted.

They possess such an acute sense of smell, or rather sensitiveness, that they can see where a bird they require is, or where the object of their game is hiding itself. They are employed as guards and watchmen for the rare power they have in finding and tracing out a thief or a stranger from his foot-marks. Suppose a stranger visited their village at night, a Yanadhi could say that the village was visited by him (a stranger) by simply looking at the foot-steps.

THE BUDDHIST CATECHISM.

(BY Y.....Z.....FTS.)

Colonel Olcott's "Buddhist Catechism" has now reached its 14th thousand. This well-deserved and rapid success is in itself a sufficient proof of the want it supplied. That up to this time a religion reckoning more followers than any other in the world should have been without a text book for use in schools and colleges may perhaps be regarded as curiously in harmony with some of its peculiarities. For whereas in other religions we find either aggression, bigotry, persecution or fanaticism—in some, all these evils combined—in Buddhism a philosophical calm seems to pervade its teachers and priests, and their converts are and ever have been made by appeals to the reason aided by the example of a pure and highly moral life—not by propagandist tracts. Although the catechism was originally written for beginners and for use in schools in Ceylon, its circulation among educated Europeans, both in this and other countries, is hardly less desirable. For the former purpose, the first edition was sufficient, and hardly required the additions which now appear in the one just published. But for the benefit of the latter, the eighteen additional questions and answers, together with the appendix, will be of great importance. They help, moreover, to bring more into synthesis with one another—the Buddhism of Northern and Southern India. Not that there is any real discord between the different schools of Buddhist teaching. In this as in so many other ways the superiority of this religion over all others is apparent even on the surface; other religions are divided and cut up into sects and parties, the heads or leaders of which are at war with one another, their supporters taking up the cause more or less violently according to their lights. Buddhism, on the other hand, although in some of its forms and ceremonies it has in course of time varied to suit as it were climate or nationality, the priests of all denominations, whether Tibetan, Sinhalese, Burmese, or Chinese, will agree on the great questions of esoteric as well as orthodox Buddhism. Thus the parts in this Catechism, which treats more particularly of the philosophy, will be found to agree with the views frequently put forth in these pages, in spite of the fact that our teaching is from the Tibetan Buddhists, while Colonel Olcott, in writing his excellent little book, has been guided by H. Samangala, of the Siamese section of the Southern Buddhists of Ceylon, and High Priest of Adam's Peak. This journal has been so often accused of abusing and traducing the Christian religion that we almost hesitate to speak on this tender subject. But it may be mentioned perhaps, without offence, that it is not the teaching of Jesus Christ which has ever been laughed at, still less abused in these columns. His moral code was only less perfect than that of Buddha, and true Christians and Buddhists, if they follow out the words of their respective masters, might walk together to the end of their lives without quarrelling. But we maintain that the attitude, life, and teaching, of the Christian church at the present time and for centuries past is not nor has been Christ-like, nor can it bear comparison either in its past actions or present results with the Buddhistic. Christians have undoubtedly (never mind from what causes) wandered far away from their true religion, while Buddhists are for

the most part just what they were from the first. Finally, when we review orthodox Buddhism from Colonel Olcott's Catechism, and then Christianity, as expounded in the Catechism of the Protestant Church, we cannot help thinking that an educated man unbiassed by any religion whatever would, from all points of view, choose the Buddhistic and discard the Christian.

GLEANINGS FROM ELIPHAS LEVI.

RITUEL DE LA HAUTE MAGIE.

CHAPTER XIX.

THE MAGISTERIUM OF THE SUN.

We have now reached that number which in the Tarot is marked with the sign of the Sun. The Decad of Pithagoras and the Triad multiplied by itself, united, signify wisdom applied to the Absolute. It is, therefore, of the Absolute that we shall now speak.

To discover the Absolute in the Infinite, in the Indefinite and in the Finite, is the *Magnum Opus* of the wise, which Hermes designates the work of the Sun.

To discover the unshakeable foundations of the true religious faith, of Philosophic Truth, and of the transformation of metals, this is the whole search of Hermes, this is the Philosopher's stone.

This stone is one and multiple; it may be decomposed by analysis, and recomposed by synthesis. Analysed it is a powder, the so-called powder of projection of the alchemists. Prior to analysis, and after synthesis, it is a stone.*

The Philosopher's stone, say the masters, ought not to be exposed to the air or to the glances of the profane; it must be hidden and kept with care in the most secret recess of ones laboratory, and one should ever wear on one the key of the place where it is shut up.

He who possesses the great secret is a true king, and more than a king; for he is inaccessible to all fears and all vain hopes. In all diseases, whether of the soul or of the body, a single morsel detached from the precious stone, a single grain of the Divine Powder, suffices to effect a cure. "He that hath ears to hear, let him hear," as said the Master.

The Salt, the Sulphur and the Mercury are but the accessory elements, and the passive instruments of the *Magnum Opus*. All depends, as we have said, on the interior *Magnes* of Paracelsus. The work is entirely in the *projection*,† and the projection is perfectly accomplished by the intelligence effective and realizable from a single word.

There is only one important operation in the work: this consists in *sublimation*, which, according to Geber, is nothing but the elevation of the dry thing by means of fire with adherence to its own vessel.

Whoso would arrive at a knowledge of the Great Word, and would possess the Great Secret, should after meditating the principles of our "Dogma," read with attention the works of the Hermetic Philosophers, and he will doubtless achieve his initiation as others have achieved theirs; but it is necessary to take, as a key to their allegories, the unique Dogma of Hermes contained in his emerald table, and to follow in classifying cognizances, and in directing the operation, the order indicated in the Cabalistic Alphabet of the Tarot, of which a complete and absolute explanation is given in the last chapter of this work.

Amongst the rare and precious works, which contain the mysteries of the Great Secret, we must reckon in the first rank: "The Chemical Pathway" or "Manual of Paracelsus" which contains all the mysteries of the Occult Dynamics and of the most secret Kabala. This manuscript work, precious and original, is only to be found in the library of the Vatican. Sendivogius took a copy which the Baron de Tschuddi used in composing his Hermetic Catechism contained in his work entitled, "L'ETOILE FLAMBOYANTE" (the Flaming Star). This Catechism which we indicate to all Cabalistic sages as capable of taking the place of the incomparable Treatise of Paracelsus, embraces all the true principles of the *Magnum Opus*, and sets them forth so clearly and satisfactorily, that a man must be absolutely devoid of that special intelligence, which grasps occult matters, who cannot arrive at the absolute truth after meditating duly on it.

We propose to give a succinct analysis of this, with a few words of commentary.

Raymond Lully, one of the great and sublime masters of the science, has said, that to make gold, one must first have gold. Nothing can be made out of nothing; wealth cannot be absolutely created; one increases and multiplies it. Aspirants to the science should, therefore, realize that they are to expect from the Adept neither tricks of conjuring nor miracles. The Hermetic Science, like all true sciences, is mathematically demonstrable. Its results, even material, are as exact as that of a properly constructed equation.

The Hermetic Gold, is not only a true Dogma, a light without a shadow, a truth without alloy of falsehood, it is also a material gold, real, pure, and the most precious that can be found in the mines of the earth.

But the Living Gold, the Living Sulphur, or the true fire of the philosophers must be found in the house of Mercury. The fire nourishes itself with air; to express its attractive and expansive power, one cannot give a better illustration than that of the lightning, which is at first only a dry and terrestrial exhalation, united with a moist vapour, but which by virtue of increasing its tension (*de s'exalter*) taking on a fiery nature, acts on the humid portions inherent in it, which it attracts and transmutes to its own nature; after which it precipitates itself with rapidity towards the earth, where it is attracted by a fixed nature similar to its own.

These words enigmatic in form, but clear as to the purport, explain exactly what the philosophers meant by their mercury fertilized (impregnated) by the sulphur; it is the AZOTH, the universal magnetism; the Great Magic Agent; the Astral light, the light of life, fertilized by the vital (*animique*) force, by the intellectual energy which they compare to sulphur on account of its affinities with the divine fire. As for the salt, this is matter absolute. All that is matter contains salt, and all salt can be converted into pure gold by the combined action of sulphur and mercury, which at times act so rapidly that the transmutation may be effected in an instant or in an hour, without fatigue to the operator and almost without expense, or in consequence of more unfavourable conditions of the atmospheric media, the operation may require several days, several months, and at times even several years.

As we have already said, there exist in Nature two primary laws.* two essential laws, which produce in counter balancing each other the universal equilibrium of things: that is fixity and movement, analogous in Philosophy to the truth and invention, and in absolute conception to the Necessity and the Liberty which are the Essence of God himself (1). The Hermetic Philoso-

* "Prior to analysis" or "after synthesis"—the stone is no stone at all, but the "rock"—foundation of absolute knowledge—our seventh principle.—ED.

† In connection with the "projection," we would advise our readers to turn to the "Elixir of Life" in the March and April (1882) numbers of the THEOSOPHIST. The "interior Magnes" of Paracelsus has a dual meaning.—ED.

* This is incorrectly stated, and apt to mislead the beginner. Eliphas Levi ought, without risking to divulge more than permitted, to have said: "There exists in Nature one universal Law with two primary manifesting laws as its attributes—Motion and Duration. There is but one eternal infinite uncreated Law—the "ONE LIFE" of the Buddhist Arhats, or the Parabrahm of the Vedantins—Adwaitas.—ED.

(1) Which the vulgar *hoi palloi* call, "God," and we—"Eternal Principle"—ED.

phers give the name of *fixed*, to all that has weight, to all that tends by its nature to central repose and immobility; they designate as *volatile*, all that more naturally and willingly obeys the law of movement, and they form their stone by analysis, that is to say, by the volatilization of the fixed, and then by synthesis, that is to say, by the fixation of the volatile, which they effect by applying to the fixed, which they call their salt, the sulphurated mercury, or the light of life directed and rendered omnipotent by a secret operation. Thus, they seize upon the whole of Nature, and their stone is found wherever there is salt, in other words, no substance is foreign to the *Magnum Opus*, and one can change into gold even matters that appear the most despicable and vile, which is true in this sense, that as we have said, all contain the primary salt represented in our emblems by the cubic stone itself, as one sees it in the frontispiece, symbolic and universal of the keys of Basile Valentin.

To know how to extract out of all matter the pure salt that is hidden in it is to have the secret of the stone. This stone is then a saline stone that the OD, or universal astral light decomposes or recomposes. It is unique and multiple, for it can be dissolved like ordinary salt, and incorporate itself in other substances. Obtained by analysis, it might be called the *sublimated universal*; recovered by synthesis, it is the true *panacea* of the ancients, whether of the soul or the body, and it has been called the medicine par excellence of the whole of Nature. When by complete initiation one commands the forces of the universal agent, one always has this stone, at one's commands; for the extraction of the stone is then a simple and easy operation, very distinct from the metallic projection or realization. This stone, in its sublimed state, ought not to be left in contact with the atmospheric air, which might partly dissolve it or cause it to lose its virtue. Moreover, the breathing(?) its emanations might not be free from danger. The sage prefers to keep it in its natural envelopes, assured that he can extract it by a single effort of his will and a single application of the universal agent to the envelopes, which the Cabalists call its shells.* It is to express hieroglyphically this law of prudence that they give to their mercury, personified in Egypt by Hermanubis, a dog's head, and to their sulphur, represented by Baphomet of the Temple, or the prince of the Sabbath, that goat's head that has brought so much opprobrium on the occult associations of the middle ages.

A SPECTRAL WARNING.

A respectable American paper publishes a story of a clairvoyant prevision of death. One Martin Delchaute, employed in a steam saw-mill, saw, one night at 10 o'clock, not far from his house, a man on a white horse, standing perfectly still and having his arm extended. He went to see who it was, when it vanished into air. He took this to be the foreboding of some evil to occur either to himself or his family. He told his wife all about his vision, and on the next day would not go into the swamp to cut logs as he had done before. On the following day he was sent for, but did not like to go on account of having a presentiment that something was to happen to him on that day. However, he took his axe and went to the chopping, and on finding nobody there he turned back toward home. He met, however, a Mr. Tancrede Mayex by whom he was persuaded, despite a foreboding of disaster to himself, to return to the jungle and assist in felling a

* He who studies the *septenary* nature of man and reads the *Elixir of Life* knows what this means. The seventh principle, or rather the 7th and 6th or the Spiritual Monad in one, is too sacred to be projected or used by the adept for the satisfaction and curiosity of the vulgar. The sage (the adept) keeps it in its shells, (the 5 other principles) and knowing he can always "extract it by a single effort of his will" by the power of his knowledge, will never expose this "stone" to the evil magnetic influences of the crowd. The author uses the cautious phraseology of the Mediaeval Alchemists, and no one having ever explained to the uninitiated public that the "Word" is no word, and the "Stone" no stone, that occult sciences are suffering thereby under the opprobrium of mockery and ignorance—Ed.

tree. The work was completed in safety and the tree fell, but was caught in the branches of another tree, and in giving one more blow with the axe to free it, the tree suddenly twisted around, the roots struck the unfortunate man and mortally injured him. The strangest fact is now to be told. At precisely 10 o'clock a.m., thirty-six hours after Mr. Delchaute saw the before-mentioned vision, Mr. A. E. Rabelais, seated on a white horse, stopped at precisely the same spot and in the same attitude where Mr. D. had seen the vision, and gave Mrs. D. the startling information that her husband was very near killed, and then hastily rode off in search of Dr. Cullum. Dr. Cullum arrived, but the unfortunate man was beyond the reach of medical skill and died at sundown of the same day. This is one of those cases one constantly meets with, where the previsionary faculty of the mind catches the coming event, but vainly tries to compel the dull reason to take warning. Almost every one, even those who are quite ignorant of psychological science, has had these premonitions. With some they are of every day occurrence and extend to the most trifling events, though it is but rarely that they are heeded. Prevision is a faculty as easy to cultivate as memory, strange as the assertion may appear to sciolists.

Letters to the Editor.

CURIOUS MEDIUMISTIC PHENOMENA.

I doubt if any one has watched more closely, or with greater interest your progress since leaving America than I have; I say progress, for in spite of all that has occurred I see only progress. The plant that obeys the law of magnetic polarity, and struggles toward the light, is only rooted the deeper by the rude winds which seem bound to uproot it. The THEOSOPHIST has fulfilled my expectations a thousand fold, and in "Fragments of Occult Science" and the recent articles on "The Elixir of Life," I have been able to get a little nearer the fountain head. I have just now read and re-read the second edition of Mr. Sinnett's "Occult World," and it is the closing chapter, and more especially the account of the precipitated portraits, that has determined me to write to you again. Part of my statement will I know interest you; but to get at it, I shall have to deal with the personal equation, which, I trust, you will pardon.

For many years I have been a spiritualist in philosophy, but without affiliation. I have seen little of, and cared little for the objective phases: regarding life as too short, and then too precious to be spent in hunting after that which seemed to yield so little of certainty or satisfaction. My mind entirely free from creeds, and my sympathies large enough to embrace all men as real brothers, I aimed at a higher life, and found comfort in trying to relieve pain, and make life a little happier to all around. In this condition I read "Isis Unveiled," and when just before you sailed for India, with simple courtesy but so much genuine kindness you replied to my letters, as though I had been an old friend instead of a stranger. I commenced a new life, a period of rejuvenescence. I exchanged the passiveness of philosophy for an unquenchable thirst for the higher knowledge which I plainly saw from "Isis" had never left the world. In my professional studies and lectures for nearly twenty years, physiology first and afterwards psychology and metaphysics, most interested me. But I generally read between the lines, and often gained from an author what he did not himself know. Though my progress was very slow, I hope you will not think me egotistic when I say, I found comparatively little to unlearn; I could see then as now that the truth lay in a certain direction, and felt sure that it did exist, though quite as sure that I did not possess it. So far as I can see, my mind is wide open to truth, without fear or prejudice. But to resume my narrative: four years passed, during which I had read a great deal in the line of Theosophy,

stimulated by "Isis Unveiled." Frequently I would find articles in the "Theosophist" just what I wanted; but when my soul seemed to bound into a higher atmosphere, all at once would come like a solid door the check: "What follows here we are not permitted to reveal." I know the character of the knowledge I wanted, and knew where it existed, and yet it was beyond my reach. I knew also the terms on which it could only be received, and knew that I could comply with these terms,—silence and obscurity, without selfishness—for I wanted knowledge only as power to do good, so far as I could be trusted with it. For the sake of this knowledge, I would have left all else, but for wife and children, for whose sake I must and even willingly forego all. This I knew would be a bar to adeptship if there were none other, so I have been neither disappointed nor ambitious in this direction. Still, in this condition of mind, I thought that if I could only find a good medium, perhaps something might come to me. Straight way one crossed my path as though sent. Fortified by the outlines of occult philosophy, for I had been able to get no more. I attended his seances, and sat quietly through the "materialisations." Half a score of forms would walk out of an evening: men, women and children. The "cabinet" was a curtain stretched across the corner of the room. I have frequently seen this curtain held aloft by one of these forms so that the medium could be distinctly seen sitting, apparently asleep, in his chair. Again one of these female figures dressed in white would walk half across the room in good light, then turn and re-enter the curtain. A figure recognised as Epes Sargent, and always nodding to the name, and smiling at the recognition, has repeatedly come out at the edge of the curtain, taken down a slate, covered both sides with a written message, signed his name in full, and then, holding still the slate, de-materialise in full view till only the head remained, apparently resting on the floor, and then dropping the slate disappear altogether. After I had attended one or two of these seances the medium's "control" said to me one evening: "Doctor, this is not what you want; you do not need this sort of a thing. I must talk with you privately." He certainly read both my thoughts and wishes. Opportunity was presently granted me; the medium coming to my office and alone with me entering a private apartment, where he at once became entranced. Voice, features, everything seemed changed. Said the control: Good afternoon, Doctor! I am pleased to meet thee: *I am a living man.* My name is Adam McCougal; I lived in the South when on earth, and died in 1812. I shall be glad to give you any proof in my power of my identity. He spoke of Mr. Sargent and other deceased who had materialised as being present. I have had many such conversations, received many answers to questions and great satisfaction from this "control," this "Old Judge," as we call him, who is as real to me as any one in the form. Now, I understand you to say, that in such cases the *intelligence* is absolutely the medium's own;* and I commenced my investigation on this hypothesis; yet every fact so far, to the best of my judgment, falls on the other side of the equation. In the reference in the "Occult World," to Mr. Eglington's control this identity of the power manifested with the medium is apparently contradicted, and they are directed to work with the Brothers. But the strangest part of my story is to come, and I must be brief as possible. In a dark room in the presence of many witnesses, on paper marked for identification, sometimes in the space of *thirteen minutes*, (never so far as I know occupying more than half an hour) while entranced, this medium draws free-hand life-sized portraits of persons living or dead for years, whom he never saw. These portraits are not doubt,

but of *finest* quality as *works of art*. The drawing is done with crayons, the stippling equal to a steel engraving, and in a portrait of myself, made at the close of a series of sittings with a select "class," every hair of the beard seems drawn separately. One of my wife was drawn, two weeks ago, in a bed-chamber of my own house, only my wife, children, and one friend present. My wife being just convalescent from a severe illness was dressed in a wrapper. The room was *totally dark*, and yet, in the space of half an hour, there was produced a perfect likeness of my wife wearing a silk dress and laces she has not had on for months, and which, she says, the medium never saw. The medium in his natural state *cannot draw at all*, and knows nothing of art; and when awaking from his trance in the above instance did not know he had a picture, and came near ruining it with his sooty hands. At the beginning of one of these sittings the "Old Judge" takes control, and presently retires for the artist whom, he says is the veritable *Titian*, and certainly his work is such as to hardly do him discredit. We are, moreover, informed by the "old judge" that this work will presently be done in oil colors though in the dark as now, full life-sized figures and large composite pictures by which the grandest truths shall be taught to the world; for this object alone has the grand old artist who worked many a century on earth returned after three hundred years, with his pencil.

I trust you will pardon my long letter, because, my desire to let you know, that here in America is a phase of occultism not unworthy the attention of even the "Sons of Light." What difference is there between the "old judge" as here represented, and the Astral Soul of the Brothers as seen at distances from their physical body, except that the latter has the physical body to which to return.

J. D. BUCK, M.D., F.T.S.,
Dean of Pulte Medical College.

Cincinnati, Sept. 1882.

EDITOR'S NOTE:—What might be said in answer to our correspondent is much; what we have time to say is little. The more so, since his reading in mesmeric and other branches of the literature of psychology, in connection with his profession, must have shown him that the waking medium's ignorance of art is no conclusive proof that in the somnambulist state, however induced, he might not draw and paint very skilfully. As for the merit of his pictures being so great as to make them equal to Titian's, of course none but a connoisseur would be competent to pronounce upon. The fact of their being executed in total darkness has little or no significance, since the somnambulist works with closed or sightless eyes, and equally well in the dark as in the light. If our friend will consult Dr. James Esdaile's "Natural and Medical Clairvoyance" (London 1852, H. Balliere) he will find quoted from the great French "Encyclopedia," the interesting case of a young ecclesiastic, reported by the Archbishop of Bordeaux, who in the dead of night and in perfect darkness wrote sermons and music. From the report of a Committee of the Philosophical Society of Lausanne, a similar one; and others, from other sources. In Sir B. Brodie's "Psychological Inquiries," Macnish's "Philosophy of Sleep," Abercrombie's "Intellectual Powers," Bruid's "Neurypnology, or the Rationale of Sleep," not to mention late writers, are also found many examples of the exaltation of the mental and psychic powers in the somnambulist state. Some of these are quite sufficient to warrant our holding in reserve all opinions respecting the "Old Judge" and "Titian" of the Cincinnati medium. This, in fact, has been our issue with the Spiritualists from the beginning of our theosophical movement. Our position is that in logic as in science we must always proceed from the Known to the Unknown; must first eliminate every alternative theory of the mediumistic phenomena, before we concede that they are of necessity attributable to "spiritual" agencies. Western psychology is confessedly as yet but in the elementary and tentative stage, and for that very reason we maintain that the proofs of the existence of adepts of psychological science in the ancient schools of Asiatic mysticism should be carefully and frankly examined.

* Our brother is mistaken, what we say is, that no "spirit" can tell, do, or know anything that is *absolutely* unknown to either the medium or one of the sitters. Some "shells" have a dim intelligence of their own.—ED.

THE PERFECT WAY.

We are but too glad to clasp the hand of our Reviewer and assure him of the cordial sentiments with which we greet his recent explanation and recognition in the THEOSOPHIST of October last. He will, however, pardon us a few comments on some of his observations respecting the doctrine of the *Perfect Way*, certain points of which he mistakenly supposes to be in opposition to that of his revered teachers.

First, we will beg leave to observe that we think our Reviewer has not clearly grasped our definition of the distinction between the *Anima Divina* and the *Anima bruta*. In its essential principle, of course, the anima divina, or spiritual soul, is incapable of perfectionment, because it is essential; but according to the instruction we have received, the whole end of culture, experience and manifold rebirths, is no other than the exaltation and glorification of this principle. To use a familiar analogy, we may compare the spiritual soul to a flame, originally burning dimly and uncertainly in a dark lantern, the dimness and uncertainty being caused, of course, not by any obscurity in the flame itself, but by the inferior quality of the oil supplied, and the uncleanly condition of the lamp-glass. But when oil of a refined and better kind is poured into the receptacle, and the glass cleansed, the radiance of the flame within becomes steady and brilliant. This process we have called the 'perfectionment and exaltation of the soul,' that is, of course, of the conditions under which it is manifested. This is the idea expressed in the lines quoted in our last letter.

'Wanderings of the spark which grows purged flame.'

Next, in regard to the explanation now given by our Reviewer of his declaration that 'Nature never goes back upon her own foot-steps,' we are gratified to find that he is entirely at one with us. We have been explicitly taught in a fragment not yet published, that 'there are two streams or currents, an Ascending, and a Descending,' and that 'retrogression does not occur by the same current as that which draws upward and onward.' We therefore, exactly endorse our Reviewer's phrase—'The self-degraded ego gets upon a wholly different ladder in a wholly different world,' understanding this word 'world' to signify not a material planet (necessarily) but a new *plane* of manifestation. And we submit that on p. 47 of our book will be found a passage which might surely have indicated to our Reviewer the identity of our doctrine with that he has received:—

'Man has a divine spirit; and so long as he is man,—that is truly human,—he cannot redescend into the body of any creature in the sphere beneath him . . . God is not the God of creeping things; but Impurity—personified by the Hebrews as Baalzebub is their God... Man's own wickedness is the creator of his evil beasts.'" Compare the Bhagavat-Gita (xvi).

To use a popular mode of speech, we might say 'there are two creations,—one of Divine origin, the other the product of the "Fall."'

It is, in fact, only by the interaction of this law of Ascent and Retrogression operating inevitably and systematically in two different currents that the problems of existence can be satisfactorily explained. But we understood our Reviewer to deny altogether the possibility of retrogression, even while admitting that of extinction.

Thirdly, our phrase 'The Church' has been evidently misapprehended. We used that term and have constantly used it to designate, not the corrupt orthodoxy of the day which has usurped the title, but the interior, true and divine *Ecclesia*, having the keys of the mysteries of God. And we would point out to our Reviewer that it is not by any means 'the same thing' whether we have 'distilled mysticism' from the current Christianity, or whether we have restored to that christianity its 'original and true' meaning. If our Reviewer will take the trouble to study the dogmas of the Catholic Church,—(not of the

Protestant sects)—he will find how marvellously from behind every one of those masks come forth the divine features of truth, and how incontestably they exhibit themselves as materialisations of spiritual doctrine. So that with the symbology of the Catholic Church, the student, having occult knowledge, may reconstruct the whole fabric of the mysteries, in their due order and mutual relation, not as one may chip and chisel a statue out of a shapeless block of marble, but as from a mould prepared with skill one may cast a perfect work of art.

We are profoundly convinced that the Theosophical Society of Bombay* would exhibit both wisdom and learning by accepting the symbology of the West as it does that of the East, and thus adopting as its own the poetic and beautiful types which the art and literature of Europe have consecrated for the past eighteen centuries. In their esoteric significance all the great religions of the world are one, and are built upon the same fundamental truths according to the same essential ideas. Our Reviewer repudiates, as he himself admits, the 'crude exoteric notions' of the popular Hindu theology; yet he accepts its esoteric meanings and regards them as constituting an expression of the highest truth. We ask him to believe that the popular religion of Europe is capable of precisely the same interpretation as that of Hindustan, and earnestly invite him and the Bombay Theosophical Society to recognise the equal claim of the Catholic Church with the Buddhist, Brahman and other Eastern Churches to the possession of mystical truth and knowledge.

We desire finally, to put our Reviewer right on a detail which, though of no philosophical moment, concerns our personal relations with himself. The phrase he cites at the close of his letter, and which he finds so obnoxious, was, assuredly, not intended to wound. But our Reviewer, in his former paper, spoke so slightly of women, and used such terms to emphasize his depreciation that, having in view, the nature and object of our whole work, we felt it impossible to pass such strictures by in silence. And we desired to point out to our critic and to the readers of the THEOSOPHIST, that a high and pure philosophy, far from conducing to a low opinion of womanhood, or a mean estimate of the qualities and attributes it represents, does, on the contrary, restore that noblest office of humanity to its proper dignity and elevation; so that the views held by any thinker on the subject may as surely serve to measure the progress he has made in philosophy, as the status of a nation in civilisation may be gauged by the position it accords to its women. The phrase quoted from our letter therefore, is no personal thrust such as our Reviewer has supposed, but is intended as an axiom of universal application. But when he goes on to charge the doctrine of the '*Perfect Way*' with a tendency to degrade women, we perceive that he is in jest, and refrain from treating seriously what is obviously a piece of banter.

The vindication of the earnestness of our recent remonstrance in the September number of the THEOSOPHIST must be looked for in the fact that its condemnation of our work was so sweeping, that, had we been strangers to the book itself, we should, from the terms used, have concluded it to be a production of little or no value, and should certainly have been deterred from studying its pages for ourselves. Our Reviewer praised in general, it is true, but blamed in detail, and that so severely—and as we think we have shewn, so hastily,—that he took away with one hand more than he gave with the other, and then failed to estimate the force of his own language by the same criterion that he applied to ours.

We have but to add the expression of our sincere and cordial adhesion to the aims of the Bombay Theosophical Society, and our earnest hope that nothing may hereafter

* Our eminent correspondents mean, we suppose, the "Parent Theosophical Society," since that of Bombay is but a Branch?—
Ed.

occur to divide us from its fraternal sympathy, or from participation in the great and noble work it has set itself to accomplish.

THE WRITERS OF THE 'PERFECT WAY.'

London, Nov. 10, 1882.

EDITOR'S NOTE.—It is most agreeable to us to see our Reviewer of the "Perfect Way" and the writers of that remarkable work thus clasping hands and waving palms of peace over each others' heads. The friendly discussion of the metaphysics of the book in question has elicited, as all such debates must, the fact that deep thinkers upon the nature of absolute truth scarcely differ, save as to externals. As was remarked in "Isis Unveiled," the religions of men are but prismatic rays of the one only Truth. If our good friends, the Perfect Way-farers, would but read the second volume of our work, they would find that we have all along been of precisely their own opinion that there is a "mystical truth and knowledge *deeply* underlying" Roman Catholicism, which is identical with Asiatic esotericism; and that its symbology marks the same ideas, often under duplicate figures. We even went so far as to illustrate with woodcuts the unmistakable derivation of the Hebrew Kabala from the Chaldean—the archaic parent of all later symbology—and the Kabalistic nature of nearly all the dogmas of the R. C. Church. It goes without saying that we, in common with all Asiatic Theosophists, cordially reciprocate the amicable feelings of the writers of the "Perfect Way" for the Theosophical Society. In this moment of supreme effort to refresh the moral nature and satisfy the spiritual yearnings of mankind, all workers, in whatsoever corner of the field, ought to be knit together in friendship and fraternity of feeling. It would be indeed strange if any misunderstanding could arise of so grave a nature as to alienate from us the sympathies of that highly advanced school of modern English thought of which our esteemed correspondents are such intellectual and fitting representatives.

THE RATIONALE OF FASTS.

Knowing the interest you take in Oriental philosophy, will you kindly allow me to ask you or any of your Brethren, through your wide circulating journal, certain questions? The solution whereof will throw much light upon some of the mysterious ceremonies performed generally, not only among the Hindus but among all the Oriental nations. It is a well known fact that the Hindus, the Mahomedans and the Roman Catholic Christians observe fasts for certain days. The Mahomedans during those days do not eat animal food, and if I am not mis-informed, the Christians do the same. The Hindus, to which class I have the honour to belong, do not eat cow, but subsist themselves on fruits, vegetables, and milk. What philosophy is hidden in this custom is a mystery not only to me, but to most of us. On consulting a Brahmin I was informed that when the old Rishis taught us to abstain from solid food they had some medical advantage in view. What was that advantage? Can any of your readers throw some light on this subject?

I remain, yours obediently,

II. HARDY.

161, Malabar Hill, October 14, 1882.

EDITOR'S NOTE.—The *rationale* of fasts lies on the surface. If there is one thing more than another which paralyzes the will-power in man and thereby paves the way to physical and moral degradation it is intemperance in eating: "Gluttony, of seven deadly sins the worst." Swedenborg, a natural-born seer, in his "Stink of Intemperance," tells how his spirit friends reproved him for an accidental error leading to over-eating. The institution of fasts goes hand in hand with the institution of feasts. When too severe strain is made on the vital energies by over-taxing the digestive machinery, the best and only remedy is to let it rest for sometime and recoup itself as much as possible. The exhausted ground must be allowed to lie fallow before it can yield another crop. Fasts were instituted simply for the purpose of correcting the evils of over-eating. The truth of this will be manifest from the consideration that the Buddhist priests have no institution of fasts among them, but are enjoined to observe the medium course and thus to "fast" daily all their life. A body clogged with an over-stuffing of food, of whatsoever kind, is always crowned with a stupefied brain, and tired nature demands the repose of sleep. There is also a vast difference between the psychic effect of nitrogenised food, such as flesh, and non-nitrogenous food, such as fruits and green vegetables. Certain meats, like beef, and vegetables, like beans, have always been interdicted to students of occultism, not because either of them were more or less holy than others, but because while perhaps highly nutritious and supporting to the body, their magnetism was deadening and obstructive to the "psychic man."

"H. X." CHIDED.

.....I have just read "H. X's" letter in the September THEOSOPHIST; and I think it a *duty* to state that, even in this frivolous corner of materialistic England, I know those who, *at once* and FOR EVER, would decline being classed amongst "educated Europeans," if that word is to be a synonym for arrogance and ingratitude!!—those who scarcely *name* those BLESSED ONES save in the mental attitude of him who, of old, was told to "take off his shoes" for the ground was *holy*—those in whom all earthly hopes and desires are fast merging into one infinite longing—to be learners at THEIR feet....

A MEMBER OF THE BRITISH THEO. SOCIETY.

England, September 28, 1882.

ZOROASTRIAN MAHATMAS.

Internal and other evidence gathered from the religious books of the Parsis point to the existence, to this day, of a small band of Zoroastrian Adepts, or Mahatmas, blessed with the most miraculous powers. Cannot the BROTHERS of the First Section be requested to exercise their clairvoyant powers with a view to ascertain the existence and *locale* of these men?

A PARSÍ.

EDITOR'S NOTE.—See the THEOSOPHIST, vol. ii., p. 213, and Colonel Olcott's lecture on "The Spirit of the Zoroastrian Religion," for broad hints, as to where these men may perhaps be found. There *are* some Parsis, who care for the spiritual rehabilitation of the Mazdasian faith, we are happy to know, and no doubt they will in time solve this riddle. Already the first step is taken in the formation of a Parsi Archaeological Society at Bombay as suggested in Colonel Olcott's lecture.

FULL STOMACH AND MENTAL LABOUR.

The different kinds of organic action in a man's body are accompanied by different kinds of slight undulations (vibrations, rhythms). One organic action exercises influence on another organic action either directly or remotely. The system of man is in health when the rhythms of all the different organic actions are in perfect harmony with each other. Whenever there is any discord in these different undulations we feel an uneasy sensation, and such a discord being long continued produces an organic derangement or some functional derangement called disease.

One of the principal rhythms exhibited in the system of man is that of respiration. The rhythm of respiration is affected by the rhythms of the other organic actions. Each function of the brain as well as of the body sends its rhythms to the rhythm of respirations. The rhythm of respiration can be said to be composed of the different rhythms of the different functions in a man's body. Was there a time when a physician would have been able to tell with minute accuracy the condition of a man's health by feeling the pulsations (rhythms) of his arteries.

Similarly if any one observes carefully the tone and rhythms of respiration, he will be able to read a man's conditions of health and feelings. Now, every one who would take the trouble to examine the tone and rhythms of his respiration at the time when his stomach is full, and again at a time when he is engaged in intellectual labour, would at once discover that the time and rhythm of respiration in one case is totally different from that in the other. Moreover, we all find it unpleasant to be engaged in intellectual labour when the stomach is full, which shows the discord existing between the rhythms of

the function of digestion and the function of intellectual labour. It is this discord which is the cause why men who do much exercise their brains are so frequently found dyspeptic.

It is worthy of remark in this place that as a rule persons who do much brain-work take a less quantity of food than others.

I hope that my readers will think a little upon this subject of the rhythm of respiration so that they may apprehend the pertinency of what the Yoga prescribes with respect to regulating the rhythm of respiration.

KRISHNA DHAN MUKERJI F.T.S.

Bankipore, the 17th October, 1882.

KARMA.

1. We start with the supposition that the *Karma* (or merit) theory is admitted, and that it explains all the multifarious differences found between man and man, as to the particular world he is born in, the locality where he takes birth, his nationality, color, creed, status in society, status in prosperity and physical, intellectual and moral attainments, with their consequences and goal. I might dilate upon this point to any length, but what follows does not require it; only that I wish parenthetically to observe here that, when we hear others saying "my fate," "my destiny," and "my luck," these are synonymous with my *Karma*.

2. The question next suggesting itself is what is the sphere of "Karma,"—I am, what I am—the effect of my actions in my previous birth, and whatever I do I am made to do by my "Karma," every word that I utter, every act that I perform, and every thought that my mind thinks? My "Karma" is my leading string, and I am incapable, therefore, of doing anything *independent* of the "Karma" which rules me as a despot, or as expressed in Sanscrit, *I am Karmadhīnam*. Thus, *All that I am* has for its cause, my *Pūrvajānma Karma*; and, following the reasoning in my previous birth, I must have been as blind a slave of *its* previous Karma; and, this carried *ad infinitum* we are finally (suppose a *finality* for an instant) forced to admit that Karma existed *before* what is now called "I."* The primal Karmas, then, of two different individuals, say a mahārāja and a scavenger, must have been two (quite) different kinds, and there must have been as many innumerable different kinds of Karmas as there are kinds among men. I will not for the present go into the question of the Karma of animals, vegetables, and inert matter, for I should have to sail on a shoreless ocean without rudder or compass. If so, what is the origin of Karma, how came the numberless species, and how came the retailing of the "I's" (or *Egos*) under the banners of each of these species? To answer at least the last of these points, "viz." the reason for the classification of "I's" under separate Karma leaders, I am obliged to introduce a dilemma, and we might choose either of its two horns. It is, that in order that an "Ego" should get into the clutches of a particular primal Karma, the "Ego" must previously have been the *cause* of Karma, which in turn became the "Ego's" master; and, therefore, that "Ego" must have existed *previous* to any Karma. It was just stated that *Karma* preceded Ego, and was holding "Ego" in subjection ever since *eternity* (the same as *finality*). Hence, the refreshing conclusion that this subject is a "puzzle." Let us, however, restrict the domain of Karma's sphere, and allow "Ego" some more privilege. I shall now state the case thus:—It is true that "what I am" is produced by my previous Karma, not however to the extent that the power for the "Ego" to assert itself again is

altogether annihilated. "I am" the effect of my previous Karma, and still there is in me so much of the *Ego* left, which can act independently for itself, and accumulate by its acts all the causes that will produce effect at my next birth; and, with that birth and a few other manifestations until the end of that next birth, all the rest is left for the *Ego* to do, which is, therefore, not included in the "effect total" of my *Pūrvajānma Karma*. I hope I have expressed myself clearly, notwithstanding unavoidable repetitions; and, I add, that the question whether "Karma" or "Ego" was original is similar to whether the bird or the egg, the seed or the plant or yet spirit or matter came first? (N. B. —the last simile should be understood in this way:—It may be maintained "Spirit" breathed Matter and created it by its "WILL," or it may be extended that the essence or the necessary result of a particular combination—mechanical, chemical, magnetic—of Matter is "Spirit.") At this stage we will, then, suppose them as co-existent, and subordinate one to the other. Can we say that this subordination, now of this, now of the other, is all produced by chance? Then all we see around us in rest also be chance too;—the motions of the sun, and planets; the fixed stars; and nature's Laws!! But these are regular and unvarying; so are "Karma" and "I." The next question arises: assuming of course that "Ego" is the primal originator of Karma, what makes the "Ego" create *that* particular Karma rather than any other? Why should my first Ego produce a Karma that will entitle it to become a scavenger at its next birth rather than a maharajah? There is the problem. Will you or any of your correspondents lift it for me? If anything would induce me to become a Theosophist it is that you seem to hold the keys to certain mysteries into which I may be led, if only proper conditions are fulfilled.

3. In this connection, I would ask, as one of your contributors has already done, (1) why should I have "Spirit" got itself entangled with gross matter, and subject itself to endless suffering? (2) Why should it undergo the many trials that are attributed to the very circumstance of the entanglement, and laid at the door of "matter" which originated out of "Spirit" and is subordinate to it? (3) It is held that "bad" men gradually lose their spirituality, and become more and more grossly materialized, until the "Spirit" is "annihilated"! Has matter, then, such a power over "Spirit"? We are for the present forced to lose sight of the fact (!) that "Spirit" breathed out matter, which (latter) is passively acted upon by the former. Here is another side of the puzzle.

4. In the same strain we might discuss the questions concerning "God" and "Satan," and we might thus enter into another and vaster field of doubt, and must and could see the absurdities of the Religions which proclaim the doctrines of "Hell" and "Heaven." But my present subject is simply "Karma," and, therefore I close after inviting once more the attention of your readers and all those interested in such subjects to an article, "Bad and Good" published in the *Madras Philosophic Inquirer*.

A. GOVINDA CHARLU.

Camp Tiptur, Mysore Province, Sept. 1882.

EDITOR'S NOTE.—We fear our correspondent is labouring under various misconceptions. We will not touch upon his very original views of Karma—at its incipient stage—since his ideas are his own, and he is as much entitled to them as any one else. But we will briefly answer his numbered questions at the close of the letter.

1. Spirit got itself entangled with gross matter for the same reason that *life* gets entangled with the *fetus* matter. It followed a law, and therefore could not help the entanglement to occur.

2. We know of no eastern philosophy that teaches that "matter" originated out of Spirit." Matter is as eternal and indestructible as Spirit and one cannot be made cognizant to our senses without the other—even to our, the highest, spiritual sense. Spirit *per se* is a *non-entirety* and *non-existence*. It is the *negation* of every affirmation and of all that is.

* We admit nothing of the kind, for it would be very unphilosophical.—ED.

3. No one ever held—as far as we know—that *Spirit* could be^e annihilated under whatever circumstances. Spirit can get divorced of its manifested matter, its personality, in which case, it is the latter that is annihilated. Nor do we believe that “Spirit breathed out Matter”; but that, on the contrary, it is *Matter which manifests Spirit*. Otherwise, it would be a puzzle indeed.

4. Since we believe in neither “God” nor “Satan” as *personalities* or Entities, hence there is neither “Heaven” nor “Hell” for us, in the vulgar generally accepted sense of the terms. Hence also—it would be a useless waste of time to discuss the question.

OCCULT ACOUSTICS.

In your instructive and interesting note to the article headed, “Tharana or Mesmerism,” published in the THEOSOPHIST for August, you say that the Hindu Occultist while practising Raja Yoga, hears the occult sounds as emanating from “Moola Adharam.”

I hear the occult sounds steadily and very clearly; and they constitute a powerful agency in concentrating my mind. One of the Upanishads, which specially treat of them, designates them (collectively) as Brahina Târântara Nâdaha; but I feel exceedingly anxious to know whether the venerable Himalayan Adepts recognise this practice as a mode of Raja Yoga; and, if so, what are the advantages, physical, mental and psychical, derivable from the hearing, to its thoroughly matured state? I, therefore, beg to be enlightened on the subject, as it is probable that many of our brethren would thankfully accept the information above solicited.

“A.” F. T. S.

15th August 1882.

EDITOR'S NOTE.—Knowing very little (from the description given) of the nature of the “occult sounds” in question, we are unable to class them with any degree of certainty among the practices adopted by Raja Yoga. “Occult sounds” and occult or “Astral Light” are certainly the earliest form of manifestations obtained by Raja Yoga; but whether in this particular case it is the result of heredity or otherwise we of course cannot decide from the scanty description given by our correspondent. Many persons are born with the faculty of clairaudience, others with that of clairvoyance,—some, with both.

SCHOPENHAUER AND THEOSOPHY.

Effects follow causes with iron necessity; besides, what we within our objective world call causes are, properly speaking, only the effects of previous effects, and so upwards. Every so-called cause contains all issuing effects, as it were, in a latent state.

The objectivation of Will in life consists of causality producing succession of phenomena and the individualised being, (Will to live as *man*) brings into it, on becoming objectivated, his acquired nature—innate specific character. What we commonly call character is nothing more than the inborn nature manifesting itself in course of time, according to outward circumstances, upon which in the progress of lifetime it reacts.

The intrinsic structure, so to say, or the manner of being of that innate nature, is in itself not subject to the law of causality or rather of changes, being an active *Force of Will*, acting in a given state, with given tendencies and qualities *in* and *upon* the world of changes.

That state, those tendencies and qualities, are the outcome of the gestation after its *Karma* of previous existence. Not always are the outward opportunities or inducements such as to favour the total unfolding of the inborn character, be it good or bad, generally, the opportunities for fully revealing all the latent qualities fall short, or permit only a feeble reaction, this we call *Fate*, and our struggle (reacting) is enjoyment or suffering in objectivation—prosperity or adversity.

Meantime, opportunities are brought on or withheld at the same string of causality that governs all nature; all individuals composing human kind react upon each other and upon all nature and reciprocally; but each according to its specific being, so that the same causality pervades *the all*, is brought about and shaped by *the all*, *is*, in fact, *the all*; and Will to Live in the aggregate obtains what it desired—objectivation, *i. e.*, enjoyment and suffering and guilt in its beings. The *sum total* balances . . . (perhaps?)

The outcome of the *Karma* of the previous state of existence is the aggregate of enjoyment and suffering of the actual one; and, therefore, was determined by the former, as effect of that cause. That man, the particle, is not exempt from this law on the whole, is obvious. As long as he lives, he objectivates his inborn nature according to the opportunities, the inducements of the age, and circumstances in which he is living. Many latent qualities may perhaps only imperfectly find occasion to reveal themselves; or circumstances and his youthful inexperience may alter, in course of Time, and the expressions in objectivation of his inborn nature become more perfect; however, in that case, his nature is not altered, but he expresses more *adequately* what is *in* him, and, may be, when his nature bends that way, he may succeed by *meditation* to objectivate what was unmanifested or stifled good in him, *now* reacting upon the formerly wanting cause.

The latent good or the latent wickedness in him is drawn to the light by causality working from within and without him, and the supply of the latter above quality exceeds the demand.

In this world of changes, everything is predetermined to act and re-act according to its being; the law of causality reigns supreme; as much as there is of good in the individual or in the aggregate *may* be elicited, and to manifest itself, or also as much as there is in it of wickedness, and the proportion is the outcome of foregoing objectivation. Still every man is responsible for his own deeds and thoughts, under all circumstances, and ignores often for how much for the deeds of others because he is the WILL TO LIVE, is every moment what he desired to be, and every phase of that objectivation is the result of the specific, inner, unalterable nature, of the quality of that *Force* which he objectivates as human being reacting with its specific properties.

Iron causality regulates the cycles, past and present and to come; governs objectivation in all its phases, great or small; in this sense, everything is pre-determined, because *objectivation* is *causality*, is *order*, is *chaos*.

“By our deeds we learn to know what we are.” Our deeds in objectivation have their results *in* objectivation, present or future, and we have to enjoy them or to suffer from them; and individually as well as more or less in our species *in* Time, which forms a part of objectivation; but, moreover, our individual Will to Live may have learned, better, and the profits of that lesson when gathered after death, will serve *beyond* Time, to hatch out after *gestation*, a re-formed individual, to enjoy and to suffer over again in objectivation, individually and with aggregate nature.

During objectivation, the individual is a *Force of Will* tied to law, like electricity, gravitation, and all other forces; death frees him, and his own desires, modified, or perhaps not modified, by the training undergone *in* Time, remould his qualities accordingly *beyond* Time, for succeeding objectivation as *embodied Will to Live*, until the goal be attained for better or for worse;—effects of *Karma*.

The representation is interesting and often beautiful; the scenes are dramatic, often melodramatic, and command the most earnest attention of the spectator; but the players, who *are* the thing, and moreover defray the expenses of the representation, are wise when they desire the end.

L. A. SANDERS, F. T. S.

Singapore, November 1882.

INDIAN AGRICULTURAL REFORM.

In a former article I said that crops grown upon unmanured land diminish at a very slow rate, if the soil is well ploughed every year. To give some idea of what the rate of diminution is, I will describe some experiments made in England. Upon a piece of land well ploughed, but not manured, wheat was grown every year from 1852 to 1879.

For the first 14 years, the average yield was about 15½ bushels of grain and 14½ cwt. of straw annually. During the next 12 years, the produce averaged 11 bushels of grain and about 9¾ cwt. of straw annually.

On two other plots of land, barley was sown in the same manner for 28 years. During the first 10 years, one plot averaged 22¾ and the other 25 bushels of grain, per acre. In the succeeding 10 years, the quantity averaged 17½ bushels in one plot and 8¾ on the other, per acre. These 20 years terminated in 1871, after which time a further decrease in the yield of grain took place annually. However slowly unmanured land may deteriorate, its absolute barrenness is only a question of time, and long before that time arrives the crops will become so small that the cultivator must starve.

The example of China and of some other countries shows that if all the manure obtained from the men and animals which eat the food raised on a given tract of land could be regularly returned to it, the soil, with proper management, would produce its crops year after year without any diminution in fertility. In order to carry out this principle fully, it is necessary to carry back to the country the sewage of the towns which draw their food from it. The only lands exempted from this necessity are those which are annually overflowed by rivers from whose waters are deposited quantities of finely divided soil mixed with decomposed animal and vegetable matters.

If the practice of manuring the fields were to become general in India, a great advance in the well-being of the ryot might be made by the introduction of improved seeds; but with the present system of cultivation these would only hasten the impoverishment of the soil by taking more out of it annually.

In addition to the benefits mentioned in the former paper, as derivable from the custom of making hay, it is evident that, in districts where pasture is plentiful, there would be difficulty in collecting more than is required for the cattle and sheep in any one year. A large surplus stock would thus accumulate sufficient to keep the animals in good health during seasons of scarcity caused by failure of the rains. In this way the ryot would be saved from the ruin to which he is now frequently a victim owing to his oxen dying, and thus rendering him unable to cultivate his fields unless he buy others with money borrowed at an enormous rate of interest.

A great loss of valuable food would be avoided if the Hindu cultivators could be induced to sell numbers of cattle, quite useless from old age or lameness, which are now found in almost every village herd, and which live on year after year eating food that is badly wanted for others. Besides the injury sustained by the owners, owing to young growing animals and working oxen not having enough to eat, it should be remembered that there is no real kindness in allowing old and lame cattle to live. They are often in pain, and during many months of each year are liable to suffer perpetual hunger from the difficulty they experience in walking over sufficient ground to procure the grass they require. All this might be

avoided by selling them to Mussulmans and others who eat the flesh of the ox.*

Considerable benefit would result if more care than at present were taken in supplying cattle and sheep with pure water. They are frequently allowed to drink from swamps or stagnant pools into which the filth that accumulates upon the ground close to a village is washed during the rains. The water from these places swarms with worms, insects and various products of putrefaction which cause such diseases as fevers and dysentery, and destroy great numbers of cattle every year.

To one who, like myself, has lived for years amongst English farmers, the advice given both now and in my last communication seems so simple as to be almost childish: yet I know that if it were followed, the comfort and happiness of the Indian agriculturist might be immensely increased; and there is no suggestion in it that could not easily be carried out in all districts which are not overpopulated. When the people have multiplied to such a degree that the earth has not sufficient pasture, there is no remedy but emigration, and it really seems a pity that they should starve as they do at present, while there are thousands of square miles of unoccupied rich land in Assam and Burmah.

J. J. MEYRICK.

Norwich, 9th December 1882.

THE VACCINATION QUESTION IN SWITZERLAND AND IN THE ENGLISH PARLIAMENT.

I am indebted to some friend for a copy of the September number of your able journal, *THE THEOSOPHIST*, which, I observe, contains an impartial notice of the aims and objects of the *Vaccination Inquirer and Health Review*. From this notice, I infer that the conductors of the *THEOSOPHIST* are earnestly seeking the truth, and feel no more fettered by the dogmas of medical orthodoxy than they are bound by those of theological orthodoxy. I will, therefore, with your permission venture to bring before you one or two important incidents in the now wide-reaching agitation against state medicine.

On the first of January last, at the instance of an active medical propaganda, the Swiss Federal Chambers passed a Vaccination law of an unusually stringent character. The penalties which might be imposed upon recalcitrants were as high as 2,000 francs and one year's imprisonment. The law was hailed by the leading medical journals in Europe as a great victory for the advocates of the Jennerian rite, and a crushing blow to the anti-Vaccinators, whose second International Congress had but a short time previously been held at Cologne. Forty delegates were present, representing eight nationalities, Switzerland having sent a distinguished delegate in Dr. A. Vogt, Professor of Hygiene and Medicine at Berne University. The victors, however, counted without their host, and their triumph has been of but short duration. According to the Swiss Constitution the people have the right of a Referendum, or an appeal from the decisions of the Federal Chambers to the suffrage of the people, providing 30,000 signatures are obtained. Only ninety days from the date of the promulgation of the law (on the 14th February) were allowed for this purpose, but the Swiss people

* This, we are afraid, will never meet with the approbation of the masses of Hindu population. Were the good example furnished by our excellent brother K. M. Shroff of Bombay but followed by some of the principal cities and hospitals for sick and old animals established on the same principle there would be no need for such a cruel measure. For, apart from the religious restrictions against "cow-killing," it is not vegetarian India which could ever adopt the otherwise sound advice, and consent to become party to the vile practice of butchery. Of all the diets vegetarianism is certainly the most healthy, both for physiological and spiritual purposes; and people in India should rather turn to the earnest appeal made recently in the *Pioneer* by M. A. O. Hume, F. T. S., and form "vegetarian" Societies, than help to murder innocent animals.—ED.

had not forgotten their traditions and previous struggles for freedom, and were equal to the occasion. A despatch from Bale has just reached me, which states that not only have they the 30,000 signatures required, but they have obtained a surplus of about 50,000 to 79,000 and upward in all (the largest vote ever polled for a similar purpose), which have been laid before the President of the Confederation. The final vote was taken on the 1st of July when the advocates of state medical coercion received a most disastrous and crushing defeat, the Vaccination Law having being rejected by a majority of 253,968, against 67,830 ! amidst the rejoicings of an emancipated people.

It will interest some of your readers to learn that arrangements are in active progress for holding the third International Anti-Vaccination Congress at Berlin in the month of February. Many distinguished professors of medicine and hygiene, statisticians, publicists and jurists have already promised to be present to take part in the proceedings, and I venture to hope that India will not be unrepresented. Among those who are interested in this international movement against compulsory disease are : Mr. Herbert Spencer, Mr. F. W. Newman, Emeritus Professor; Prof. Mayor of Cambridge University; Dr. Fabius, Professor of Jurisprudence, Amsterdam; Dr. G. F. Kolb, Member Extraordinary of the Royal Statistical Commission of Bavaria; Dr. Emery J. Coderre, Professor of Materia Medica, Victoria University, Montreal; Prof. Moses Coit Tyler, of Cornell University, New York; Dr. Robert Collyer, of New York, and Rector P. A. Siljeström of Sweden, Mr. P. A. Taylor, M. P. and many others. The grounds for this opposition are the accumulation of unimpeachable evidence, that while on the one hand the municipal and national statistical returns from all European States demonstrate that vaccination, both humanized and bovine, as practised for eighty years, has had no influence in either arresting or diminishing small-pox, it has on the other hand been the means of inducing a variety of frightful disorders, thereby greatly increasing infant mortality and deteriorating the public health. A bill is now before the House of Commons for the repeal of the compulsory clauses of the Vaccination Act, which has passed the first reading by a majority of 40, on a division, including the Prime Minister, Mr. W. E. Forster, Sir William Harcourt, Lord Hartington, Sir Charles Dilke, Mr P. A. Taylor and all the leading members of the Liberal party, the opponents being chiefly Home Rulers and obstructionists. The second reading has been postponed owing to obstruction to ordinary legislation caused by the calamitous state of affairs in Ireland and Egypt.

Mr. C. H. Hopwood called attention in the House of Commons to the tragedy in Algiers, fifty-eight young men of the Fourth Regiment of Zouaves having been inoculated with the most terrible of all diseases by vaccination, as reported by certain Algerian, French and English journals. The President of the Local Government Board stated that he had directed another application to be addressed to the Foreign Office for further details of this painful disaster.

WILLIAM TEBB, F.R.G.S.,

7 Albert Road, Regent Park, London.

EDITOR'S NOTE.—The subject of compulsory Vaccination deeply concerns the people of India, who number 25 kotis, and by law are compelled, under severe penalties for refusal or neglect, to be vaccinated. The letter from Mr. Tebb, the philanthropist, will be read with interest no doubt. We give it place therefore, although we should not be willing to open often our editorial doors to questions which are almost outside our limits. The THEOSOPHIST has to war upon another and even worse form of inoculation—the empoisoning of the Hindu mind with the views of modern scepticism.

SPIRITUALISTIC BLACK MAGIC.

[Certain allegations by a "Caledonian Theosophist," as to the spread of immoral ideas and even practices, in certain spiritualistic circles at London, were printed in the THEOSOPHIST for April last, and indignantly denounced by sundry correspondents in the number for July. The accuser was editorially called upon to make good his charges, and by returning post he sent the following communication. At the time of its arrival, the Editor was very ill, and shortly after went, under orders, to Sikkim to meet certain of the BROTHERS. The matter has thus been unavoidably delayed. The communication from London to our correspondent, we must say, puts a very grave aspect upon the case, and apparently warrants the position taken up by the latter, as well as our editorial strictures. It is, however, unfit for publication in these pages. Readers of *Des Mousseaux* will find similar examples of authenticated immoral relationships between mortals and elementaries, narrated in his "Mœurs et Pratiques des Demons," and "Hauts Phenomenes de la Magic" (pp. 228 et. seq.); and other authors, among them the Catholic Fathers, have described them. Recently a case in India, where the victim was actually killed by his horrid syren, and another in an adjacent country, where a most estimable lady was sacrificed, have come to our knowledge. It is a terrible contingency for the patrons of "Spirit materialisation" to face, that too close intercourse with these moral vampires of materialised "guides," may lead to spiritual ruin and even physical death. With this preface, we give place to our correspondent's letter.—ED. THEOS.]

I have just received the July THEOSOPHIST, and am vexed to find that I have indirectly been the cause of your having had so much trouble in replying to the letters from the British Theosophists. I write in order to catch to-morrow's mail, therefore my remarks must be brief and hurried.

Why all this rumpus about truth, simply because I have written a few statements about some practices I knew taking place amongst the London Spiritualists, the truth of which I can vouch for? Truly, as you remark, there can be but a small minority of strictly pure and moral mediums, who by a prolonged course assist in the development of those materialised unclean-creature guides and angels. Although I am personally acquainted with several mediums, at whose seances such revolting occurrences have taken place, this is no reason why I should drag their names before the public, neither will I do so; but the enclosed letter from a thoroughly well-informed and highly respected London Spiritualist—a well-known writer upon Mesmerism and the Hermetic Mysteries to boot, and one from whom even Dr. G. Wyld has personally drawn inspiration—will substantiate at least to you the veracity of what I stated in a private letter to my Hindu friend and brother. Mr. T..... T.....namely, that materialisation, "circles are a curse rather than a blessing; that such abominations take place not only in America, but that in London also, Spiritualism has in many cases degenerated into Black Magic."

It is useless to argue the well-known fact that materialisations and the lower physical phenomena engender immorality and inharmony in the minds of those who attend such seances, and it is quite an anomaly to term those spiritualists, whose only motive is a curiosity to witness some of the gross phenomena engendered by *pisachas* through the occult forces; but when one commences to live a truly spiritual life there comes a power which most Mediums are ignorant of. It is mere waste of time loitered away in materialistic and other phenomenal pursuits; time—which should have been employed in a steady onward spiritual progress in this world of preparation.

Why disguise or hide those unpalatable truths? There certainly is no pleasure in repeating them other than the satisfaction of having performed a duty, by calling attention to facts which should receive the most careful attention. When our President* knows and admits such to be the case, as proved by his own remarks quoted by you from *Light*, it is but quite consistent that he should prominently warn Theosophists-Spiritualists of the dangers incurred. Am I then a simple minor fellow, such a gross "liar" and "libeller" for stating what I know to be the truth; but the spiritualisation of man is neglected, whilst the materialisation of spirit is cultivated, and along with this what have we, but self-constituted "Jesus Christs," Eliases, John the Baptists, Queen Esthers, &c., &c.?

Those magnetic currents of the generality of the Elementaries partake essentially of their own base nature. What benefit accrues them from such physical seances? True Theosophy has nothing to do with such, quite the contrary, only if leading British Theosophists advocate the scientific utility of this phase of Spiritualism, upon the plea of "a search for truth," it will be like the foolish school boy stirring with wind the clear water of the well, in order to recover the coin lost at the bottom.

Spirito-Theosophists are so much prejudiced in their own conceit that they refuse to listen to the teachings of the very highest and best authorities who most unquestionably *know*, those professors of ancient wisdom-philosophy who for thousands of years have continuously devoted their noble and self-sacrificing lives to the truths of such, and who so plainly exhort aspiring Members to shun such intercourse. But none are so blind as those who will not see.

Man can become from the capacities of his higher divine origin capable of a far higher sphere of activity, as well without as within himself, which not only gives him dominion over *his own*, but over *surrounding nature*. I may herein observe the case of my own sister whose morality has never been called in question, who, a few years ago attended a circle conducted by one of the oldest of the London mediums. The result was, I am sorry to say, that the aged relative, being a sensitive, in a few weeks became a powerful medium, and was so much pestered during day as well as night, by the visions and pranks of those "spooks," that her life became an intolerance. Subsequently, I relieved her from such a Pandemonium. Her husband, son, and daughter, who live in this vicinity, will substantiate my statements at any time, if necessary. A brother-in-law was placed in even a worse position. Then I have H. . . and Randolph and their "spirit mothers," Forster &c., but alas there are too many cases to quote from.

In conclusion I must herein remark, that our British Theosophical Society is in my humble opinion, a little too aristocratic. Why not follow the precepts of Gautama, as well as those of Jesus Christ, viz., open the door for the poor, the ignorant, and the hard-working, as well as for the affluent, the learned, and the idle? Such is not the case however, as to my certain knowledge a "poor" but "honest"—aye and good-labouring man from Ireland, communicated with the Secretary about two years ago, regarding his admission, but poor Mr. P.....'s letter however was—like in their turn several other letters of the British Fellows to Swami D. Saraswati—never replied to even.

The case was widely different however with the parent Society, for he not only received his diploma from Bombay, but was never charged a fee, and his annual subscription for the THEOSOPHIST kindly returned to him and forwarded *gratis*.

His merits were better understood in the East than nearer home, for.

The rank is but the guinea stamp,

The *man's* the gow'd for a' that.

A CALEDONIAN THEOSOPHIST.

* Dr. G. Wyld, President of the "British Theosophical Society," who since then has relinquished office.—ED.

IS SUICIDE A CRIME?

Though the editorial note in reply to my queries has cleared some difficulties, I can by no means pretend that it is satisfactory. It is argued that a man has as much right to put an end to his existence—simply because it is useless—as he has to incite to suicide all the incurable invalids and cripples who are a constant source of misery to their families. This may or may not be the case; but this much I shall certainly affirm that an incurable invalid, who finds himself powerless for good in this world, has no right to exist.* If he is simply physically a cripple, while his mental energies are of a nature to enable him to benefit his fellow-men, then the conditions are altered and he must continue to live even at the cost of personal suffering. But such is evidently not "M's" case. He is not a cripple. He has no piercing agonies driving him to frenzy that knows no relief but in death. He thinks he can pull on tolerably well for himself though he suffers; there is the common lot of humanity to console him. But what about those numerous creatures he sees around him fall "like leaves of wintry weather?" The sight of them, and his own inability to be useful drive him to despair. Disabused of every kind of illusion with respect to his capacity, he has discovered the landmark of his understanding beyond which he cannot proceed; and this discovery would not justify him to remain here on earth wasting his energies, and assimilating food that might perhaps sustain a man much worthier to live. This being "M's" case, I do not see what makes it criminal in him to put an end to his existence. What the result of the action—I cannot call it crime—may be, I cannot pretend to know, not being an occultist; but this much is certain that the moral law which guides the destinies of men, in order to be just, must be one that should reward, and not punish, as the occultists would insinuate, such an act of emancipation on "M's" part.

'Anything is better,' it is argued, 'than committing suicide, the most dastardly, and cowardly of all actions, unless the *felo de se* is resorted to in a fit of insanity.' 'Anything,' I reply, 'is better than leaving the place of your birth, with myriads of your fellow-men pining in all kinds of woes, for a desert or a jungle to indulge the emancipation of your soul.' Why, where is the difference between the two, between M, who makes away with himself and your hermit of the jungle? Both leave their country; both cast off worldly cares; both DESTROY their physical natures; both desire the 'embodied joy' of an untrammelled spirit; only one goes as far as to destroy with the substance, its shadow which the other vainly strives to retain. Where this so-called cowardly dastardliness lies, I fail to see, when the same thing or what comes to the same thing is exalted into a merit. (Answers 3, 4 and 5 will be examined another time).

M's arguments are not exhausted. He gradually unfolds his views to his friends, reserving to himself the right, if I understand him rightly, to do away with himself whenever he thinks he has sufficiently examined his own arguments, and his own heart. Before taking such a grave step, he has done well to have his views examined and modified, if possible.

AN INQUIRER.

ANSWER.

[We have asked a brother-Theosophist, an esteemed physician to answer the above.—ED.]

The Editor of the THEOSOPHIST has so exhaustingly replied to the various points touching this question that nothing is left for me to answer to "An Inquirer's" letter about this subject. His examples, I am sorry, are all unhappy ones, and his arguments as lame as could be.

* And the affirmation—with a very, very few exceptions—will be as vehemently denied by every occultist, spiritualist, and *philosopher*, on grounds quite the reverse of those brought forward by Christians. In "godless" Buddhism suicide is as hateful and absurd, since no one can escape rebirth by taking his life.—ED.

Under whatever circumstances suicide is committed it must be called a most cowardly and insane act. I maintain that suicide is neither justifiable nor desirable, though some so-called philosophers would lead us to believe so. M.'s case which "An Inquirer" mentions in his letter is rather against the doctrine that suicide is justifiable. Persons like M., I should say, are the very ones, who can do much good to society. In my opinion he is the best and wisest man who tries to do good to his fellow creatures unselfishly, and actually feels for the failure. Who can be a more true patriot than he who is desirous to commit suicide simply because of his unsuccessful attempts to benefit his fellow creatures? Should we not want such true patriots to work among us just now? In this sinful world of ours I think there are only a small percentage of men like M. and none, should be hopeless like him. Hope sustains the mind. Be hopeless and you are at once a worthless fellow. Live and learn should be our motto. But, if you end your existence what example do you set to your fellow men for whose *benefit* you die an unnatural death? You say you die because you *fail* to do good to society. But by such a cowardly act you only set an example of impatience, restlessness, despair and self-murder. Thus unintentionally you set a very unhealthy and mischievous example to those whom you try to benefit. "An Inquirer" says that all may secure at the next birth more favourable conditions and thus be better able to work out the purpose of being. M.'s cowardly act, I should say, can never be excused on this suppositious ground. How can a soul improve in the next world which in its former existence was impatient with mistaken zeal of earnestness. It is well-known to spiritualists that the soul retains much of its vices and virtues after leaving its shell, and who knows what may be its capacity in the next world, or rebirth? Most probably the *Ego* will (if we judge from analogy) wait for sometime and again commit suicide in the hope of securing a still more favourable life in another next world. Thus he will go on continuing committing suicide. Besides, murder should always be considered a crime, and suicide is as much a murder as any other. In judging the crime attached to it, we should enquire about the religious creed of the Inquirer. If he does not believe in *Nirvana* and thinks that one soul's age is also only "three scores and ten," then of course he may argue that the sooner he dies either by natural or unnatural means the better for him. But if we have faith in *Nirvana*, and believe that our Spirits are immortal and need progress, then suicide as a matter of course should be considered not only a social crime and cowardly act, but as something neither desirable nor justifiable.

BROJENDRA NATH BANERJEE,

L.M.S. F.T.S.

Allahabad, Nov. 21, 1882.

HOROSCOPES AND ASTROLOGY.

A custom is prevalent amongst the high classes of well to do Hindus, from time immemorial to have horoscopes prepared by pandits pretending to be versed in Astrology. In such documents all the prominent future events pertaining to the life of a child are embodied by the so called Astrologer, who of course is well remunerated for his labor by the parents or guardians. This custom has been carried out up to the present time. How far the events thus predicted happen to pass and to coincide actually with facts throughout the length of a man's life, is not easy to find out, as the ambiguous sentences and technical terms used in the horoscopes defeat the aim of an inquirer for testing truth; but on the other hand they lead the majority of credulous persons to form their staunch belief in the same.

Another custom prevalent amongst Hindus of the better classes and mainly connected with the above subject, is the rigid practice of resorting to calculations made

by village or city pandits through the said horoscopes of the "Rasbarg" of a couple intended to be wedded. The consummation of marriage of the latter depends on the various comparative connections with each others "Rasbarg," said to be pointed out by such calculators. These pretend to predict thereby the future mutual love and happiness or woe of the intended consortship; and, unless they predict the required bliss and harmony in every respect, the marriage of the chosen couple (howsoever agreeable in every other way to the feelings and good sense of the parents and friends) cannot be allowed to take place. Nevertheless, and horoscopes notwithstanding, such couples are very often led to form disagreeable and unfortunate wedlocks.

But now as a different class of men is coming out of schools and colleges imbued with Western thought and new ideas, they often succeed, when discussing on such subjects with pandits and astrologers as described above, to defeat them and convince the public with *unanswerable* arguments that our astrologers are no better than charlatans. They emphatically declare that it is *beyond* the power of any human being to predict the events of man's destiny in this world with any degree of truthfulness.

The allegations of one party and the denial of the other having created doubts in my mind as to the truthfulness of predictions, horoscopes, and astrological calculations of "Rasbarg" for consummation of marriages, in order to relieve my mind of this burden, I have thought expedient to refer the matter to you. I now solicit the kindness of your taking the trouble to enlighten me with your personal views on the subject.

The insertion of this letter, together with a reply in an editorial note, in a corner of your highly esteemed journal, will be conferring a benefit upon the Hindu community in general, and granting a source of relief to myself from the dubious position which I occupy at present.

KINOO ROY, (A. R. R. Dept.)

Saharanpur, 28th October, 1882.

EDITOR'S NOTE.—Our answer is short and easy, since our views upon the subject are no secret, and have been expressed a number of times in these columns. We believe in astrology as we do in mesmerism and homeopathy. All the three are facts and truths, when regarded as sciences; but the same may not be said of either all the astrologers, all the mesmerists or every homeopathist. We believe, in short, in astrology as a science; but disbelieve in most of its professors, who, unless they are trained in it in accordance with the methods known for long ages to adepts and occultists, will, most of them, remain for ever empiricists and often quacks.

The complaint brought forth by our correspondent in reference to the "class of men coming out of schools and colleges," who, having imbibed Western thought and new ideas, declare that a correct prediction by means of astrology is an impossibility, is just in one sense, and as wrong from another standpoint. It is just in so far as a blank, *a priori* denial is concerned, and wrong if we attribute the mischief only to "Western thought and new ideas." Even in the days of remote antiquity when astrology and horoscopic predictions were universally believed in, owing to that same class of quacks and ignorant charlatans—a class which in every age sought but to make money out of the most sacred truths, were found men of the greatest intelligence, but knowing nothing of Hermetic sciences, denouncing the augur and the *abnormis sapiens* whose only aim was a mean desire of, a real lust for gain. It is more than lucky that the progress of education should have so far enlightened the minds of the rising generations of India as to hinder many from being imposed upon by the numerous and most pernicious and vulgar superstitions, encouraged by the venal Brahmans, and only to serve a mere selfish end of *aura sacra fames* or trading in most sacred things. For, if these superstitions held their more modern forefathers in bondage, the same cannot be said of the old Aryas. Everything in this universe—progress and civilization among the rest—moves in regular

cycles. Hence, now as well as then, everything with a pretence to *science* requires a system supported, at least by a semblance of argument, if it would entrap the unwary. And this, we must allow, native quackery has produced and supplied freely in astrology and horoscopy. Our native astrologers have made of a sacred science a despicable trade; and their clever baits so well calculated to impose on minds even of a higher calibre than the majority of believers in bazaar *horoscopers* lying in wait on the *maidans*, have a far greater right to pretend to have become a regular science than their modern astrology itself. Unequivocal marks of the consanguinity of the latter with quackery being discovered at every step, why wonder that educated youths coming out of schools and colleges should emphatically declare native modern astrology in India—with some rare exceptions—no better than a humbug? Yet no more Hindus than Europeans have any right to declare astrology and its predictions a fiction. Such a policy was tried with mesmerism, homeopathy and (so-called) spiritual phenomena; and now the men of science are beginning to feel that they may possibly come out of their affray with *facts* with anything but flying colours and crowns of laurels on their heads.

X CHELAS AND KNOWERS.

I am ordered by our Masters to draw the attention of our influential Brother, A. Sankariah, of Cochin, to the following. In a letter to the Editor, in the last THEOSOPHIST upon the Adi Brahma Somaj he observes:—"I am in ignorance of Brahma and want to get at the knowing, and sympathise with *Chelu Brother* "H. X.", who finds the Knowers rather cautious and reticent."

Those "Knowers" (who are none other than our Masters) bid me say to Mr. Sankariah in the kindest spirit, that he should have made H. X.'s title that of "Lay Chela"—quite a different relationship to them, than that of Chela; and—even that connection has been twice already voluntarily broken by him, for the reasons above specified. As, in the Theosophical Society, there are Active fellows and Corresponding fellows, the latter, defined in the Rules to be "persons of learning and distinction who are willing to furnish information of interest to the Society," while the former are actively occupied with its work, so there is a distinction between the chelas learning under our Masters. There are Regular Chelas—those who have "taken the vows," who are withdrawn from the world and are personally in the company of the Mahatmas; and "Lay" and even "semi-lay" Chelas, who are wholly or partially in the world, perhaps men of family, who have a sympathy for the adepts and their science, but who are unable or not yet willing to take up the recluse life. The "Knowers" are always *cautious* as to what they say, and when, and to whom. Their habitual reticence gradually lessens only towards the active, or regular Chelas, as they develop their higher selves and become fit to be instructed. No one could reasonably expect that they should be unreserved with those who are tied by no vow or promise, and are free not only to break connection at any moment with their teachers, but even to traduce and charge them with every iniquity before the world. With such, their relationship becomes more and more confidential *only* as time proves the correspondent's sincerity and loyal good faith; it may grow into close confidence or into estrangement, according to deserts. A foreigner unsympathetic with our methods and impatient of the rules which have bound our order from time immemorial, may well be pardoned for wishing to ignore these facts. But it does seem strange that a Hindu born, the President of a Hindu Sabha, and moreover a man so learned in our ancient lore—all of which our Brother Sankariah is—should so mistake the laws of adeptship as to publicly side with the imaginary grievances of a "Lay" Chela, a *non-Hindu*. Great, beyond dispute, as his services to the Theosophical Society have been, yet "H. X." has always assumed and from the first, rather the attitude of a debater than that of a Chela; has rather laid down the law than appeared anxious to learn or willing to wait until he should have gained the full confidence of the "Knowers."

(By order.)

TSONG-KA UN-GHIEN.

THE TANTRAS AND THEIR TEACHINGS.

I have the kind permission of Babu Raj Narain Bose to publish the following contained in a letter to my address, in your esteemed journal:—

"The Tantras are divided into three great classes: first, the Sakta Tantra; second, the Vaishnava Tantras; and third, the Buddhist Tantras. The Vaisnava Tantras interdict the use of flesh and wine. The names of the Tantras are a legion; of the Tantras, the *Mahanirvana* Tantra is the best. Although most of these treat of the black art, we should learn from them the methods for controlling the forces of nature, which they teach without applying them to the accomplishment of malicious purposes if at all they successfully teach the same as they pretend. This would extend the dominion and resources of science to an extent not dreamt of in Europe. The great principle which underlies the Tantras is familiarisation with evil, so as to show to the world that it is no evil, but happiness in disguise; happiness arising from the moral grandness of triumph over evil. The God Shiva, the Grand Master of the Tantric Masonhood, is the highest type of this familiarization with, and mastery over evil. He is represented as preferring tiger-skin to pompous dress, ashes to *chandana*, matted hair and serpents to beautiful locks, the *Smasana* or cemetery to splendid halls, poison to nectar and *Bhutas* or ghostly Elementals for his menials to splendid retinue.

"Of all the Hindu gods, he is most praiseworthy. He is indeed a glorious creation of the Rishi's brain. Shiva is *Mritunjaya* or the conquerer of death. The right-minded man conquers the fear of death by the thought that it serves a benevolent (shiva) purpose in the world. The god Shiva exhibits in himself the highest example of the strong power of will. By will force we can convert even poison into nectar. Shiva is the grand personification of will-force as well as of philanthropy. He swallowed fiery poison so that the world may not be burnt by it. He thereby verified his name of Shiva or the *good*. The Bramacharies and Aghoipanthas carry the principle of familiarization with, and mastery over, things evil to a sinful or revolting excess. Though there are many defects in the Tantras yet they are not wanting in religious and moral teachings of a superior order. The poet says "There is a soul of good in things evil." Though Tantrism or in other word asceticism is a good principle, yet whether its external adoption is proper, is a matter of question. Many pious men think such adoption is improper or unnecessary. The persian poet Sadi says "Be a Dervesh at heart and put on an embroidered Cap." Silbana Musra says:—

वनेपि दोषा प्रभवन्ति रागिणं
ग्रहेपि पश्चेन्द्रिय निग्रहस्तपः।
प्रकुन्तिते कर्मणि यः प्रवर्तते
निवृत्तरागस्य गृहं तपोवनम् ॥

"The man who is a slave to the passions, practises vice even while 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."

SASI BHUSHAN KUMAR.

Silapur, Dec. 1882.

BELLARY is just now suffering from a monkey nuisance. At a recent meeting of the Bellary Municipal Commissioners the following resolution was passed:—"Resolved that as the loose monkeys in the town have become exceedingly troublesome by attacking women and children carrying eatables and over-turning the tiles of the roofs of houses in the town, these animals be caught and sent out into the jungles, and that arrangements be made that monkeys may not receive any injury while being seized. The Commissioners vote a sum of Rs. 200 for meeting the expenditure which may be incurred in carrying out this resolution."

IDOLATRY.

Discussions have often been raised whether Idolatry or *Moorti Pooja* is allowed by the Vedas, the sacred books of the Aryans. But as yet no special meaning is given to the term Idolatry or मूर्तिपूजा. Can the worship of Vishnu as performed by the present Aryans, or the worship of the three-eyed Shiva, or of the Thibetian Lama be safely termed Idolatry? I think not. But before putting down my opinion on the subject, I must define as accurately as I can, because defining accurately is the task of great philosophers. Then here is one explanation. "If a man or woman worships the Supreme Being through an image, thinking all the time when worshipping that he or she is worshipping the Supreme Being and not the stone, or when he or she has kept the image to remind him or her of the said Supreme being, or when he or she thinks that the Supreme Being has entered the image, he or she is said to worship the Supreme Being through an agency; but *he is not worshipping the Idol and thus his or her worship cannot be called idolatry.*" Now, we see that the Aryans are not *Idolaters*. If they are, then I can safely say, there is nothing like non-idolworship. Even the Christians resort to an agency while worshipping. If they have no such agency when worshipping, why do they kneel down and uncover their head in the Church? What is an *Idol* but a bigger Church than the image? What for do they look up while praying? Why look at the heavens? Is God there only? Is he not everywhere? He is in every part of space. Then why look up? No special reason, but they do so because their ancestors did so. They worship God through the agency of the sky, the Church, &c. and thus it can be conceived that all those nations are as much *Idolaters* easily as the poor inhabitants of Arya varta.

The present Aryan youths instead of thinking deeply into questions of this kind, unlike their ancestors of yore, cling blindly to any man who starts a new thing. All their zeal has been taken away by a defect in the present system of education. What that defect is, one can easily guess. Let me ask the learned Swami Dayanand one of the strictest so called non-idolaters—if he employs any agency while worshipping God. By agency I mean any medium whether with or without any shape. Let me ask if he looks up while praying or has the मूर्तिपूजा of beads. If he employs no medium will he be good enough to let you know through your journal how he worships God? By describing his mode of worship the Swami will not only oblige our Society, but the public at large. Because if I mistake not there is none who worship without using some medium or another.

H. HARDY,
Vice-President,

of the The National Legend Investigating
Society's Hall.

Malabar Hill, 20th November 1882.

(Continued from the September number of the "THEOSOPHIST.")

EAST INDIAN MATERIA MEDICA.

BY DR. PANDURANG GOPAL, F.T.S.

The fifty compound groups of vegetable remedies described by Charaka or Agnivesha, and introduced in our article on this subject in the September number, represent a group of drugs which he recognised by terms or appellations connoting either their remote or special action on the nutritive or secretory functions of the body, or their efficacy in relieving fixed symptoms and phenomena which are the forerunners or actual indices of grave disturbances, which our advancing knowledge of the structures and functions of the system has helped to localise with precision and accuracy.

These terms, therefore, are expressive of the prominent and more sensible virtues resident in the drugs, and are

an advance in some measure on the arrangement of the classes of Sushruta, thus comparing favourably with the latest, but now rather antiquated systems of European *Materia Medica*, viz., those of Drs. Cullen, Young and Murray. The terms denote an acquaintance with the physiological action of those drugs, each group being credited with a power on the organs or humours and fluids of the body.

This classification is, indeed, so accurate, that, making allowance for certain imperfections which may well be deemed inseparable from all primitive efforts in the determination of the action of vegetable juices on the different parts and organs of the human frame, it would not only bear repetition, but would afford considerable historical interest to the student of medicine and help him in re-discovering the real virtues of these sources of medicine, and determining their place in his present armamentarium of useful remedies and appliances.

These classes are as follow:—

1. Vital restorants or nutritive tonics or remedies which favour nutrition, and therefore prolong life; examples—the roots of *tinospora cordifolia*, *liquoritia officinalis*, *phaseolus mungo*, and *radiatus*, &c.

2. Medicines which promote nutrition and increase the bulk of the tissues generally, or, as we would say, articles of true food; they are *lagenaria vulgaris* (fruit), the *sidas*, *gossypium sp.*, &c.

3. Medicines which thin the tissues and liquefy the humours and secretions (somewhat partaking of the nature of the 'attenuants' of Hippocrates); e.g.:—the roots of *cyperus rotundus*, *alpinia nutans*, *acorus calamus*, "atees" or *aconitum heterophyllum*, *picorrhiza kurroo*, the two varieties of *plumbago*, &c.

4. Purgatives or medicines which promote the alvine discharge, as the roots of *ipomœa purgans*, *calotropis*, *ricinus communis*, *croton polyandrum*, *pladera decussata*, &c.

5. Lymph-producers or those which promote union of divided or fractured parts; as the juice of *liquoritia officinalis*, and the aqueous extract of *bignonia suaveolens*, and the resinous exudations from *ptero carpus marsupium* (Indian kino), *grislea tomentosa*, *buchanania latifolia*, &c.

6. Stomachics and partial digestives, e.g.—the roots of *piper longum*, *chavica roxburghii*, *plumbago rosea*, *zingiber officinale*, *pimpenella anisum*, *melia azidaracta*, &c.

7. Tonics or tone-givers—a class which is supposed to impart and increase the strength of tissues, but acting in a manner different from that of class I.; these are *asparagus tomentosus*, *physalis flexuosa*, *helleborus niger*, the *sidas*, &c.

8. Cosmetics or those which improve the complexion of the skin, and tinge the excretions; such as, *pterocarpus santalinus* (wood), the flowers of *calysaccion longifolium*, the roots of *andropogon aciculans*, *rubia manjistha*, *hemidismus indicus*, sugar, &c.

9. Medicines which act on the *trachea* and *air-passages*, such as the root of *andropogon saccharatum*, *piper longum*, *vitis vinifera* (fruit), *myrica sapida* (fruit), *solanum trilobatum* (root) and *S. Jacquemontia*, &c.

10. Cordials and appetisers. They are remedies which produce an agreeable sensation in the tongue and fauces, and when swallowed, a feeling of satiety; e.g., the mango, the fruit of *crotonaria juncea*, *rumex garcinia purpurea* (fruit), and the fruits of *zrozyphus punica granatum*, etc.

11. Appetisers or drugs which remove anorexia and act on the circulation of the lower bowels; e.g., the roots of *zingiber*, *acorus* or flagroot, *cyperus rotundus*, *piper longum*, *plumbago*, and the fruits of *embelia ribes* and *chavica roxburghii*, &c.

12. Remedies which cure hæmorrhoids and act on the circulation of the lower bowels. These are the roots of the *hollarhena pubescens*, *æglemarmelos*, *plumbago*,

zingiber officinale, *aconitum heterophyllum*, *terminalia hebula*, *fagonia mysorensis*, *berberis sp.*, *acorus calamus*, and *chavica roxburghii*.

13. Skin alteratives, such as medicines yielded by unspecified parts of *acacia arabica*, *terminalia hebula*, *t. cataphracta*, *curcuma sp.*, *anaocardium occidentale*, *alstonia scholaris*, *catharto-carpus fistula*, *nerium odorum*, *embelia ribes* and *jasminum auriculata*.

14. Insecticides or anthelmintics, yielded by *moringa pterygosperma*, *piper nigrum*, *cabbage*, *embelia*, *vitea nigundo*, *achryanthes aspera*, *tribulus terrestris*, *brachyramphus sonchifolia*, &c.

15. Medicines which allay or correct the perverted sensibility of the skin and its diseases attended by itching such as prurigo. These are *haematorylon campechianum*, *jatamansi valerianus*, *pongamia glabra*, *catharto-carpus fistula*, *melia azidaructa*, *wrightia pubescens*, *sinapis*, *iguoritia officinale*, *berberis*, and *cyperus rotundus*.

16. Medicines which have been translated by all previous writers as *antidotes*, and have therefore been erroneously believed to be curers, or neutralisers of snake and other animal poisons. I believe no ground is discernible in the writings of Susruta and Charuka, who preceded all the medical writers of the habitable globe, to warrant such an inference. All that could be expressed by the terms often met with in their writings concerning the properties of the drugs which were first tried to secure this very desirable result, can mean nothing further than purging the system of the results of organic poisoning, whether it depended on the morbid changes in the secretions, or their sudden and fatal effects in suppressing the functions or vitality of the parts to which the morbid secretions were distributed. These are *curcuma*, *rubia cordifolia*, *aristolochia longa* and *rotunda*, *ichnocarpus frutescens*, *santalum album*, *strychnos potatorum*, *minosia sirissa*, *vitea trifolia* and *cordia myxa*.

HOW TO KNOW THE REAL SELF.

BY THE LATE BRAMHACHARI BAWA.

Three thousand five hundred years ago, all men believed in one common religion—the Vedokta *Dharma* or the religion enjoined by the Vedas. The highest duty or *dharma* of every sensible man is to acquire wisdom and not to amass matter. Even a knowledge of and control over the laws of nature is but nothing compared to the actual experience or *anoobhavic dnyan* of the essence of the animal soul—the Paramatma. It alone can solve the mystery of the incomprehensible universal delusion or *maya*, who attains this experience and ever lives in the conviction that all the rest is false (unstable). The materialistic science of the West which is progressing gradually only to pull down to-day the edifice they constructed yesterday, will never be able to arrive at a satisfactory solution. A yogi can acquire omniscience, while the modern wordly scientist could effect no such thing—not even after ages of diligent researches. The one traces the material and spiritual delusion of the universe to its true central point; the other, in his hopeless researches, fails and falls off, baffled at every step; for, the very method adopted by him is not commensurate with the magnitude of the object sought for. How can he hope to analyse the external nature, without trying to gain a mastery over his own Self, especially, as he himself admits that man is but a part of nature? The yogi gradually disentangles himself from the snares of *maya*, as he progresses onward; the physicist is lost in the mazes of his own experiments, and he advances only to find the web which he has himself woven, more and more intricate. This may appear absurd to many; but a true initiate in the mysteries of nature knows it well enough. Men understand and accept *ideas* just according to their receptivity. The Western intellect which has begun to sprout (shoot forth) is not yet ripe enough to come face to face with nature,

much less so without the help of those who have for ages been learning to lift up her veil. The teachings of the Vedas only can ensure success, and before the attempt is made, the eternal quietude of the real self must be realized, in contradistinction to the ever-active and disconsolate soul.

Thirty-five centuries ago, the Vedic religion was not so powerless in effecting this object as now-a-days—and why? The excellent system of classifying men according to their spiritual yearning has been abolished. Formerly, the caste of every one depended solely on his tendencies for internal development; but now an Aryan is reckoned a Brahmin, Kshatrya, Vaisya or Sudra according to his birth only. A Brahmin's son is as much a Brahmin as his father, whether he possesses necessary qualifications for the caste or not. Thus the original intention of the founders of the Vedic religion is deplorably lost sight of. Since men fit to be classed as Brahmans began to be selfishly excluded merely because of their having been born in lower castes, and unworthy men retained in the higher castes, a confusion arose in the ranks of the Vedic mystics, which resulted at last in the degeneration of Hindus from esotericism to exotericism. The confusion of castes gave rise to a religious and political revolution the direful effects of which we see in the world's debased creeds.

ATOMS, MOLECULES, AND ETHER WAVES.

BY JOHN TYNDALL, F.R.S.

[We take from the November Number (1) of "Longsman's Magazine" an article by Professor John Tyndall, the *raison d'être* of which the writer explains by an invitation from his publishers with whom he has "now worked in harmony for a period of twenty years, to send some contribution to the first number of their new Magazine" I adding that he "could not refuse them this proof of good-will." The short contribution is so good and some of its points present such a striking bearing upon the practical teachings of occult philosophy that we reproduce it in full.—ED.]

Man is prone to idealisation. He cannot accept as final the phenomena of the sensible world, but looks behind that world into another which rules the sensible one. From this tendency of the human mind systems of mythology and scientific theories have equally sprung. By the former the experiences of volition, passion, power, and design, manifested among ourselves, were transplanted with the necessary modifications, into an unseen universe, from which the sway and potency of these magnified human qualities were exerted. 'In the roar of thunder and in the violence of the storm was felt the presence of a shouter and furious strikers, and out of the rain was created an Indra or giver of rain.' It is substantially the same with science, the principal force of which is expended in endeavouring to rend the veil which separates the sensible world from an ultra-sensible one. In both cases our materials, drawn from the world of the senses, are modified by the imagination to suit intellectual needs. The 'first beginnings' of Lucretius were not objects of sense, but they were suggested and illustrated by objects of sense. The idea of atoms proved an early want on the part of minds in pursuit of the knowledge of nature. It has never been relinquished, and in our own day it is growing steadily in power and precision.

The union of bodies in fixed and multiple proportions constitutes the basis of modern atomic theory. The same compound retains for ever, the same elements, in an unalterable ratio. We cannot produce pure water containing one part, by weight, of hydrogen and nine of oxygen; nor can we produce it when the ratio is one to ten; but we can produce it from the ratio of one to eight, and from no other. So also when water is decomposed by the electric current, the proportion, as regards volumes, is as fixed as in the case of weights. Two volumes of hydrogen and one of oxygen invariably go to the formation of water. Num-

ber and harmony, as in the Pythagorean system, are everywhere dominant in this under-world.*

Following the discovery of fixed proportions we have that of *multiple* proportions. For the same compound, as above stated, the elementary factors are constant; but one elementary body often unites with another so as to form different compounds. Water, for example, is an oxide of hydrogen; but a peroxide of that substance also exists, containing exactly double the quantity of oxygen. Nitrogen also unites with oxygen in various ratios, but not in all. The union takes place, not gradually and uniformly, but by steps, a definite weight of matter being added at each step. The larger combining quantities of oxygen are thus multiplied of the smaller ones. It is the same with other combinations.

We remain thus far in the region of fact: why not rest there? It might as well be asked why we do not, like our poor relations of the woods and forests, rest content with the facts of the sensible world. In virtue of our mental idiosyncrasy, we demand *why* bodies should combine in multiple proportions, and the outcome and answer of this question is the atomic theory. The definite weights of matter above referred to represent the weights of atoms, indivisible by any force which chemistry has hitherto brought to bear upon them. If matter were a *continuum*—if it were not rounded off, so to say, into these discrete atomic masses—the impassable breaches of continuity which the law of multiple proportion reveals, could not be accounted for. These atoms are what Maxwell finely calls ‘the foundation stones of the material universe’ which, amid the wreck of composite matter, ‘remain unbroken and unworn.’

A group of atoms drawn and held together by what chemists term affinity, is called a molecule. The ultimate parts of all compound bodies are molecules. A molecule of water, for example, consists of two atoms of hydrogen, which grasp and are grasped by one atom of oxygen. When water is converted into steam, the distances between the molecules are greatly augmented, but the molecules themselves continue intact. We must not, however, picture the constituent atoms of any molecule as held so rigidly together as to render intestine motion impossible. The interlocked atoms have still liberty of vibration, which may, under certain circumstances, become so intense as to shake the molecule asunder. Most molecules—probably all—are wrecked by intense heat, or in other words by intense vibratory motion; and many are wrecked by a very moderate heat of the proper quality. Indeed, a weak force, which bears a suitable relation to the constitution of the molecule, can, by timely savings and accumulations accomplish what a strong force out of relation fails to achieve.

We have here a glimpse of the world in which the physical philosopher for the most part, resides. Science has been defined as ‘organized common sense;’ by whom I have forgotten; but, unless we stretch unduly the definition of common sense, I think it is hardly applicable to this world of molecules. I should be inclined to ascribe the creation of that world to inspiration rather than to what is currently known as common sense. For the natural history sciences the definition may stand—hardly for the physical and mathematical sciences.

The sensation of light is produced by a succession of waves, which strike the retina in periodic intervals; and such waves, impinging on the molecules of bodies, agitate their constituent atoms. These atoms are so small, and, when grouped to molecules, are so tightly clasped together that they are capable of tremors equal in rapidity to those of light and radiant heat. To a mind coming freshly to these subjects, the numbers with which scientific men here habitually deal must appear utterly fantastical; and

yet, to minds trained in the logic of science, they express most sober and certain truth. The constituent atoms of molecules can vibrate to and fro millions of millions of times in a second. The waves of light and of radiant heat follow each other at similar rates through the luminiferous ether. Further, the atoms of different molecules are held together with varying degrees of tightness—they are tuned, as it were, to notes of different pitch. Suppose, then, light-waves, or heat-waves, to impinge upon an assemblage of such molecules, what may be expected to occur? The same as what occurs when a piano is opened and sung into. The waves of sound select the strings which respectively respond to them—the strings, that is to say, whose rates of vibration are the same as their own—and of the general series of strings these only sound. The vibratory motion of the voice, imparted first to the air, is here taken up by the strings. It may be regarded as *absorbed*, each string constituting itself thereby a new centre of motion. Thus also, as regards the tightly locked atoms of molecules on which waves of light or radiant heat impinge. Like the waves of sound just adverted to, the waves of ether select those atoms whose periods of vibration synchronise with their own periods of recurrence, and to such atoms deliver up their motion. It is thus that light and radiant heat are absorbed.

And here the statement, though elementary, must not be omitted, that the colours of the prismatic spectrum, which are presented in an impure form in the rainbow, are due to different rates of atomic vibration in their source, the sun. From the extreme red to the extreme violet, between which are embraced all colours visible to the human eye, the rapidity of vibration steadily increases the length of the waves of ether produced by these vibrations diminishing in the same proportion. I say ‘visible to the human eye,’ because there may be eyes capable of receiving visual impression from waves which do not affect ours. There is a vast store of rays, or more correctly waves, beyond the red, and also beyond the violet, which are incompetent to excite our vision; so that could the whole length of the spectrum, visible and invisible, be seen by the same eye, its length would be vastly augmented.

I have spoken of molecules being wrecked by a moderate amount of heat of the proper quality; let us examine this point for a moment. There is a liquid called nitrite of amyl—frequently administered to patients suffering from heart disease. The liquid is volatile, and its vapour is usually inhaled by the patient. Let a quantity of this vapour be introduced into a wide glass tube, and let a concentrated beam of solar light be sent through the tube along its axis. Prior to the entry of the beam, the vapour is as invisible as the purest air. When the light enters, a bright cloud is immediately precipitated on the beam. This is entirely due to the waves of light, which wreck the nitrite of amyl molecules, the products of decomposition forming innumerable liquid particles which constitute the cloud. Many other gases and vapours are acted upon in a similar manner. Now the waves that produce this decomposition are by no means the most powerful of those emitted by the sun. It is, for example, possible to gather up the ultra-red waves into a concentrated beam, and to send it through the vapour, like the beam of light. But though possessing vastly greater energy than the light waves, they fail to produce decomposition. Hence the justification of the statement already made, that a suitable relation must subsist between the molecules and the waves of ether to render the latter effectual.

A very impressive illustration of the decomposing power of the waves of light is here purposely chosen; but the processes of photography illustrate the same principle. The photographer, without fear, illuminates his developing room with light transmitted through red or yellow glass; but he dares not use blue glass, for blue light would decompose his chemicals. And yet the waves of red light measured by the amount of energy which they carry, are

* This paragraph would be in its right place in the best text on *Occult Doctrine*. The latter is based entirely upon numbers, harmony and correspondences or affinities.—E.D.

immensely more powerful than the waves of blue. The blue rays are usually called chemical rays—a misleading term; for, as Draper and others have taught us, the rays that produce the grandest chemical effects in nature, by decomposing the carbonic acid and water which form the nutriment of plants, are not the blue ones. In regard, however, to the salts of silver and many other compounds, the blue rays are the most effectual. How is it then that weak waves can produce effects which strong waves are incompetent to produce? This is a feature characteristic of periodic motion. In the experiment of singing into an open piano already referred to, it is the accord subsisting between the vibrations of the voice and those of the string that causes the latter to sound. Were this accord absent, the intensity of the voice might be quintupled without producing any response. But when voice and string are identical in pitch, the successive impulses add themselves together, and this addition renders them, in the aggregate, powerful, though individually they may be weak. In some such fashion the periodic strokes of the smaller ether waves accumulate, till the atoms on which their timed impulses impinge are jerked asunder, and what we call chemical decomposition ensues.

Savart was the first to show the influence of musical sounds upon liquid jets, and I have now to describe an experiment belonging to this class, which bears upon the present question. From a screw-tap in my little Alpine kitchen I permitted, an hour ago, a vein of water to descend into a trough, so arranging the flow that the jet was steady and continuous from top to bottom. A slight diminution of the orifice caused the continuous portion of the vein to shorten, the part further down resolving itself into drops. In my experiment, however, the vein, before it broke, was intersected by the bottom of the trough. Shouting near the descending jet produced no sensible effect upon it. The higher notes of the voice, however powerful, were also ineffectual. But when the voice was lowered to about 130 vibrations a second, the feeblest utterance of this note sufficed to shorten, by one-half, the continuous portion of the jet. The responsive drops ran along the vein, pattered against the trough, and scattered a copious spray round their place of impact. When the note ceased, the continuity and steadiness of the vein were immediately restored. The formation of the drops was here periodic; and when the vibrations of the note accurately synchronised with the periods of the drops, the waves of sound aided what Plateau has proved to be the natural tendency of the liquid cylinder to resolve itself into spherules, and virtually decomposed the vein.

I have stated, without proof, that where absorption occurs, the motion of the ether-waves is taken up by the constituent atoms of molecules. It is conceivable that the ether-waves, in passing through an assemblage of molecules, might deliver up their motion to each molecule as a whole, leaving the relative positions of the constituent atoms unchanged. But the long series of reactions, represented by the department of nitrite of amyl vapour, does not favour this conception; for, where the atoms animated solely by a common motion, the molecules would not be decomposed. The fact of decomposition, then, goes to prove the atoms to be the seat of the absorption. They, in great part, take up the energy of the ether-waves, whereby their union is served, and the building materials of the molecules are scattered abroad.

Molecules differ in stability; some of them, though hit by waves of considerable force, and taking up the motions of these waves, nevertheless hold their own with a tenacity which defies decomposition. And here, in passing, I may say that it would give me extreme pleasure to be able to point to my researches in confirmation of the solar theory recently enunciated by my friend the President of the British Association. But though the experiments which I have made on the decomposition of vapours by light might be numbered by the thousand, I have, to my regret, encountered no fact which proves that free aqueous vapour is decomposed by the solar rays, or that the sun is re-heated

by the combination of gases, in the severance of which it had previously sacrificed its heat.

(to be continued.)

CAN THE "DOUBLE" MURDER?

[The story which follows was written by the editor of this magazine some years ago at the request of a literary friend in America, and published in a leading journal of New York. It is reprinted because the events actually occurred, and they possess a very deep interest for the student of psychological science. They show in a marked degree the enormous potentiality of the human will upon mesmeric subjects whose whole being may be so imbued with an imparted intellectual preconception that the "double," or *mayavi-rupa*, when projected transcorporeally, will carry out the mesmerizer's mandate with helpless subserviency. The fact that a mortal wound may be inflicted upon the inner man without puncturing the epidermis will be a novelty only to such readers as have not closely examined the records and noted the many proofs that death may result from many psychical causes besides the emotions whose lethal power is universally conceded.—Ed. :—]

One morning in 1867 Eastern Europe was startled by news of the most horrifying description. Michael Obrenovitch, reigning Prince of Serbia, his aunt, the Princess Catherine, or Katiuka as she was called, and her daughter had been murdered in broad day-light near Belgrade, in their own garden, the assassin or assassins remaining unknown. The Prince had received several bullet shots and stabs, and his body was actually butchered; the Princess was killed on the spot, her head smashed; and her young daughter, though still alive, was not expected to survive. The circumstances are too recent to have been forgotten; but in that part of the world, at that time, the case created a delirium of excitement.

In the Austrian dominions and those under the doubtful protectorate of Turkey, from Bucharest down to Trieste, no high family felt secure. In those half-oriental countries every Montecchi has his Capuletti, and it was rumoured that the bloody deed was perpetrated by the Prince Kara-Gueorguevitch, an old pretender to the modest throne of Serbia, whose father had been wronged by the first Obrenovitch. The members of this family were known to nourish the bitterest hatred towards one, whom they called an usurper, and "the shepherd's grandson." For a time the official papers of Austria were filled with indignant denials of the charge that the treacherous deed had been done or procured by Kara-Gueorguevitch or "Tzerno-Gueorgey," as he is usually called in those parts. Several persons, innocent of the act, were, as is usual in such cases, imprisoned, and the real murderers escaped justice. A young relative of the victim, greatly beloved by his people, a mere child, taken for the purpose from a school in Paris, was brought over in ceremony to Belgrade, and proclaimed Hospodar of Serbia.* In the turmoil of political excitement the tragedy of Belgrade was forgotten by all, but an old Serbian matron, who had been attached to the Obrenovitch family, and who, like Rachel, would not be consoled for the death of her children. After the proclamation of the young Obrenovitch, the nephew of the murdered man, she had sold out her property and disappeared, but not before taking a solemn vow on the tombs of the victims to avenge their deaths.

The writer of this truthful narrative had passed a few days at Belgrade, about three months before the horrid deed was perpetrated, and knew the Princess Katiuka. She was a kind, gentle and lazy creature at home; abroad she seemed a Parisian in manners and education. As nearly all the personages who will figure in this story are still living, it is but decent I should withhold their names, and give only initials.

The old Serbian lady seldom left her house, going out but to see the Princess occasionally. Crouched on a pile of pillows and carpeting, clad in the picturesque national dress, she looked like the Cuman Sibyl in her days of calm repose. Strange stories were whispered about her

* Milan, now King of Serbia.—Ed.

occult knowledge, and thrilling accounts circulated sometimes among the guests assembled round the fireside of my modest inn. Our fat landlords's maiden aunt cousin had been troubled for sometime past by a wandering vampire, and had been bled nearly to death by the nocturnal visitor; and while the efforts and exorcisms of the parish pope had been of no avail, the victim was luckily delivered by Gospoja P. * * * (or Mrs. P. * * *) who had put to flight the disturbing ghost by merely shaking her fist at him, and shaming him in his own language. It was at Belgrade that I learned for the first time this highly interesting fact for philology, namely, that spooks have a language of their own. The old lady, whom I will then call Gospoja P. * * * was generally attended by another personage destined to be the principal actress in our tale of horror. It was a young gypsy girl from some part of Roumania, about fourteen years of age. Where she was born and who she was, she seemed to know as little as any one else. I was told she had been brought one day by a party of strolling gypsies, and left in the yard of the old lady: from which moment she became an inmate of the house. She was nick-named "the sleeping girl" as she was said to be gifted with the faculty of apparently dropping asleep wherever she stood, and speaking her dreams aloud. The girl's heathen name was Frosya.

About eighteen months after the news of the murder had reached Italy, where I was at the time, I was travelling over the Banat, in a small waggon of my own, hiring a horse whenever I needed it after the fashion of this primitive, trusting country. I met on my way an old Frenchman, a scientist, travelling alone after my own fashion; but with that difference that while he was a pedestrian, I dominated the road from the eminence of a throne of dry hay, in a jolting waggon. I discovered him one fine morning, slumbering in a wilderness of shrubs and flowers, and had nearly passed over him, absorbed, as I was, in the contemplation of the surrounding glorious scenery. The acquaintance was soon made, no great ceremony of mutual introduction being needed. I had heard his name mentioned in circles interested in mesmerism, and knew him to be a powerful adept of the school of Dupotet.

"I have found," he remarked in the course of the conversation, after I had made him share my seat of hay, "one of the most wonderful subjects in this lovely Thebaide. I have an appointment to-night with the family. They are seeking to unravel the mystery of a murder by means of the clairvoyance of the girl..... She is wonderful; very, very wonderful!"

"Who is she?" I asked.

"A Roumanian gypsy. She was brought up, it appears, in the family of the Serbian reigning Prince, who reigns no more, for he was very mysteriously murdered. Hol-la-a-h! take care! *diable*, you will upset us over the precipice!" he hurriedly exclaimed, unceremoniously snatching from me the reins, and giving the horse a violent pull.

"You do not mean the Prince Obrenovitch?" I asked aghast.

"Yes, I do; and him precisely. To night I have to be there, hoping to close a series of seances by finally developing a most marvellous manifestation of the hidden power of human spirit, and you may come with me. I will introduce you; and, besides, you can help me as an interpreter, for they do not speak French." As I was pretty sure that if the somnambula was Frosya the rest of the family must be Gospoja P. * * * I readily accepted. At sunset we were at the foot of the mountain, leading to the old castle, as the French man called the place. It fully deserved the poetical name given it. There was a rough bench in the depths of one of the shadowy retreats, and as we stopped at the entrance of this poetical place, and the Frenchman was gallantly busying himself with my horse, on the suspicious looking bridge which led across the water to the entrance gate, I saw a tall figure slowly rise from the bench and come towards us. It was my old friend Gospoja P. * * * looking more pale

and more mysterious than ever. She exhibited no surprise at seeing me, but simply greeting me after the Serbian fashion—with a triple kiss on both cheeks—she took hold of my hand and led me straight to the nest of ivy. Half reclining on a small carpet spread on the tall grass, with her back leaning against the wall, I recognized our Frosya.

She was dressed in the national costume of the Valachian women: a sort of gauze turban, intermingled with various guilt medals and beads on her head, white shirt with opened sleeves, and petticoats of variegated colors. Her face looked deadly pale, her eyes were closed, and her countenance presented that stony, sphinx-like look which characterizes in such a peculiar way the entranced clairvoyant somnambulas. If it were not for the heaving motion of her chest and bosom, ornamented by rows of like medals and necklaces, which feebly tinkled at every breath, one might have thought her dead, so lifeless and corpse-like was her face. The Frenchman informed me that he had sent her to sleep just as we were approaching the house, and that she now was as he had left her the previous night. He then began busying himself with the *objet*, as he called Frosya. Paying no further attention to us, he shook her by the hand, and then making a few rapid passes, stretched out her arm and stiffened it. The arm as rigid as iron, remained in that position. He then closed all her fingers but one—the middle finger—which he caused to point at the evening star, which tinkled on the deep blue sky. Then he turned round and went over from right to left, throwing out some of his fluid here, again discharging it at another place, and busying himself with his invisible but potent fluids, like a painter with his brush when giving the last touches to a picture.

The old lady who had silently watched him, with her chin in her hand the while, put out her thin, skeleton-looking hand on his arm and arrested it, as he was preparing himself to begin the regular mesmeric passes.

"Wait," she whispered, "till the star is set, and the ninth hour completed! The *Voordalaki* are hovering around, they may spoil the influence."

"What does she say?" inquired the mesmeriser, annoyed at her interference.

I explained to him that the old lady feared the pernicious influences of the *Voordalaki*.

"Voordalaki? What's that the Voordalaki?" exclaimed the Frenchman. Let us be satisfied with Christian spirits, if they honour us to night with a visit, and lose no time for the Voordalaki."

I glanced at the Gospoja. She had become deathly pale, and her brow was sternly knitted over her flashing black eyes.

"Tell him not to jest at this hour of the night!" she cried. "He does not know the country. Even this Holy Church may fail to protect us, once the Voordalaki aroused... What's this?"... pushing with her foot a bundle of herbs the botanizing mesmerizer had laid near on the grass. She bent over the collection, and anxiously examined the contents of the bundle, after which she flung the whole in the water to the great wrath of the Frenchmen.

"It must not be left here," she firmly added; "these are the St. John's plants, and they might attract the "wandering ones.""

Meanwhile the night had come, and the moon illuminated the landscape with a pale ghastly light. The nights in the Banat are nearly as beautiful as in the East, and the Frenchman had to go on with his experiments in the open air, as the *pope* of the Church had prohibited such in his tower, which was used as the parsonage, for fear of filling the holy precincts with the heretical devils of the mesmerizer, which he remarked he would be unable to exorcise on account of their being foreigners.

The old gentleman had thrown off his travelling *blouse*, rolled up his shirt sleeves, and now striking a theatrical attitude began a regular process of mesmerization. Under his quivering fingers the odyle fluid actually seemed to flash in the twilight. Frosya was placed with her figure

facing the moon, and every motion of the entranced girl was discernable as in daylight. In a few minutes large drops of perspiration appeared on her brow, and slowly rolled down her pale face, glittering in the moon beams. Then she moved uneasily about and began chanting a low melody, to the words of which, the Gospoja, anxiously bending over the unconscious girl, was listening with avidity and trying to catch every syllable. With her thin finger on her lips, her eyes nearly starting from her sockets, her frame motionless, the old lady seemed herself transfixed into a statue of attention. The group was a remarkable one, and I regretted I was not a painter. What followed was a scene worthy to figure in "Macbeth." At one side the slender girl, pale and corpse-like, writhing under the invisible fluid of him, who for the hour was her omnipotent master; at the other, the old matron, who, burning with her unquenched thirst of revenge, stood like the picture of Nemesis, waiting for the long expected name of the Princes' murderer to be at last pronounced...The Frenchman himself seemed transfigured, his gray hair standing on end, his bulky, clumsy form seeming as though it had grown in a few minutes. All theatrical pretence was now gone; there remained but the mesmerizer, aware of his responsibility, unconscious himself of the possible results, studying and anxiously expecting. Suddenly Frosya, as if lifted by some supernatural force, rose from her reclining posture, and stood erect before us, motionless and still again, waiting for the magnetic fluid to direct her. The Frenchman silently taking the old lady's hand, placed it in that of the somnambulist, and ordered her to put herself *en rapport* with the Gospoja.

—"What sayest thou, my daughter?" softly murmured the Serbian lady. "Can your spirit seek out the murderers?"—"Search and behold!" sternly commanded the mesmerizer, fixing his gaze upon the face of the subject.

—"I am on my way—I go," faintly whispered Frosya, her voice not seeming to come from herself, but from the surrounding atmosphere.

At this moment something so extraordinary took place that I doubt my ability to describe it. A luminous shadow, vapour-like, appeared closely surrounding the girls' body. At first about an inch in thickness, it gradually expanded, and gathering itself, suddenly seemed to break off from the body altogether, and condense itself into a kind of semi-solid vapour, which very soon assumed the likeness of the somnambula herself. Flickering about the surface of the earth, the form vacillated for two or three seconds, then glided noiselessly towards the river. It disappeared like a mist, dissolved in the moonbeams which seemed to absorb and imbibe it altogether!

I had followed the scene with an intense attention. The mysterious operation known in the East as the invocation of the *scin-lecca* was taking place before my own eyes. To doubt was impossible, and Dupotet was right in saying that mesmerism was the conscious magic of the ancients, and spiritualism the unconscious effect of the same magic upon certain organisms.

As soon as the vaporous double had soaked itself through the pores of the girl, the Gospoja had by a rapid motion of the hand which was left free, drawn from under her pelisse something which looked most suspiciously like a small stiletto, and placed it as rapidly in the girl's bosom. The action was so quick that the mesmerizer absorbed in his work had not remarked it, as he afterwards told me. A few minutes elapsed in a dead silence. We seemed a group of petrified persons. Suddenly a thrilling and transpiercing cry burst from the entranced girl's lips...She bent forward, and snatching the stiletto from her bosom, plunged it furiously around her in the air, as if pursuing imaginary foes. Her mouth foamed, and incoherent, wild exclamations broke from her lips among which discordant sounds I discerned several times two familiar Christian names of men. The mesmerizer was so terrified that he lost all control over himself, and instead of withdrawing the fluid, he loaded the girl with it still more.

"Take care," I exclaimed, "stop!...You will kill her

or she will kill you!"—But the Frenchman had unwittingly raised subtle potencies of nature, over which he had no control. Furiously turning round, the girl struck at him a blow which would have killed him, had he not avoided it by jumping aside, receiving but a severe scratch on the right arm.

The poor man was panic-stricken. Climbing with an extraordinary agility for a man of his bulky form on the wall over her he fixed himself on it astride, and gathering the remnant of his will-power, sent in her direction a series of passes. At the second, the girl dropped the weapon and remained motionless.

—"What are you about?" hoarsely shouted the mesmerizer in French, seated like some monstrous night-goblin on the wall.—Answer me, I command you?"

—"I did—but what she—whom you ordered me to obey—commanded me to do," answered the girl in French, to my utter amazement.

"What did the old witch command you?"...irreverently asked he.

—"To find them—who murdered—kill them—I did so—and they are no more!—Avenged—avenged!! They are—"

An exclamation of triumph, a loud shout of infernal joy, rang loud in the air; and awakening the dogs of the neighbouring villages a responsive howl of barking began from that moment like a ceaseless echo of the Gospoja's cry.

"I am avenged, I feel it, I know it!...My warning heart tells me that the fiends are no more."...And she fell panting on the ground, dragging down in her fall the girl, who allowed herself to be pulled down as if she were a log of wood.

—"I hope my subject did no further mischief to-night. She is a dangerous as well as a very wonderful subject"—said the Frenchman.

We parted. Three days after that I was at T—: and as I was sitting in the dining-room of a restaurant waiting for my lunch, I happened to pick up a newspaper. The first lines I read ran thus:—

"VIENNA 186—TWO MYSTERIOUS DEATHS.—Last evening at 9-45 as P. . . . was about to retire, two of the gentlemen in waiting suddenly exhibited great terror, as though they had seen a dreadful apparition. They screamed, staggered, and ran about the room holding up their hands as if to ward off the blows of an unseen weapon. They paid no attention to the eager questions of their master and suite; but presently fell writhing upon the floor, and expired in great agony. Their bodies exhibited no appearance of apoplexy, nor any external marks of wounds; but wonderful to relate, there were numerous dark spots and long marks upon the skin, as though they were stabs and lashes made without puncturing the cuticle. The autopsy revealed the fact that beneath each of these mysterious discolorations there was a deposit of coagulated blood. The greatest excitement prevails, and the faculty are unable to solve the mystery..."

THE SOPARA (BUDDHIST) RELICS IN CEYLON.

Our readers will recollect that some months ago we copied from the Bombay papers an account of the finding of certain precious relics of Lord Buddha at Sopara, Bombay Presidency. H. E. the Governor of Bombay in Council most generously donated a portion of these relics to Hikkadawe Sumangala Thero, High Priest of Adam's Peak. A correspondent of the *Pioneer* writing from Colombo on the 31st October, gives the following interesting details:—

A portion of the Relics of Buddha, found by Mr. J. M. Campbell, C. S., in the ruined dagoba at Sopara (Suparaka Pattana,) near Bassein, Bombay Presidency, has fallen into excellent hands. A few weeks ago the Governor of Bombay received, through the Governor of Ceylon, Sir James R. Longden, K.C.M.G., an application for the gift of some portion of these unique and valuable relics to the Buddhist College at Colombo. The applicant was the learned and respected Sumangala Thero, High Priest of Adam's Peak, and Principal of Widyodaya College—the one in question. This was accompanied by a favourable endorsement from the Governor of Ceylon as to the high repute of the High Priest in the island. The Bombay Government very properly acceded to the request without hesitation, and instructed the Secretary of the Royal Asiatic Society, Bombay Branch, to send Sumangala a fragment of the Buddha's begging-bowl, seven of 300 golden flowers found with

the relics, and a portion of an odoriferous substance—seemingly a pasty compound of various spices and floral extracts—with which the bottom of one of the enshrining coffers had been spread. In due course these several articles were handed over to Sumangala by the Governor of Ceylon, together with an official letter from the Bombay Government, and one from the famed Brahman, archæologist, Bhagwan Lall Indrajai, Dr. Burgess' collaborator, which endorsed the genuineness of the fragment and its accompaniment. The High Priest, upon receipt of the coveted parcel, appointed the full moon day of October-November for the opening of the same, and exhibition of the contents to the public. Liberal Buddhist friends of the college made up a purse of £90 for decorating the building and the Oriental library attached to the institution, the compound, and the approaches from the high road. Mr. John Robert DeSilva, F. T. S., of the Surveyor General's Office, and the cleverest artist among the Sinhalese, furnished designs for three triumphal arches and an arcade of arches and trophies of the colours of all nations. The *coup d'œil* was very fine and striking. A large lotus flower and tripod, in silver, placed inside a dagoba-shaped shrine in crystal, had been provided in advance for the reception of the relic, and the opening and private view took place in the presence of Mr. Hope, the Governor's Private Secretary, the Maha Mudaliyar, or ranking native headman, who is also attached to the Governor's immediate official staff; Mr. C. Bruce, Director of Public Instruction; Col. H. S. Olcott, and two or three Sinhalese gentlemen of influential position. The relic was then removed to the lower floor of the library building, and, under watch of the trustees of the college, and of a warder, bearing one of the quaintly painted spears of the old Kandyan Rajah's guards; it was exposed to public view from 1 to 8 p.m. Some thousands of visitors passed through the room, and enjoyed a brilliant illumination of the grounds. At 9 p.m., by request of the High Priest, Colonel Olcott made an address to a monster audience, explanatory of the history of the Sopara find, and the transmission to Ceylon of the portion now on view. Priest Magittuwatte, the famous Buddhist orator and champion, followed in an oration of great power and eloquence, which finished the day's proceedings. The exhibition was to have closed on the 31st ultimo; but a great rain storm of two days' duration having prevented the country people from coming in, the trustees extended the time a couple of days.

Though but a bit of greyish baked clay, apparently, this fragment of the veritable begging-bowl of the "world honoured" has naturally for Buddhists an incalculable value. Its companion fragments, found by Mr. Campbell in the golden box in Sopara Stupa, are ignobly resting in the custody of Christian unbelievers at the Bombay Town Hall, but this one is to be honoured with a nobler fate. For eighteen or more centuries preserved in a dagoba, it is now to be shown, at stated times, to the descendants in faith of those who welcomed to Ceylon Mahinda, the ascetic son of the great Asoka. Reposing upon a silver lotus, in a crystal shrine; it will be kept in a fire proof safe, in an up stair building to be shortly erected at a cost of some £500. Of this some £100 has been subscribed already by A. P. Dharma Goonewardhana, Mohandiram; £50 by H. A. Fernando; £50 by C. Matthew; £5 by B. C. Cooray; £5 B. S. Cooray and £10 by Singho Appohami. It was originally intended to bury it under a new dagoba, the erection of which had been planned; but upon second thoughts, the alternative plan was adopted. Possession of this relic elevates Sumangala's college to an equality of religious importance in Buddhist regard with the *Dalada Maligawa* or Tooth shrine at Kandy. In fact, I have met some educated Sinhalese who consider this by far the more valuable relic of the two, since the alleged "tooth" of Buddha resembles a tooth about as little as the *Sridpada* or gigantic "foot-print of Buddha" on top of Adam's Peak, resembles the impression of a foot. The Buddhists here are now anticipating that other discoveries of fragments of Buddha's bowl in other ancient stupas, indicated by the same authority as that which suggested Sopara, will yet reward the search of Dr. Burgess, Mr. Campbell, or Pandit Bhagwanlal. I also heard an intelligent man express the hope that the Bombay Government, seeing the great value that Buddhists place upon these relics, would present fragments to the Kings of Siam and Burma and the Emperors of China and Japan; sending them not, as in the present instance, parcel post, but in a more dignified and diplomatic fashion. Either of those Sovereigns would no doubt gladly send special agent to Bombay to receive their presents.

TABLE OF CONTENTS.

	Page.		Page.
Writing for the Press ...	79	Schopenhauer and Theosophy	90
Mind, Thought and Cere- bration	79	Indian Agricultural Reform.	91
Crime in Bengal	82	The Vaccination Question in Switzerland and in the English Parliament ...	91
A Mysterious Race... ..	82	Spiritualistic Black Magic... ..	92
The Buddhist Catechism	83	Is Suicide a Crime?	93
Gleanings from Elephas Levi	84	Horoscopes and Astrology... ..	94
A Special Warning... ..	85	Chelas and Knowers	95
Letters to the Editor— Curious Mediumistic Phe- nomena... ..	85	The Tantras and their Teachings... ..	95
The Perfect Way	87	Idolatry	96
The Rationale of Fasts	88	East Indian Materia Medica	96
Zoroastrian Mahatmas	88	How to Know the Real Self.	97
Full Stomach and Mental Labour	88	Atoms, Molecules, and ether Waves	97
Karma	89	Can the "Double" Murder?	99
Occult Acoustics	90	The Sopara (Buddhist) Relics in Ceylon	101

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CELEBRATION OF THE SEVENTH ANNIVERSARY OF THE THEOSOPHICAL SOCIETY.

The seventh Anniversary Celebration of our Society, at Franjee Cowasjee Institute, Bombay, on the evening of the 7th December, was the most successful and encouraging ever held. The audience, as is usual at all Theosophical public meetings, overflowed the hall, and the enthusiasm was as marked as heretofore. An unusual dignity was given to the occasion by the presence in the chair of Mr. A. P. Sinnett, author of the "Occult World," whose private character and social influence are well-known throughout India. Besides the gentleman, who represented the Simia Eclectic Theosophical Society, upon the platform sat the following gentlemen as delegates from their respective branches of the Parent Society: Babu Nobin K. Banarjee of Berhampore, Bengal, representing the ADHI-BHOUTIC BHRATRU Theosophical Society; Dr. Arinas Chandra Banerji, L. M. S. of Allahabad, representing the PRAYAGA PSYCHIC; Babu Norendra Nath Sen, and Babu Mohini M. Chatterji, M. A., B.L., of Calcutta, of the BENGAL T.S.; Rai Bishin Lall, M. A., Bareilly, N. W. P., of the ROHILKHAND T.S.; Pandit Keshav Sakharam Shastri, of the BARODA T.S.; M.R.Ry. L. Venkata Varadarajulu Naidoo, of the MADRAS T.S.; Pundit Gopinath, Editor of the *Mitra Vilasa*, of Lahore, representing the PUNJAB branches; Rao Bahadur Gopalrao Hurry Deshmukh, President, and Dr. Pandurang Gopal, and Mr. K. M. Shroff, of the BOMBAY T. S.; Rao Bahadur J. S. Gadgil, B.A., LL.B., of the BARODA T.S.; M.R.Ry Ramaswamiar, B.A.; of the TINNEVELLY T.S., Pandit Nityananda Misra, of the BHAGULPORE (Bengal) T.S.; Dr. Mohindra Nath Gangooly, of the CHOHAN (Cawnpore) T.S.; Babu Tirapada Banerji, M.A., B.L., of the NUDDEA (Bengal) T.S.; Mr. Thomas Pereira Abeyawardene, of Galle, Ceylon, representing the Buddhist Section of the T.S.; Mr. Jamsedji, N. Unwalla, of SAORASITRA (Kathhiawar) T.S.; and Mr. Abraham D. Ezekiel, of the POONA T.S.; the Corresponding Secretary, Madame Blavatsky, the Joint Recording Secretary, Mr. Damodar K. Mavalankar, and, of course, the President-founder were also present. Around the Hall were suspended thirty-nine metal shields, painted blue, upon which were inscribed the names of the branches of our society which have been founded in Asia, since the arrival of

the founders in India, in the year 1879. This visual reminder to the Bombay public of the ceaseless labours of the founders, the spread of the Theosophical cause made a deep impression. Behind the President-founder, a sepoy held the beautiful banner, which has just been worked for the Society by Madame Coulomb. It is in carbuncle-coloured Chinese satin, 58 by 77 inches in size, with silken cords and tassels, the pole and cross-sticks of teak, with gilded tips. The staff is surmounted by a carved brazen device, comprising of an Egyptian Fan entwined with a serpent, (carved and enamelled to resemble nature), which together form the monogram "T. S." of the society, and symbolize the Egyptian and ancient Chaldean religions; and an enclosing circle, typical of the Buddhist chakras, which is, moreover, inscribed in red Pali characters, with the celebrated sutta of Buddha, "*Sabba ppapassa akaranam*, &c. The central device embroidered upon the banner in floss-silk gold-thread and beads, is the six-pointed star (*Sri iantara*) or interlocked black and white triangles, forming the "seals" of Vishnu and of Solomon, which stand at once for the Hindu and Hebrew esoteric philosophies, backed by the blazing Sun of Zoroastrianism. Over all is the monogram of the mystic symbol, AUM, in Sanscrit; and, in the lower-half of the banner, the grand motto of the Maharajah of Benares—long since taken, with His Highness's kind permission, as the watchword of this magazine. There is no Religion higher than Truth.) Thus, in one symbolical composition are included the emblems of all the ancient Asian faiths, and typified the catholic spirit of the Theosophical Society—whose initial letters appear again to the right and left of the central device. A round of loud applause broke from the crowded assemblage when the banner was carried upon the platform before the President founder, his colleagues, and the delegates.

Being in the hurly-burly of breaking up of our Bombay head-quarters and removing to Madras at the time of this writing, we can give only an abstract of the proceedings at the anniversary, and shall confine ourselves mainly to the reports of the Bombay dailies. For once, they had not even a word of malicious comment to make. The Theosophical Society is growing "respectable" very fast!

The speeches of the delegates, which with the proceedings are now being put into a pamphlet at Calcutta, were all

dignified professions of loyalty to the cause of Theosophy, and testimonies of the good that our movement has already done in the four quarters of India. The delegates were without exception men of standing—some of a very high one—in their districts, and most made large sacrifices of time and money to come to this meeting. A rough estimate shows that in the aggregate their railway travel to and from the convention counts up to 45,720 miles.

Upon the motion of Rao Bahadur Gopalrao Hurry Deshmukh, seconded by Mr. K. M. Shroff, Mr. Sinnett, President of the Sinla Eclectic Theosophical Society, was elected Chairman of the meeting, and upon taking his seat was received with cheers and loud applause. The *Times of India* reports his remarks as follows:—

“—The business we have before us this evening is the celebration of the seventh anniversary since the foundation in New York, and the fourth that has been held since the head-quarters were transferred to Bombay. We have the pleasure of welcoming a large number of delegates from various branches of the society scattered all over India, and from each of them we hope to hear some account of the progress that has been made with the work of the society in the places they represent. We have also to hear from the President-founder, Colonel Olcott, a general report on the progress of the whole society. That this report will be satisfactory in its nature, the aspect of this meeting affords us at starting good ground for hope. The society has now been established in Bombay for nearly four years, and has effectually lived down the misapprehension by which its earliest efforts were attended. Many friends of the society were indignant to find that any misapprehensions were possible; but although I certainly count myself among its warmest friends, I do not see reason to be surprised at the development of mistrust and vague suspicion at first. The public could hardly fail to see ground for suspicion in the aspect of this movement in the beginning. Two foreigners coming to set up a large organisation in India could hardly expect to escape suspicion at the outset of their operations, nor to avoid engendering among ordinary worldly-minded people an impression that they must have some private ends to gain, or some unexplained objects to serve. In a measure the natural uncertainty concerning their designs to which I refer was shared at first by the constituted authorities; but to a much more limited extent, I think, than some exaggerated reports may have led some of you to imagine. It is the clear duty of constituted authorities in every country to watch the proceedings of foreign visitors who call public meeting and address the people. And the only way by which such watchfulness can be carried out is by means of the regular agents which constituted authorities employ. In the present case, however, I am confident in saying that the attention, which the founders of the Theosophical Society excited, led, in an exceedingly short time, to the conclusion that their attitude and objects were altogether blameless, even if the philanthropic fibrens by which they were animated might be vain and chimerical. Gentlemen, it is from a mistrustful generation and not from a liberal-minded Government that the founders of the Theosophical Society have had to encounter opposition. (Applause.) The founders of this society have come to number many of their best friends amongst the representatives of authority, while among the people, to whose welfare they have devoted their lives, they have encountered much cheering support it is true, but some hostility and opposition. This opposition seems to have sprung partly from the inability, under which some persons find themselves, to believe in a philanthropy that is perfectly pure-hearted at and in connection with which there are no personal objects to gain, and partly from the sensitive dislike, which so many of us entertain for any philosophical views which can in any way be constructed as hostile to our own particular religious faith. Now, the Theosophical Society, as a society, though in no sense of the word an irreligious society, is a society of no specific religion. One of the

ends it has in view is to promote a searching investigation into the original basis and foundations of all religions, with the idea rather of justifying all than of overthrowing any. But in the magazine which is the organ of the society, and in speeches which have been made from time to time by its representatives, criticisms have often been put forward which have found fault with the external modern developments—now of one religion and now of another. In this way it has come to pass that the devotees of more than one religion have resented the utterances of various members of the society as indicating a special hostility on the part of the society to their own particular faith. But no impression can be more erroneous than one which would picture the society as either the champion or the foe of any particular faith. That of which it is the champion is Truth, some portion of which underlies every religion which has ever won its way in the world: that of which it is the Foe, is error, with which every religion after long use in the world becomes more or less encrusted. But even this philosophical search for truth is hardly the primary object of the society. That object is promoted by the philosophical search for truth, as I hope directly to show, that object itself is that pressed in the foremost watchward of the society, Universal Brotherhood. (Cheers.) Now universal brotherhood is not a new idea, and the society is sometimes unfavourably criticised for taking it as a watchword, on the ground that it is too vague an idea to be realized and to vast to be otherwise than Utopian. But first of all it should be remembered in our favour that there never was time or a country in which an effort in the direction of establishing a feeling of Universal Brotherhood was more urgently needed than it is needed in this country now (loud cheers); and secondly, we maintain that the Theosophical Society comes before the world with a modification of the old and hitherto unrealised idea, which renders it less vague than it has been hitherto, if not less vast, and certainly more practical. For hitherto Universal Brotherhood has been preached as the brotherhood of this or that religious denomination. Now we Theosophists preach the idea as divorced from all denominational exclusiveness and as embracing all seekers for truth whatever their creed may be and of necessity whatever their races. In this way the watchward of the society in its application to India may be translated into an appeal to all well-wishers of India, to do good to India in the way in which good most requires to be done,—in the way of pointing out fields of intellectual activity in which the cultivated men of all races which inhabit India may work together, and feel themselves brotherly in mind, and thus in the progress of time, as their intellect inspires their sympathies, truly brotherly in feeling. Gentlemen, there is only one way in which you can bring together races of people who differ from each other in habits, tastes, and pursuits. You must show each that it really has something to gain from the other. Not in any ignoble sense of the term, but in the sense in which all men of real culture must necessarily gain from association with each other. A merely philanthropic desire to promote good feeling in India for good feeling's sake is merely equivalent to saying the thing ought to be done; but the leaders of the Theosophical Society have this peculiarity as compared with all other philanthropists I know of who have declared for the same good object, that they go on to show how the thing can be done. They have discovered the true channel through which sympathies may flow between Europeans and Asiatics. That channel is philosophical study, in which the two main races which constitute the Indo-British nation are the complement of each other. The Theosophical Society shows European thinkers how the rich stores of ancient Aryan philosophy contains, disguised perhaps by symbolism—but none the less intelligible when the symbolism is interpreted—that which I for one should call the absolute truth about spiritual things, and which at all events, all intelligent students must recognise as a most

valuable contribution to the purely speculative philosophies of the West. Let any European of culture, of any nationality, realize the true esoteric meaning of oriental philosophies—and futhermore, by personal association with cultivated natives of this country, let him realize the great flexibility and acuteness of perception which characterises the Indian mind in regard to philosophical ideas, and he will certainly find a bond of sympathy with and a motive of respect for India that cannot fail to put him in a new attitude of mind towards the people of this country generally. In the same way let the Indian philosopher realize by working with the European how much even his own philosophy has to gain by contact with the clear practical methods of thought which European science teaches, and a reciprocal feeling of respect will be developed on his part—a respect not merely for the valuable, practical every-day qualities of the European character with which every one is familiar, but for that quality in the European mind which renders it in philosophical speculation, as I have said before, the complement of the other. The chairman then proceeded to give what he called the secret history of the society, remarking that it did not primarily devote itself to the study of occult sciences, but its inception was most undeniably due to the Brotherhood of Adepts. He thought the time had come when the study of occult sciences and the good philanthropic idea which gathered round the knowledge might be disclosed to people who had an ardent sympathy with that kind of study. And in order that the work might be accomplished they the Adepts pitched upon one of the few people here willing to make such a complete sacrifice as a devotion to the work involved. Madame Blavatsky was, therefore, selected for the work, and she chose as her associate Colonel Olcott. The two founders were then brought together and launched on their career. The society was of an occult origin. It had from its commencement the desire on the part of the brotherhood to do good to humanity. He did not think there was any room for ambiguity as to the Theosophical Society which stood quite clearly before the world; its origin was clearly intelligible and its work was clearly marked out (loud applause). Looking at the meeting he would defy anybody to dispute that position. (loud and prolonged applause.)

The Treasurer's Annual Report was then read by Mr. Damodar. It is as follows :—

Receipts.	Expenditure.
From 1st Jan. to 4th Dec., 1882 :—	From 1st Jan. to 4th Dec., 1882 :—
Admission Fees 4,163 0 0	Headquarters Maintenance 4,571 8 0
Donations :—	Society's Printing (333-12-0) Stationery and Postage (316)..... 649 12 0
Tukaram Tatya F. T. S. 100 Balai; Chand Mullick F. T. S., 90 190 0 0	Telegrams..... 157 9 0
Cash advanced by Madam H. P. Blavatsky and Col. H. S. Olcott..... 4,552 15 8	Travelling expenses and cost of special missions to Punjab, N.-W.-P., Ceylon, Sikkim, and elsewhere including journeys of 40,052 miles 3,417 2 8
	To the Widow of a Theosophist 100 0 0
	Fee refunded in Ceylon... 10 0 0
Total Rupees... 8,905 15 8	Total Rupees... 8,905 15 8

THE THEOSOPHICAL SOCIETY.

Treasurer's account from 1st January to 4th December 1882 (inclusive).

E and O. E. Bombay, 4th December 1882.

DAMODAR K. MAVALANKAR,
Treasurer.

Audited by order of the General Council and found correct.

NOBIN K. BANERJI. } Committee of Audit.
S. RAMASWAMIER. }

Mr. Damodar then read congratulatory telegrams just received from H. H. the Thakore Saheb of Wadhwan,

Shree Hurrisingji Roopsingji, of Sihor, the Nellore Theosophical Society, the Editor of the *Arya* (Lahore), and others. Rao Bahadur Gopalrao Hurree, as President of the Bombay Branch of the T.S., then addressed the delegates, the Rao giving them a hearty and brotherly welcome to Bombay, and expressing the hope that the ties of personal regard now formed might grow stronger and stronger, throughout their beloved motherland, and thousands more of her educated sons might unite to improve the moral, spiritual and intellectual condition of the people. The great aims of Theosophy were three, namely, universal brotherhood, inquiry into and investigation of ancient science and literature (particularly of India), and investigation into the mysterious powers of nature. The natives of India, who are so much divided by sects and castes, are in need of a common brotherhood which meant nothing more than showing respect for each others prejudices, opinions, and ideas. (Applause.)

"Baboo Norendero Nath Sen, Editor of the *Indian Mirror*, being called upon by the chairman, addressed the meeting. He said that the Calcutta branch which he represented that day had been only taking a leaf out of the book of *Urbs prima in Indis*. He asked the Indians to shake off petty provincial jealousy in matters affecting the best interests of the country. (Cheers.) They had received various proofs of a most incontrovertible character of the existence of the Himalayan brotherhood. There was no institution in all India more useful and cherishing higher and nobler objects than the Theosophical Society, founded by men to whom they were deeply indebted for an enormous sacrifice from the purest and noblest motives. (Loud cheers.) Though European by birth they were Hindoos at heart (cheers) and better Hindoos too than many of them present at the meeting. It was formerly the turn of the East to teach the West, but now by a strange fatality the position was changed, and it was the turn of the West to teach the East (Loud applause). The illustrious founders were not adventurers, as some silly people called them. Let them recall to mind the glorious past of India, and let them not be so unpatriotic and heartless as not to extend the right hand of fellowship and co-operate with their labour of love (Cheers.). He confidently and sincerely stated that India could not have better friends. He was ashamed of his countrymen who reviled and laughed at the founders of the order, knowing as they did so very little about them. India was not dead but asleep, and she required arousing. As a humble journalist he devoted himself to the good of the country, and had with that object allied himself with the society which taught amongst other things brotherly feeling, self-love, self-respect, independence, purity of character, and lastly the knowledge of the secret forces of nature unknown to modern science. There was no better friend of the natives than their chairman, Mr. Sinnett, (loud and prolonged applause). The natives of India, from the manner in which they were educated, were getting so much Europeanised that they were becoming a race of dark Englishmen altogether (Loud laughter). But happily Theosophy had come to their rescue. (Applause). The Hindoos had no more idea of their sacred shastras than the man in the moon (Laughter). The educational policy in India had been a mistaken one which had in the long run done more harm than good. They had lost respect for their ancestors and had also lost faith in their religion (Cheers).

The Baboo having expressed a few more sentiments as to the moral regeneration of India, resumed his seat amidst cheers.

Mr. L. Dorasawmy Naidoo, of Madras, next addressed the meeting, dwelling on the excellence of the aims and objects of the society.

Pandit Gopinath, Editor of the *Mittra Vilasa* of Lahore, then addressed in Hindee stating that it was the good fortune of India, where so many great people lived and flourished that two such disinterested people should attempt to unfold the beauties of the shastras,

Colonel Olcott then by request of the Chairman gave a brief summary of the working of the society. He said at the outset he would express the feeling which prevailed throughout all Ariavarta, a feeling of gratitude to the gentleman who occupied the chair for his loyal devotion to the truth and his kindly sympathy with their unfortunate country (Cheers). The society had been struggling against great difficulties, great misconceptions, and much unkindness. But it was a proud day for them indeed that they could gather round them on the platform men from the four quarters of India, and even from Ceylon, to testify, each on behalf of the branch society which he represented the interest and affection inspired by Theosophy. They numbered amongst their members judges and journalists, lawyers and a number of successful men in other walks of life. He could see that in the aggregate the society had been productive of much practical good already. Putting aside the sentimental idea of the ties of brotherhood and the investigation of occult sciences, the latter of which had no great attraction for many of them, the society had fulfilled a good many of its objects. The speaker then gave an account of the schools the society had established in different parts of India and the publications issued under their auspices. In Ceylon, he said, about a thousand children were taken out of the missionaries' hands; and were placed under Bhuddist instructors. He was happy to learn that a nobleman in Kathiawar after learning mesmerism from him had been practising the art, and had effected about 150 cures (Applause). Another gentleman, Mr. K. M. Shroff, belonging to their society, had been actively engaged at Bombay causing a new hospital to be erected for the use of sick and emaciated animals (Applause). Some of the prominent members of their society in London had united themselves with men like Professor Balfour Stewart, Prof. Barrett, Mr. Henry Sedgwick and other men of scientific eminence to organise a Psychic Research Society. They held their last anniversary that day in Bombay, and proposed to shift their head-quarters to the eastern coast, because their society having grown large they required a place from whence they could conveniently and economically travel all over India and Ceylon. The speaker in conclusion proposed to raise an Indian National Fund for the promotion and revival of Aryan literature. He officially wished farewell and hoped that they would work for many years for the regeneration of India and the world (loud and prolonged applause).

The Chairman here asked those who did not care to hear the delegates to retire. Some gentlemen having left the hall, the proceedings were resumed.

Mr. A. D. Ezekiel, of Poona, then addressed the meeting stating that Theosophy if carefully studied would lay bare the merits and beauties of the Jewish faith to which he belonged.

Mr. Jamsetjee Nowrojee Unvalla, M.A., of Blownugger, compared Theosophy with Philosophy in its various bearings, and said that the Kattywar branch of the society was deeply indebted to the founders and sympathised with the objects of the society.

Mr. T. Pereira, of Ceylon, who was peculiarly dressed and had a tortoise shell comb fixed in the front of his head, said that by the advent of Theosophists in his country, Christianity had been checked and Buddhism revived. He saw wonderful cures effected by means of mesmerism as practised by Colonel Olcott. Patients suffering from paralysis who, came on the crutch, went away after a few minutes cured by mesmeric passes.

Mr. S. Ramaswamier, who said he came from Tinnevely, informed the meeting that Colonel Olcott on the occasion of his visit to Tinnevely was allowed to preach in their pagoda to which hitherto no stranger had been admitted.

Rao Bahadoor Janardhun Succaram Gadgil, of Baroda, believed in the Himalayan *Mahaatmas*. Some of the

members present at the meeting had been eye-witnesses, and their reality could no longer be doubted.

Pundit Nityanund Misra of Bhagulpore, who was a tall and stalwart-looking man, addressed the assembly in the Sanskrit language.

Dr. Aviuas C. Bannerjee, of Allahabad, was the next speaker.

The Chairman then intimated that it was impossible to carry out their programme that night. There were many more delegates to address the meeting, but as it had grown late it was proposed their speeches along with the others delivered at the meeting should be printed and published for the information of the members as well as the public in general.

Mr. K. M. Shroff then proposed a vote of thanks to the Chairman, observing that he had shown an exemplary moral courage by giving utterances to his views in connection with the society.

The Chairman in returning thanks observed that the success of the Simla Eclectic Society, of which he was the president, had completely changed the mind of those who were hostile to the Theosophical Society. Many men were now of opinion that the occult science was a reality, and that feeling he was aware was spreading widely, and would eventually bring in an accession of European members at Simla. The study of occult science had gained ground in London, and it had only to be pushed on in this country. The great society called the Society for Psychic Research was nothing more than the Theosophical Society minus its philanthropy.

The Chairman having formally thanked the delegates, the meeting separated at 8-30 p. m. with cheers for every body.

ANNUAL MEETING OF THE GENERAL COUNCIL.

Pursuant to notice, the Annual Meeting of the General Council of the Theosophical Society was held at headquarters, Bombay, on Wednesday, the 6th December 1882.

The President-Founder in the Chair:—

Present:—Babu Nobin K. Banerji, Dr. Avinaschandra Banerji, L.M.S.; Babu Mohini M. Chatterji, M.A., B.L.; Babu Bishen Lall, M.A.; Pundit Keshov Sakharam Shastri; Rao Bahadoor J. S. Gadgil, B.A., L.L.B.; Babu Norendra Nath Sen; M. R. Ry. S. Ramswamier, B.A.; Pundit Nityanamdra Misra; Dr. Mohendra Natt Ganxooly; Babu Tarapada Banerji, M.A., B.L.; Tukaram Taty, Esq; T. Pereira, Abeyawardene, Esq; J. N. Unwallah, Esq; M.A. A. D. Ezekiel, Esq; The Corresponding Secretary; The Pt. Recording Secretary.

Office-bearers for the ensuing year were elected. The Rules and Bye-laws of the Society were discussed and revised.

The President gave an account of his work in Ceylon and the mesmeric cures effected by him there.

It was resolved that the head-quarters of the Society be fixed at Madras, until further change is found necessary.

The Treasurer then submitted his account from 1st January to the 4th December 1882, which were referred to Babu Nobin K. Banerji, Deputy Magistrate and Deputy Collector of Berhampur (Bengal) and M.R.Ry., Ramaswamy B.A., District Registrar of Tinnevely (Madras) for audit, to be read at the public anniversary meeting at Franji Cowasji Institute on the 7th December 1882, and published after audit, in the THEOSOPHIST.

The President then made several confidential communications to the meeting, and the Council adjourned *sine die*.

By the Council,
DAMODAR K. MAVLANKAR,
Jt. Recording Secretary.

THE "KANCHINJHINGA" THEOSOPHICAL SOCIETY.

At a General Meeting of Theosophists held on the 5th November 1882.

Present :

Babu Dino Nath Mazumdar
 „ Nabin Krisno Banerjee
 „ Bidhu Bhushan Ghosh
 „ Barada Kaut Chowdhary
 „ Rajnarain Bose
 „ Chhatra Dhar Gose
 „ Sunder Singh
 „ Kalay Singh
 „ Srinath Chatterjee
 „ Rajendro Nath Roy

Resolved and carried unanimously :—

(1) That the name of the Darjeeling Branch Theosophical Society should be "Kanchinjlinga Theosophical Society."

(2) That Babu Dino Nath Mazumdar be the President, Babu Chhatra Dhar Gose be the Secretary and Treasurer.

(3) That the President or the Secretary and two of the Councillors should constitute a quorum to transact all ordinary business.

(4) That the Society will meet every fortnight on Friday evening from 6-30 p.m. to 8-30 p.m., at Rajbari.

At a General Meeting held on Friday evening at Rajbari on the 17th November 1882.

Present :

Babu Dino Nath Mazumdar, President
 „ Chhatra Dhar Gose, Secretary and Treasurer
 „ Rajendro Nath Roy
 „ Nabin Krisno Banerjee, President, Berhampur Theosophical Society
 „ Barada Kaut Chowdhary
 „ Kalay Singh
 „ Sunder Singh
 „ Bidhu Bhushan Ghosh
 „ Rajnarain Bose
 „ Srinath Chatterjee
 „ Indu Bhushan Roy
 „ Nilmani Dass
 „ Nilaran Chunder Mitter

Read the Resolution of the last Meeting, and confirmed by the members present.

Read the Rules and Bye-laws of the Berhampur Theosophical Society, and adopted as Rules and Bye-Laws of the "Kanchinjlinga Theosophical Society" with slight additions and alterations.

Resolved and carried unanimously :—

(1) That the President Founder, Colonel H. S. Olcott, be invited to pay to this Society a visit when on his occasional tour.

(2) That Babu Rajendro Nath Roy be elected as Assistant to the Secretary.

(3) That all the correspondence of the Society be conducted by the Secretary on behalf of, and in consultation with, the President.

(4) That the Parent Society be requested to grant a "Charter" to confirm the formation of Kanchinjlinga Theosophical Society.

(5) That Babu Dino Nath Mazumdar, President, be nominated to represent this Society in the general council.
 G. C.

(6) That the following members be the Councillors of this Society for the transaction of all ordinary business :—

(1) Sunder Singh
 (2) Srinath Chatterjee
 (3) Rajnarain Bose
 (4) Bidhu Bhushan Ghosh

and also the office-bearers for the time being.

(7) That the best thanks of the Society are due to Babu Nabin Krisno Banerjee, President Berhampur Theosophical Society for his earnestness and sincere wish for the progress of this Society.

(8) That a copy of the above proceedings and those of the last meeting be forwarded to the Parent Society for information, and approval of the nomination of office-bearers and Bye-Laws, with a request for the publication of the latter in the "THEOSOPHIST."

CHHATRA DHORGHOSH,
 Secretary Kanchinjlinga T. S.

THE KANCHINJINGA THEOSOPHICAL SOCIETY.

or

THE PSYCHO-SCIENTIFIC BROTHERHOOD,
 (ESTABLISHED AT DARJEELING, BENGAL.)

November 1882.

RULES AND BYE-LAWS.

I. The Kanchinjlinga Theosophical Society is a branch of, and subject in every respect to, the Theosophical Society and Universal Brotherhood, which was founded at New York, America, on the 16th October 1875.

II. The Kanchinjlinga Theosophical Society is founded with the following three objects :—

(a) To cultivate and disseminate feelings of love and Universal Brotherhood among its members in particular and the world in general.

(b) To promote the natural regeneration of the people of India by all legitimate means.

(c) To give countenance and support to the Parent Theosophical Society by promoting its interests (vide published aims and objects of the Parent Society) and assisting the Founders in their work both by word and deed.

III. All fellows must before being permitted to join the branch, place themselves to endeavour, to the best of their ability, to live a life of temperance, purity and brotherly love.

IV. The Society shall admit as members, only persons already fellows of the Theosophical Society.

V. The members of the Branch recognize the right of every sincere believer in any form of religion to be respected in its enjoyment, and admit persons of either sex or any religion to fellowship.

VI. Neither the abandonment of caste nor the knowledge of English is requisite to join the Branch. For the convenience of such as do not understand English, lectures will from time to time be delivered in Bengali and Hindi if necessary.

VII. The officers of the Society shall consist of a President, a Secretary, a Treasurer and Councillors whose number may vary from three to seven. The officers shall be ex-officio members of the Council. The President shall also preside at the meetings of the Council.

VIII. The Council shall be empowered to transact all ordinary business connected with the Society. It may, if unanimous, also remove any member of the Society whose conduct or life is manifestly inconsistent with the rules, objects and dignity of the Society. If not unanimous the question shall be referred to the members, and decided by a majority.

IX. Besides the Initiation Fee of rupees ten paid once for all to the parent Society, the subscription of the fellows to their own local Society—the Kanchinjlinga Theosophical Society—shall be Re One per mensem. This subscription is payable monthly in advance, and it will be appropriated for the payment of rent, postage, stationery, books, printing, &c. It will, however, be optional for any member to pay more subscription than the amount of Re one per mensem. Should any member, however be unable to pay the above amount, the Council will at its discretion either reduce it or entirely except such Fellow from the payment of subscription as the

circumstances of the case may require. It will, however be optional and meritorious for any Fellow to pay for any other Member who may thus be unable to pay.

X. Those seeking to join the Society must be recommended by at least two Fellows. They must pledge themselves to obey the rules of the Society, to devote themselves unselfishly to the aims, and regard as secret all its legitimate transactions and psychological or scientific researches and experiments, except as permission to divulge may be given by the President or his temporary substitute.

XI. Any member desiring to sever entirely his connection with the Society, may do so on signifying the same in writing to the President; but such severance shall in no way relieve him from the solemn engagements into which he has entered to maintain absolute secrecy as to all matters connected with the Society, which have been communicated to him with the intimation that they must not be revealed. At least a month's notice of resignation must, however, be given before a member can cease his connection with the Society, unless the President and Council should decide otherwise.

XII. The officers of the Society are elected annually by ballot; the day of election being the first Sunday in November, unless altered by the Council. Officers eligible for re-election, subject in the case of the President, to confirmation by the parent Society.

XIII. Endeavours will be made to form a good Reading Room and Library at the Society's Rooms. Donations for this purpose from members and friends will be gratefully accepted, and acknowledged through the parent Society's journal, the THEOSOPHIST.

XIV. The ordinary meetings of the Society shall be held on Friday in each fortnight at 6-30 P.M.; the Secretary being empowered to summon any extraordinary meeting, if necessity for it arises.

XV. The meetings of the Society shall be held for the present at the Society's residence Rajbari, Darjeeling Bengal.

XVI. Any one who, for reasons that may appear satisfactory to the President and Council, may prefer to keep his connection with the Society a secret, shall be permitted to do so; and no one, except the executive of the Society, has the right to know the names of all the members. And should, by accident or any other way, other Fellows come to know of the membership of such a person, they are bound to respect his secrecy.

XVII. The above rules are subject to revision by the Branch as time and occasion may require; but no Bye-Law shall ever be adopted that conflicts with rule XVI. Should the Branch be not unanimous as regards the changes proposed, the decision of the majority will be adopted; but at such a meeting at least two-thirds of the members of the Branch, then residing in the town must be present.

CHATTRE DHORGHOS,

Secretary, K. T. S., for President.

PROCEEDINGS OF THE FIRST GENERAL MEETING OF THE "JAMALPUR THEOSOPHICAL SOCIETY" HELD ON SATURDAY THE 8TH NOVEMBER 1882 AT THE PREMISES OF BABOO DINONATH ROY AT 6 P. M.

Present Baboo Dinonath Roy, Roy Coomar Roy, Raw Chunder Chatterjee, Kally Bhuson Roy, Devendronath Chatterjee, Troyluckhsnath Roy, Jaring Churn Roy, Bonomally Gangooly and Sohodev De.

Baboo Rangchunder Chatterjee took the Chair and opened the meeting.

It was then resolved that the following Bye-Laws be adopted for the present for the guidance of the Society, subject to revision, and forwarded to the manager "Theosophist," for publication in that journal.

I.—The business of the "Jamalpur Theosophical Society" shall be administered by a Managing Committee consisting of the President, the Secretary and the Assistant Secretary, and five members of the Committee, any five members to form a quorum, the Chairman having a casting vote.

II.—The Branch Society will hold its general meeting at least once a week on every Saturday.

III.—For the purpose of meeting the ordinary expenses of the Society each member shall be required to pay a minimum monthly subscription of (4). The Managing Committee may exempt any member from payment of this subscription for good reasons.

IV.—The Committee may ask for donations from the members whenever any necessity of such donations arises in the opinion of the Committee.

V. The Secretary and Treasurer shall submit once a month a statement of accounts for the inspection of the Committee.

VI.—No member shall be expelled from the Society unless decided upon by at least two-thirds of the members in a general meeting convened for the purpose.

The Managing Committee shall consist of the following members:—

The President, the Secretary, the Assistant Secretary, Baboo Kally Bhuson Roy, Troyluckhsnath Roy, Devendronath Chatterjee, Sohodeo Dady and Bonomally Gangooly.

(Sd.)

DURSHANTH ROY,
Secretary and Treasurer.

22nd November, 1882.

Personal Items.

A vacancy occurring in the secretaryship of the Simla Eclectic Theosophical Society, it has been filled by the appointment of Mr. W. Tilden of Simla.

An eminent Theosophist, and at the same time one of the most respected, Rao Bahadur Vinayak Janardan Kirtane, Naib-Dewn of Baroda was, according to the latest accounts, recovering from a severe and long illness, which was caused in a curious way. While playing at lawn-tennis, he made a false stroke, and hit his left wrist a severe blow with his bat; this caused a gathering with suppuration, followed by high fever which placed for a time his life in danger. None will rejoice more sincerely for his recovery than his friends at the Head-quarters.

Our indefatigable brother, Mr. S. Rama Swamier stopped on his way home from our Convention, at Sholapore, and organised a new Branch with Mr. Gangadhur Anant Bhat, as President. It is our 40th Branch Society in India.

The NELLORE Theosophical Society has elected Mr. R. Casava Pillay as President to fill the vacancy caused by the death of our much lamented friend and brother, Mr. M. Ramaswami Naidoo.

Babu Naik K. Banerjee, President of the A. B. B. F. S. of Berhampore left Bombay on the 17th for Sikkhim. He was accompanied by Mr. T. Pereira, Abeyawardena, the delegate from Ceylon; who will rejoin the founders at Madras, after visiting Gya and other sacred Buddhist shrines.

On the 17th ultimo, the Head-quarters Establishment at Bombay was broken up, and the Founders, accompanied by Mr. and Mad: Colomb, Mr. D. K. Mavlankar, Mr. "Deb," and five of their faithful Hindu servants left by train for Madras. M. Dora Swami Naidoo, the delegate from the Madras Branch escorted the party.

Babu Norendra Nath Sen, Secretary of the Bengal Theosophical Society and its delegate at the recent Anniversary celebration at Bombay, stopped on his way home at Bankipore, and organized a branch called the "Behar Theosophical Society." The officers are: President, Dr. Nuudalal Ghose; Secretaries, Babus P. N. Sinha, M. A., B. L., and Baldeo Lall, B. A. Thus a place hitherto unfriendly to our cause has been won over by a fair and full exposition of its merits.

F. T. S.

Babu Janaki Nath Ghosal, of Calcutta, who is now visiting his brother-in-law Judge Tagore, at Carwar, telegraphs the establishment of a Branch at that place. This makes the *forty-second* (6 by 7) in Asia up to the time of our going to press.

The vacancy in the office of President of our Nellore Branch, caused by the untimely death of the lamented Mr. Ramaswmy Naidoo, has been filled by the election of M.R.Ry. Casava Pillay for the unexpired term. M.R.Ry., V. Sessa Aiyar has been elected Secretary. The elections are ratified by the President-Founder in Council.

WONDERFUL MESMERIC CURES EFFECTED BY
THE PRESIDENT FOUNDER OF THE
THEOSOPHICAL SOCIETY, IN CEYLON.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—Finding constant and appreciative notice taken of the Theosophical Society and its movements in the columns of the *Indian Mirror*, I make bold to send you a somewhat meagre account of a few of the mesmeric cures effected by Colonel Olcott, during his recent lecturing tour in Ceylon, in the hope that it will be of interest to your readers. The subject of these cures has been the theme of friendly and adverse comments in the public prints of Ceylon. But truth always prevails, and the Colonel has earned the warmest thanks of a portion of suffering humanity, although in his benevolence he would not receive them. In all he cured about fifty cases of paralysis and hemiplegia during his stay, which are all testified to by persons of great respectability and position in the island. After the first cure was made at Galle of a confirmed paralytic of nine years' standing, the good Colonel was almost mobbed by patients afflicted with every description of desperate disease. They came by hundreds, and, of course, it was absolutely impossible for him to treat more than a moiety. Most of those, whom he undertook,—and such were only those whose disease was not produced by impurity of blood, or by excessive use of alcohol or opium, or by immorality—were cured by him in a day or two. Some of the Members of the Galle Theosophical Society, with the help of the Colonel's private Secretary, Mr. Gunesekhara, collected the statements of many of the patients cured, and had them attested by one or more of the witnesses present on the occasion. I append to this a few, out of a heap, of similar testimonies that are available. They will show the conspicuous unselfishness and kindness of heart of our leader, and, after reading them, you will not be surprised at the love in which he is now held by my fellow-countrymen and co-religionists, the Sinhalese Buddhists.

CERTIFIED STATEMENTS AS TO CURES EFFECTED BY
COLONEL OLCOTT—CASE OF K. K. CORNELIS APPU.

Galle, 5th September, 1882.

I, Kodituwakku Kankanange Cornelis Appu, of the town of Galle, Ceylon, do hereby solemnly affirm that, in the year 1873, having been exposed to a cold storm of rain, I was partially paralyzed, and by degrees the right arm and leg became useless to me, and my mouth was drawn to the left side. The best medical talent, Native and European, was employed for me, and I obtained partial relief. But ever since, and until the 29th day of

August ultimo, I had to get about with a stick, and could do nothing with the right hand or leg. On that day I attended a lecture of Colonel Olcott's at China Garden, a District of Galle, just near my residence. After the lecture I was introduced to him by Mr. Jayasekera, F.T.S., Proctor, District Court, who informed him of my pitiable condition. The Colonel looking at me with a kind and steady gaze, took hold of my paralyzed hand, and laying his both hands upon my right shoulder, said he wished that I should be healed. I felt a curious sensation in the arm—a throbbing and swelling, though for more than eight years the arm had been benumbed, and dead as it were. He made a number of downward and circular passes over the arm, straightened out my fingers, which had been cramped and distorted, and then proceeded to treat my right leg and foot similarly. That night I felt myself better. My mind had for years been partially stupefied by my disease, and my memory badly impaired, but the next morning a weight seemed removed from my brain, and my memory was as clear as before my sickness. That same evening I walked in 25 minutes, and without a cane, from my residence to the Theosophical Society's Head-quarters at Magalle—a distance of more than half a mile, to pay reverence to my benefactor. I found Mr. Jayasekera, Mr. Proctor, Gunasekara, and Mr. Simon Pereira Abayawardana. Colonel Olcott would accept no thanks from me, saying he had done no more than a simple duty, and that my cure was no miracle whatever, but simply the effect of mesmeric treatment. He then again placed his hands upon me, and surprisingly improved my physical and mental condition. I came to him the next morning, and twice since, each time being rubbed and stroked by him.—I can now jump, run, and open and close my right hand and use my right arm at will. A medicine has been given me, nor any lotion or decoction rubbed upon me, nor have I been put into the mesmeric sleep. I can only express my wonder and gratitude at my apparently miraculous cure. I am well-known in Galle, and hundreds can testify to my paralytic condition during these last eight or nine years. I am signing this with my paralytic hand; the first time I have held a pen since my sickness.

(Signed.) K. K. CORNELIS.

(in Sinhalese Character).

In the presence of J. A. Gunasekar.

Don Luwis Wickramasinha Mutukumara, Notary.

The undersigned have known the above named Cornelis Appu for many years, and we know that he had paralysis and unable to use one side of his body. And we certify that he was cured and also that it is being talked about all over the Southern Province.

(Sd.) C. N. Dias, Inspector of Police; D. D. D' Silva, H. S. Jayanardana, Chas. Wigesekera, D. W. Karunanyaya, D. A. De Silva, D. C. E. Wivakun, A. P. Caroji's Appu, D. C. Wijesuriya, W. C. Gunawarnana, A.P., Gurusenha, B. D. Silva Kanya, K. Samarakun, S. W. G. Oberis J. D. N. De Silva, G. Hacknar, Maligoda Pitiye Gamagey Luvis Silva, P. M. H. Silva, Davit Hami, and others.

STATEMENT OF D. A. WIJESURENDAR.

Galle, 9th October 1882.

I, the undersigned D. A. Wijesurendar of Niniwan-godde, do hereby solemnly declare that I was laid up with Paralysis for the last five months, and I had no use of my two arms and legs, and they were altogether helpless, and I had no one to carry me. After some days I got my brother to take me to Colonel Olcott, and there I was treated, and by his first treatment I was released to some extent, and as soon as I was treated the second time I was restored to my perfect health, and resumed work at my trade, that of a goldsmith.

D. A. WIJESURENDAR,

In the presence of

D. C. Abayawickrama Devouhamy,

Yours, &c.,

P. PERERA ABEYWARDAN.

Member of the Galle Branch,
Theosophical Society.

AN EVENING-PARTY IN HONOR OF MADAME
BLAVATSKY AND COL. OLCOTT.

The members of the Bombay Branch of the Theosophical Society gave an evening-party in honour of the Founders of the Society before their departure for Madras, on Saturday the 16th instant in the Bungalow of the late Mr. Hormusjee Pestonjee Battlivala, at Khetwady. The Bungalow and its entrance were tastefully lighted on the occasion, and the Hall was overcrowded before 8-30 P. M., when Madame Blavatsky and Colonel Olcott arrived. After certain friends of the members, who were also invited were introduced to the guests of the evening, Dr. Pandurang Gopall, one of the Vice-Presidents of the Branch, read and presented on behalf of the Branch the following address, making a few prefatory remarks expressive of the sorrow felt by all the members in consequence of the approaching removal of the Head-quarters to Madras, and entertaining a hope that the distinguished Founders would every now and then give them the benefit of their company by a visit to Bombay during their tour. The address was drawn up by Mr. K. M. Shroff.

BOMBAY BRANCH THEOSOPHICAL SOCIETY,
BOMBAY, 16th December 1882.

MADAME H. P. BLAVATSKY,

COLONEL H. S. OLCOTT,

Founders, Theosophical Society.

DEAR SISTER AND BROTHER,

On the eve of your departure for Madras, we, the members of the Bombay Branch, beg most respectfully to convey to you our heartfelt and sincere acknowledgment for the benefit which the people of this Presidency in general and we in particular have derived from your exposition of the Eastern philosophies and religions during the past four years. Although the exigencies of the Society's growing business make it necessary to remove the Head-quarters to Madras, we assure you that the enthusiasm for Theosophical studies and universal Brotherhood which you have awakened in us will not die out, but will be productive of much good in future. By your editorial efforts and public lectures you have done much to awaken in the hearts of the educated sons of India a fervent desire for the study of their ancient literature which has so long been neglected; and though you have never undervalued the system of Western education for the people of India, which to a certain extent is necessary for the material and political advancement of the country, you have often justly impressed upon the minds of young men the necessity of making investigations into the boundless treasures of Eastern learning as the only means of checking that materialistic and atheistic tendency engendered by an educational system unaccompanied by any moral or religious instruction.

You have preached throughout the country temperance and universal brotherhood, and how far your attempts in that direction have been successful during the brief period of four years was perfectly manifest at the last anniversary of the Parent Society, just held in Bombay, when on one common platform brave hearts from Lahore and Simla to Ceylon, from Calcutta to Kattiawar, from Gujerat and Allahabad—Parsees, Hindoos, Buddhists, Jews, Mahomedans, and Europeans—sembled under the banner of Theosophy, and advocated the regeneration of India, under the benign influence of the British rule. Such a union of different communities, with all the prejudices of sects, castes, and creeds set aside, the formation of one harmonious whole, and the combining together for any national object, in short, a grand national union, are indispensable for the moral resuscitation of Hindoostan.

Your endeavours have been purely unselfish and disinterested, and they, therefore, entitle you to our warmest sympathy and best respects. We shall most anxiously watch your successful progress, and take an earnest

delight in the accomplishment of the objects of your mission, throughout the *Aryawart*.

As a humble token of our sense of appreciation of your labours of love, and as a keepsake from us, we beg most respectfully to offer for your acceptance, on behalf of our Branch, an article of Indian make, with a suitable inscription.

In conclusion, with a sincere desire for the success of the Theosophical Society,

We beg to subscribe ourselves,

Dear Sister and Brother,

Yours fraternally,

Colonel Olcott on behalf of himself and Madame Blavatsky gave an appropriate and touching reply. His polished sentences full of admonition and warning were listened to by those assembled, with delight and admiration. Colonel Olcott has the rare gift of a happy and impressive delivery, and he unquestionably wins the hearts of his hearers when he talks on his favourite subject of theosophy, and when his feelings are aroused for the welfare of the people of Hindustan. He particularly impressed upon his hearers—the members of the Bombay Branch—the necessity of a combined action, and concluded his observations with a wish that the Bombay Branch would show activity during his absence.

Mr. S. S. Lawrence of Messrs. Harris and Lawrence, then addressed the meeting, testifying to the good work done by the Founders, and maintained that the Society during its brief existence of four years in India could hold its own against any other philanthropic Body in the country. Mr. Lawrence held out hopes of increased exertions on the part of the members of the Bombay Branch, and said he for one would not wonder, if the number of members increased by fresh admissions during the absence of the Founders. The speaker made some happy allusions to the fraternity of Freemasons and his remarks elicited a felicitous explanation from Madame Blavatsky and Colonel Olcott who gave their experiences of masons in general. Dr. Dudley took up cudgels on behalf of the order he belonged to, and thus some pleasant and desultory conversation ensued, which was both edifying and amusing. Mr. K. M. Shroff was then called upon to address a few words to the Founders. He acknowledged their services for the welfare of the people of India, and dwelt at length on the success that had attended their efforts to bring together the different classes of people and teaching them how to work for the common good. He exhorted the members to be up and doing and said that the Bombay Branch was looked upon as the chief centre of theosophical movement, and consequently there was a greater necessity for renewed exertions on the part of members. He then made historical allusions to grand movements having small beginnings which gradually developed.

Mr. Martandao and Mr. Dalvi also addressed the gathering; and then the whole party adjourned to an adjoining room where light refreshments were provided for creature comforts. Partial justice being done to the inner man, Colonel Olcott, together with Mr. Damodar, the Secretary and a few members retired to a private room where the ceremony of initiation was performed, as there were some Hindoo and Parsee candidates for admission to the Society. This being over, the party after some pleasant chitchat separated at midnight. The distribution of flower garlands and nosegays terminated the proceedings.

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