

THE THEOSOPHIST

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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.]

TO THE "DISSATISFIED."

WE have belief in the fitness and usefulness of impartial criticism, and, even at times, in that of a judicious onslaught upon some of the many creeds and philosophies, as we have in advocating the publication of all such polemics. Any sane man acquainted with human nature, must see that this eternal "taking on faith" of the most absurdly conflicting dogmas in our age of scientific progress will never do, that it is impossible that it can last. Our journal being devoted to the presentation of every creed in all its naked truthfulness, and resolved to favour none in preference to another, its columns are therefore open to writers of all and nearly every creed known—at least on hear-say—to the civilized world. Thus there is some chance for all, of getting, by comparing notes, to the bottom of more than one mystery, and of eliminating a few truths out of this jungle of more or less philosophical and metaphysical concepts. We have seen the folly of the system of favouritism and sectarianism to the exclusion of all other opinions prevalent among most of the periodicals in India; and we are resolved that in the management of the *Theosophist* the rule of religious impartiality shall be strictly observed. We form the circle of its contributors from the ranks of Heathen and Christian, of Materialists and Spiritualists, Theists, Atheists and Polytheists, men of ability, in short, wherever to be found, without enquiring into their faith and without the smallest preference given to personal partialities or antipathies. Nevertheless, we have not hitherto been able to satisfy all our readers, nor, our correspondents either. In the opinion of the former, our columns and editorials which are expected to acquaint our subscribers with every new-fangled doctrine, with the exposition of every religion old or new for the necessity of comparison, has, at the same time, to remain "goody goody," never treading upon the toes of the creed under analysis, nor expressing an honest opinion upon its professors. With our contributors it is still worse. We are either to be deluged with the rubbish that can find admission to the columns of no other periodical, or stand accused of "favouritism," something we have altogether and strenuously avoided. To those contributors whom the present cap will fit, we can answer but the following: "Gentlemen, our Magazine is by no means intended to be a refuge for the destitute, an *omnium gatherum* for those who have to satisfy an old grudge; nor is it a receptacle for any and every thing which may not be able to find hospitality even in its own sectarian journals. *The Theosophist* does not take for its foundation-principle the idea that because an atheistical article has been rejected by a paper conducted by a theist, it must, therefore, find room in these impartial

columns, in order that justice be strictly dealt out; but it rather proceeds to have the *MSS.* handed to it for publication, opened, and carefully read before it can consent to send it over to its printers. An able article has never sought admission into our pages and been rejected for its advocating any of the religious doctrines or views to which its conductor felt personally opposed. On the other hand, the editor has never hesitated to give any one of the above said religions and doctrines its dues, and speak out the truth whether it pleased a certain faction of its sectarian readers, or not. We neither court nor claim favour. Nor to satisfy the sentimental emotions and susceptibilities of some of our readers do we feel prepared to allow our columns to appear colourless, least of all, for fear that our own house should be shown as 'also of glass.'

THE BUDDHIST MOVEMENT IN ENGLAND.

THE frequent publication of books on the subject, in England, of recent years, has evidenced the strong interest now felt by the cultivated classes in the study of Buddhism. That this interest grows rather than declines is plainly indicated by the following report of a meeting of the Royal Asiatic Society in London, held quite recently with distinguished people present, which we reprint from an English paper:—

At the last meeting of the Royal Asiatic Society, Sir Bartle Frere, president, in the chair, His Royal Highness the Duke of Connaught, K. G., Sir Thomas Brassey, M. P., and Mr. Cassels were elected resident members, and Her (P) Highness the Maharanee of Oodeypore, Lieutenant-Colonel C. Maclean Smith, and Mr. W. M. Ramsay, non-resident members. Mr. Arthur Lillie, M. R. A. S., read a paper "On the Buddhism of Ceylon," in which he combated the idea advanced by a section of writers, headed by Mr. Rhys Davids, that the ancient books of Ceylon teach nothing but annihilation, non-existence of the soul, and atheism. He cited the "Tevigga Sutta," in which Buddha is questioned on the subject of that union with Brahma which it was the great object of the Brahmin ascetic, in Buddha's day, to gain. Buddha, instead of answering that the Supreme Brahma is non-existent, and that those who sought union with him were unwise, proclaimed distinctly the contrary proposition. Mr. Lillie then urged that the charges of annihilation, &c., brought against Buddha by Mr. Rhys Davids were founded on an erroneous reading of the Buddhist ideas about Karma and the Skandas. These, he stated, cease not on the death of the individual, but on his attaining spiritual awakening. A passage in the Brahma "Jala Sutta," much relied on by Mr. Davids, was then compared with its context, and it was shown that the doctrine of the annihilation of human beings was pronounced as heretical as that of future conscious existence. Mr. Lillie, in conclusion, expressed the opinion that the northern and southern systems should be compared together, as, by these means alone, the archaic and true Buddhism could be detached from its later accretion.

This paragraph correctly indicates the antagonism between the views of the two great representatives of Buddhism in modern English literature. Both Mr. Lillie and Mr. Rhys Davids have struggled to divine the real meaning of Buddhism from the exoteric books and papers to which they have had access, and, broadly speaking, Mr. Davids has come to the conclusion that Buddhism must mean to teach annihilation and non-existence of the soul, because it entirely ignores the idea of a personal God, while Mr. Lillie argues that because it certainly does not teach annihilation, but, on the contrary, says a quantity of things that directly relate to a continued existence of the soul in other states of being after this life, therefore

in reality it must intend to preach a personal God, however little it may say on the subject.

On these lines this very pretty controversy may go on for ever without either party being in the least danger of defeat at the hands of the other. Mr. Lillie will never dig up from Buddhist literature any declaration of the existence of a personal God with which to crush Mr. Davids, and Mr. Davids will never find chapter, and verse for his theory about the nihilistic significance of Buddhist doctrine with which to crush Mr. Lillie.

The futility of the argument turns on the groundlessness of the assumption that the question about the existence of a Supreme Being in the sense of an intelligent entity, whether with limbs and features or without, consciously willing the Universe to come into shape and activity out of nothing,—has any thing really to do with the question whether human souls have a conscious survival after death. We are now concerned, in these few lines, merely with what Buddhism thinks,—not with the tremendous questions involved themselves. And surely Mr. Davids must see if he will look at the matter in that light, that Buddhism cannot deny *this* life, even on his assumption as to what it thinks about the question of a God. On that assumption the Buddhist believes that without the agency of a God human physical life goes on: then why not human soul life also, on a different plane of being? In the same way surely Mr. Lillie must admit that right as he certainly is in deducing from Buddhist scriptures the doctrine of continued existence for the higher principles of Man after his physical death, that correct deduction affords him no justification for imputing to Buddha, theories about the Supreme Brahma, which most assuredly he never held.

Meanwhile it is very pleasant to see eminent men in Europe endeavouring to hammer out the meaning of Buddhism, even though they may miss the correct interpretation of several points at first. The only way in which they will solve the problems raised, will be by paying attention to the direct teachings of the Secret Doctrine which are now being given out to the world through the columns of this Magazine for the first time in the history of the subject. It is by the application of these teachings, as a key, to the exoteric Buddhist scriptures that Oriental scholars will be enabled to unlock their real treasures.

WE acknowledge, with thanks, the receipt of Mr. Lillie's "Buddha and Early Buddhism." The subject of the work being one to which the greatest interest is attached, it was sent by us for careful review to a Buddhist scholar, a gentleman who has thoroughly studied both the Southern and Northern systems of Buddhism, and who is the most fitted person to give an impartial view upon the vexed question that now divides such two eminent scholars like Mr. Rhys Davids and Mr. Lillie. We will not anticipate much the opinions of the learned pandit, by saying that those who think that the doctrines of the Lord Buddha do not form a system complete in themselves, but are a modification of Brahmanism—make a singular mistake. These doctrines are not a modification but rather the revelation of the real esoteric religion of the Brahmans, so jealously guarded by them from the profane, and divulged by the "all-merciful, the compassionate Lord," for the benefit of all men. It is only the study of Esoteric Buddhism that can yield to scholars the real tenets of that grandest of all faiths.

MEDICAL MAGNETISM AND THE HEALER MAGNETIC.

BY SEETA NATH GHOSE.*

"Health and Disease are but the two phases of
Magnetism only."

THAT the health and the disease of human beings are but the two phases of Magnetism only; is one of the

greatest truths that have hitherto unfortunately escaped the notice of medical men of almost all countries. For want of this truth alone, immense quantities of drugs are brought down from the remotest recesses of the globe, manufactured into tinctures, extracts, powders, globules, triturations, oils, plasters, and ointments, and are administered within and without the human bodies when indisposed, no matter however unpleasant they might be to the senses. This truth at first came to light from the observations of some of our Indian sages, and is now making way for us to discard henceforth all gross matter—solid, liquid or gaseous—from the treatment of diseases which our frame is liable to. The dilatation of this truth has laid the foundation of a new system of treatment which I like to term Magnetopathy or the Magnetic system of treatment of diseases.

Before proceeding to elucidate and illustrate the theory of the Magnetic system of treatment, it seems necessary to give the public a succinct account of the origin and progress of the theory in my mind. While I was a boy, I invariably found my mother rebuking her children and others of the household, who lay down in their beds with their heads placed towards the north. Gradually I also came to know that not only my mother but old men and matrons of almost every family were generally in the habit of observing the same rule. For a long time I held this as a superstitious practice and did not therefore care much about its observance. But when in the course of time I grew up, I met with two *slokás* in the *Anhika Tutturva*, a part of our *Smriti Shástra*, enjoining the said practice. From that time forwards I ceased to look upon it in the light I had viewed it at first, and began to ponder on its mysterious import. The following are the two *slokás* I found in the *Anhika Tutturva*.

(1) The most renowned Gurga Rishi (sage) says:—Man should lie down with his head placed eastward in his own house, but if he long for longevity, should lie down with his head placed southward. In foreign places he may lie down with his head placed even westward, but never and nowhere should he lie down with his head placed northward. (2) Markandaya, one of the much revered Hindoo sages, says:—Man becomes learned by lying down with his head placed eastward, acquires strength and longevity by lying down with his head southward, becomes troubled with distressing thoughts by lying down with his head placed westward, and brings upon himself disease and death by lying down with his head placed northward.*

For a long time my mind was seriously engaged in meditating upon the real objects of these two injunctive *slokás*, as well as those of a few other time-honored practices which I found in vogue amongst most of our countrymen. Those practices are as follow:—(1) Iron or copper rods are inserted at the tops of all temples. (2) *Mandulies* (metallic cells) made of either gold, silver, copper or iron, are worn on the diseased parts of bodies. (3) Seats made of either silk, wool, *Kusa* grass or hairy skins of deer and tiger, are used at the times of prayer. After a continued course of meditation and experiments, I came to the conclusion that all the practices mentioned above have great electrical and magnetical importance. It vividly appeared to me that the sages who by laying down particular injunctions in the *Shastrás*, bound all men of this country to carry on those practices, were most probably conversant with the science of Electricity and Magnetism. They had not only an amount of fair knowledge of that science, but facts combine to prove that they wisely applied it for the purpose of averting dangers and damages arising from thunderbolts and hail-stones, and for curing the diseases of human bodies in an easy way, and for pro-

* I have recently found another *sloká* in *Bishnu Purana*, a reliable authority, which expressly corroborates the two *slokás* above quoted. It is this:—

O King! It is beneficial to lie down with the head placed eastward or southward. The man who always lies down with his head placed in contrary directions, becomes diseased.—S. N. G.

* Physician and Superintendent of the Electro-Medical Treatment Rooms, 56, Beadon Street, Calcutta.

moting the capability of human body and mind for prayer and devotion. I then availed of the little knowledge I had acquired of the European electrical science, to explain the mysterious meanings of the *slokás* and practices alluded to above, and after encountering manifold difficulties in the way, was at last successful in accomplishing the end. The more I advanced in my investigations, the more fully was I impressed with the electrical and magnetical importance of the same.

In the summer of the year 1871, at the request of some of my friends, I delivered two consecutive addresses at the National Society's meetings of Calcutta *Training Academy's Hall*, on the ideas I conceived about the electrical and magnetical importance of the said practices, partially illustrated by some simple electrical experiments. The meetings were attended by a large number of educated gentlemen, who, being satisfied with the explanations I gave, encouraged me with requests to publish them in the form of a pamphlet. Afterwards, when in the year 1872 I was engaged in editing the *Tuttwa-bodhini Pathrika*, a respectable Bengali journal belonging to the Calcutta *Adi Bramho Somaj*, I did not lose the opportunity of systematically writing out those explanations in the form of essays and publishing them in the Nos. 351, 352, 353 of the *Journal of 1872*, and No. 365 of that of the following year. The essays were illustrated by four engraved plates, viz: (1) A temple with an iron *Trishool* or a kind of trident inserted into its steeple. (2) A naked man with a long trifurcated iron bar in his right hand, and a buffalo horn bugle on his left shoulder, making in fact the picture of a *silary* or hailstone-preventer. (3) An asthmatic patient with a *manduli* (metallic cell) worn on his chest. (4) A man lying down on the surface of the northern sphere of the earth with his head placed southward. The singularity of the explanations, combined with the oddness of the plates, excited, as I learnt, laughter and ridicule amongst the ordinary readers, and applause and admiration mingled with doubt, amongst the more intelligent class of readers.

Now instead of referring the readers to the pages of that journal, it becomes necessary to give here the substance of the explanations of the two *slokás* quoted above, which prompted in me the theory of magnetic treatment of diseases. The explanations I gave of the other practices in that journal having very little connection with the subject under discussion, deserve no notice here.

In order to enable those of my readers who are not acquainted with the elements of the science of Electricity and Magnetism, to comprehend the explanations in question, a few words relating to the production and the properties of Electricity and Magnetism are necessary.

(1.) If a plate of zinc and a plate of copper be partially dipped into a glass cup containing diluted sulphuric acid, and two ends of a piece of copper wire be attached or soldered to the two upper ends of those two plates, a current of electricity issuing from the chemical decomposition set up in the liquid, will pass along the wire from the end soldered to the copper plate to the end soldered to the zinc plate. This is the simplest form of a galvanic instrument. That a current of electricity really passes along the wire, can be felt by the peculiar burning sensation produced, if on breaking the wire asunder at any part, the two newly formed ends be applied to the sides of the tongue. Such a current of the electricity is technically termed a galvanic current. The ends of the two pieces of wire attached to the two plates of zinc and copper conducting the current of electricity, are also technically called the poles of the instrument. The wire attached to the copper plate is called the *anode* pole, while that attached to the zinc plate is called the *cathode* pole.

(2.) If one end of a substance (usually of the mineral kingdom) be heated and the other end made cold, a current of electricity will flow from the hotter to the colder

end. This fact may be made evident by attaching two pieces of wire to the two ends of that substance, and by connecting a sensitive Galvanometer with the other two ends of those two wires. In that case a spontaneous deflection of the needle, which is placed within that instrument, will prove the existence and working of the elective current in question. This is technically called a current of thermal electricity.

(3.) If a long piece of silk-covered wire be wound up spirally round a magnetisable body, such as iron, and a current, either Galvanic or Thermal, be made to pass along that wire, the iron becomes magnetised and remains in that condition so long as the current of electricity continues to pass along that wire. The iron again loses its magnetism as soon as the current of electricity ceases to flow. A piece of steel also can be magnetised by the same process. Unlike iron, steel has the peculiar property of retaining the magnetism when once induced in it, even after the cessation of the current of electricity passing round it. A piece of steel thus magnetised is generally termed an artificial magnet.

(4.) There are some substances which are naturally highly magnetic, such as cobalt, nickel, oxygen gas and a few other substances. The earth we live in, is also a very great magnetic body. But although in common language some substances in nature are termed magnetic, and some non-magnetic, yet, strictly speaking, there is no substance on our globe which is entirely devoid of magnetic properties. The opinion of the professors of the science of magnetism is, that every substance in nature is more or less magnetic.* The property of a highly magnetic substance is generally made evident by its attracting pieces of iron towards it, while the magnetic property of an apparently non-magnetic substance can be made evident if it be suspended freely between the two opposite poles of two powerful magnets, when the substance in question will place itself either axially or transversely between those poles. This is one of the proofs of the diffusion of magnetism throughout nature.†

(5.) A magnet, whether natural or artificial, has two poles, of which one is called the north pole and the other the south pole. Suspend a long piece of magnetised steel horizontally by a thread, and there will be no difficulty in recognising its poles. In that case, that end of it which turns towards the south pole of the earth is its north pole, and that end which turns towards the north pole of the earth is its south pole.‡

(6.) If two pieces of bar magnets be placed horizontally upon pivots close to each other, the north pole of the one will attract the south pole of the other, and the south pole of the one will attract the north pole of the other. On the other hand, the north pole of the one will repel the north pole of the other, and the south pole of the one will repel the south pole of the other. The rule of attraction and repulsion between magnets may be briefly laid down thus: dissimilar poles attract, while similar poles repel each other.

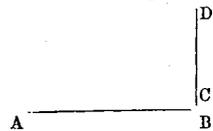
(7.) When a current of electricity passing along an insulated wire wound up spirally round a piece of iron or steel, turns the same into an artificial magnet, the north pole is formed at that end of it which lies towards the right hand side of the direction of the current, and the south pole is formed at that end of it which lies towards its left hand side. Again, when one end of a piece of iron or steel is put into contact with any pole of a powerful magnet, the whole piece of iron or steel becomes magnetised, and that end of it which lies in contact,

* Such is also the axiom of occultism.—Ed.

† See chapter IV of the *General Principles of Magnetical Science*, by Sir W. Snow Harris, F. R. S.; &c.

‡ There is a great anomaly regarding the names of magnetic poles both in England and France. That pole of the compass needle which turns towards the north pole of the earth is called north pole in England but south pole in France, so is the case with the other pole of the needle also. As the French denomination is the correct one we are in favor of it.

acquires a polarity *contrary* to that of the magnetising pole, while the distant end of the piece of iron or steel necessarily acquires a polarity similar to the magnetising pole. Suppose AB to be a piece of iron lying in contact with the magnet CD, which has its north pole at C and south pole at D. Now the piece of iron AB being magnetised by the contact, the end B acquires south polarity and the end A in consequence acquires north polarity.



(8.) The power of a magnet is most intense at its poles and it is more and more feeble towards its centre. At the centre of the magnet, which is technically called the magnetic equator, the power is altogether *nil*. Every magnet, either natural or artificial, has all the properties of north polarity in that half of its length which ends in the north pole and all the properties of south polarity in that half of its length which ends in the south pole.

(9.) If two magnets be arranged in a place in such a manner that their dissimilar poles may be presented to, or in contact with, each other, their powers would remain unaltered on account of their attraction for each other. Their powers in this condition would not only be preserved, but would be augmented to some extent. Again, if two magnets be arranged in such a manner that their two similar poles may be presented to, or in contact with, each other, their powers would be diminished or rather destroyed on account of their repulsion for each other. Magnetism is also destroyed when a magnetised body is superheated.

(10.) Although articles made of iron and steel are easily magnetised either by passing an electric current round them, or by putting them in contact with powerful magnets, yet the induction of magnetism in them cannot be made to an unlimited extent. There is a limit beyond which no substance can be magnetised. Though by applying powerful measures a little more magnetism may be induced in a substance than what it is capable of retaining, yet in a short time the superfluous quantity of magnetism disappears, leaving the substance in its normal state. The capability of retaining the magnetic power induced, varies with every article of iron or steel. It is in direct ratio with the amount of temper or hardness of the body of the article magnetised.

(11.) The passage of an electric current from one object to another, can be entirely obstructed by glass, silk, shell-lac and similar other non-conducting substances. While the passage of magnetic power from one object to another, cannot be intercepted by any kind of non-conducting substance yet found in our globe. It can pass more or less through every substance we are acquainted with.

Now, it would be easy for every one to understand clearly the meanings of the two *ślokas* quoted before. According to what has been just now said, it is not very difficult to conceive that the body of the earth on which we live, is being always magnetised by a current of thermal electricity produced by the sun. The earth being a round body, when its eastern part is heated by the sun, its western part remains cold. In consequence, a current of thermal electricity generated by the sun, travels over the surface of the earth from east to west. By this current of thermal electricity, the earth becomes magnetised, and its geographical north pole being on the right-hand side of the direction of the current, is made the magnetic north pole, and its geographical south pole being on the left-hand side of the same current, is made the magnetic south pole. That the earth is a great magnet, requires no proof more evident than that by the attractive and repulsive powers of its poles, the compass needle in whatever position it is placed, is invariably turned so as to point out the north and the south by its two ends or poles. In the equatorial region of the earth, the compass needle stands horizontally on account of the equality of attraction exerted on its poles by those of the earth; but

in the polar region the needle stands obliquely, that is, one end is depressed and the other end is elevated on account of the inequality of attraction exerted on its poles by those of the earth. Such a position of the needle in polar regions is technically termed the dip of the needle.

It has been found by experiments that the human body is a magnetisable object, though far inferior to iron or steel.* That it is a magnetisable object is a fact that cannot be denied, for in addition to other causes, there is a larger percentage of iron in the blood circulating throughout all the parts of the body.

Now, as our feet are for the most part of the day, kept in close contact with the surface of that huge magnet—the earth—the whole human body therefore becomes magnetised. Further, as our feet are magnetised by contact with the northern hemisphere of the earth where exist all the properties of north polarity, south polarity is induced in our feet, and north polarity, as a necessary consequence, is induced in our head. In infancy the palms of our hands are used in walking as much as our feet, and even later on the palms generally tend more towards the earth than towards the sky. Consequently south polarity is induced in them as it is in our feet. The above arrangement of poles in the human body is natural to it, and therefore conducive to our health and happiness. The body enjoys perfect health if the magnetic polarity natural to it be preserved unaltered, and it becomes subject to disease if that polarity be in the least degree altered or its intensity diminished.

Although the earth is the chief source whence the magnetism of the human body is derived, yet it is no less due to the action of oxygen. Oxygen gas being naturally a good magnetic substance, and being largely distributed within and without the human body, helps the earth a good deal in magnetising it.

Though every human body is placed under the same conditions with regard to its magnetisation, yet the intensity and permanance of the magnetic polarity of one, are not always equal to those of another. Those two properties of human body are generally in direct ratio to the compactness of its structure and the amount of iron particles entering into its composition.

Now, it is very easy to conceive that if you lie down with your head placed southward and feet northward, the south pole of the earth and your head, which is the north pole of your body, and the north pole of the earth and your feet, which are the two branches of the south pole of your body, being in *juxta-position*, will attract each other, and thus the polarity of the body natural to it will be preserved. While for the same reason, if you lie down with your head placed northward and feet southward, the similar poles of your body and the earth, being in *juxta-position*, will repel each other, and thereby the natural polarity of your body will be destroyed or its intensity diminished.† In the former position, the polarity your body acquires during the day by standing, walking and sitting on the ground, is preserved intact at night during sleep; but in the latter position, the polarity which your body acquires during the day by standing, walking, and sitting on the ground, is altered at night during sleep.

Now, as it has been found by experiment that the preservation of natural magnetic polarity is the cause of

* It is one of the great errors of physical science to so assert; and occult science proves it.—*Ed.*

† Though Baron Reichenbach recommends strongly the contrary course (*i. e.*, to place your head always north) and the initiated adepts generally do so, yet, since the Baron's conclusions are based solely upon his experiences with sick sensitives—whose bodies are in a state of magnetic perturbation—and that the physical organisms of adepts, owing to long years of peculiar physiological training, can in no way be compared to those of the average mortals (see *Elixir of Life*)—the explanation given by the distinguished author is perfectly logical and clear. But it is only in cases of perfect health that we must sleep with our heads southward. There are abnormal temperaments and cases of nervous diseases when the opposite is necessary. Perfect knowledge of the magnetic state of human bodies—a state which varies incessantly, can be acquired only by the supplementary study of occult science in addition to the physical.—*Ed.*

health, and any alteration of that polarity is the cause of disease, no one will perhaps deny the validity of the *slokas* which instruct us to lie down with our heads placed southward and never and nowhere to lie down with our heads placed northward.

Now, why in those two *slokas*, the eastern direction is preferred to western, for placing the head in lying down, is explained thus:—It has been established by experiments in all works on medical electricity, that if a current of electricity pass from one part of the body to another, it subdues all inflammations in that part of the body where it enters into and produces some inflammation in the part of the body whence it goes out. This is the sum and substance of the two great principles of *Anelectrotonus* and *Catelectrotonus*, as they are technically called by the authors of medical electricities.

Now, in lying down with the head placed eastward, the current of thermal electricity which is constantly passing over the surface of the earth from east to west, passes through our body also, from the head to the feet, and therefore subdues all inflammation present in the head where it makes its entrance. Again in lying down with the head placed westward, the same current of electricity passes through our body from the feet to the head, and therefore produces some kind of inflammation in the head whence it goes out. Now, because a clear and healthy head can easily acquire knowledge, and an inflamed, or, in other words, congested head is always the laboratory of vague and distressing thoughts, the venerable sage *Markandeya* was justified in saying that man becomes learned by lying down with his head placed eastward and is troubled with distressing thoughts by lying down with his head placed westward.

(To be continued.)

THE TREE OF MEDITATION.

BY J. LAF, F. T. S.

(Extract from *Yoga Vashishtha*.*)

RAMJI asked Vashishtji—"Bhugwan (God) what is that peace-giving tree in the world forest under whose shade the deer which wanders about will find rest? What sort of blossom, fruit, branches does it bear? Where is the tree to be found? Kindly tell me all."

"Ramji"—answered Vashishtji—"Hear how the peace-producing tree is planted. Its leaves, blossoms, branches, &c., all wear the form of tranquillity. All men should plant it to obtain Mukti. I now tell you how it is planted. Will and exercise beget this peace-producing tree of meditation in the land of the thinking principle in the forest of Mahatmas. Its seed is renunciation, which is of two sorts, resulting as it does from either pain and suffering, or from a pure and holy heart undisturbed by desires. The seed of renunciation should be sown in the land of the thinking principle, which ought to be ploughed by will and watered by the pure, sweet and affective company of Mahatmas and study of spiritual science. The rubbish of wordly experience should be removed from the land by the sweep of practice. The heat of the sunbeams of spirit-discrimination should be allowed to the land. The land should be fenced in by resoluteness. You should set on the mound of devotion, charity and pilgrimage, and protect the seed from burning being, pecked by the bird of wordly desires and by the old ox of inclination, which will often try to effect an entrance into the land. Let contentment and its wife, happiness, both be companions of your watch. Take care the seed is not carried away into the gulf of wealth, children and women. There are two means to preserve the seed, one ordinary, and the other special. The ordinary means is to weaken the senses by devotion, to compassionate the poor, and to repeat and recite prayers. The special and

superior means is the company of Mahatmas, the study of spiritual science, and the repetition, meditation and comprehension of 'Omkar,' called the 'Pranab Jap,' because the repetition takes place involuntarily with the breath. When the seed is protected from all its above enumerated enemies, it then bursts open into the young plant of meditation, which, if watered by the company of Mahatmas and reflection in spiritual study, will increase and expand day by day. Excessive light is the sign of the appearance of the plant. The seed will first put forth two leaves—(1) total renunciation of the world and all its false pleasures; and (2) discrimination. You will then see that the Shasters are right when they say that only the spirit is a reality and the world is all a false deception. Ramji, you know, that monkeys get on a tree and break and destroy it when its branches are tender. So there is fear in the beginning of this tree being destroyed by the two monkeys called Attraction and Aversion."

THE CHOSEN "VESSELS OF ELECTION."

A FRIENDLY correspondent "8111," has sent to us a severe rebuke embodied in a long letter. Received after the 20th of last month, it could not appear in our April number. Better late than never. We give it now the respectful and serious notice it deserves.

It is not very often that an editor is found ready to publish remonstrances whether to his personal address or that of the policy pursued by his publication. The general reader being little concerned with, and still less interested in individual opinions about the conductors of magazines and papers he subscribes to, the first duty of an editor before the public is to remain entirely impersonal. Thus, when a correspondent takes exception to this or that article or editorial, unless his objections have a direct bearing upon some topic interesting the public generally, the opening of polemics on that account has no *raison d'être*. Offering on the whole, we think, such a feature of general interest—at any rate in India—we give room to, and answer willingly "8111's" protest. Only our friend must pardon us if instead of publishing his long letter in unbroken form we prefer to give it, so to say, piece-meal, quoting from it by fragments and as occasion requires. This is done for the following good reasons:—*Firstly*, for the convenience of answering his objections as they come; *secondly*, because to give all would be tedious to the reader—much in his protest being addressed rather to the individual called Madame Blavatsky and the Founder of the Theosophical Society than the editor of the *Theosophist*; and *thirdly*, because, as already shown, the above named three characters though blended in one and same personage, have to keep themselves entirely distinct from each other—the personal feelings of the "Founder," for instance, having no right to encroach upon the duties of the impersonal editor. With these few preliminary remarks we proceed to quote the first lines from "8111's" letter.

"In the two last numbers of the *Theosophist*, you have taken poor Babu Keshub Chunder Sen severely to task, apparently for no other reason than that he has the misfortune to hold different religious opinions from your own."

Is our critic in a position to find throughout the whole series of the four volumes of the *Theosophist* one single passage in which there is one word said against any other prominent member or teacher either of the "Adi" or even the "Sadhwaran Brahma Samaj;" or any other mystic, whether Jewish, Christian, Mahomedan or Spiritualist ridiculed and laughed at, although each and every one of the said personages holds opinions quite different from our own? If not, then his opening remark—he must pardon us—is as illogical as it is uncalled for. It would have been only fair in the absence of such proof that our critic should have sought for a more likely, if not a more dignified reason for our taking "so severely to task" the minister of the *New Dispensation*.

*We beg to draw the attention of the reader to this: *Vashishtji*—a Rishi, still a mortal man, is here called "God"—"Bhugwan." This is suggestive, as it shows the enormous margin left for the various fanciful interpretations by subsequent commentators of the *Shastras*.—*Ed.*

And now, after quoting a few more sentences from "8111's" letter, we will, with his permission, show to him the true reason why we think it our duty to criticize the Calcutta "Seer."

"That narrow-minded sectarians, true to the bigotry of their creed, should sneer at and revile him (Keshub C. Sen.) is not to be wondered at; but it cannot fail to pain your friends and admirers to find you descending from the lofty platform on which you have taken your stand, to swell the insensate cry against the distinguished Brahmo. His religious views may be peculiar, *wild*, if you like, and may fail to find universal acceptance; but the thorough earnestness and sincerity which pervade his acts and utterances are beyond question and cannot but enlist for him and for the cause he has espoused the appreciative sympathy of all true lovers of humanity. Let others laugh, if they will, at his so-called extravagances; it ill-becomes you (pardon me) to join the chorus, holding as you do, on things beyond mortal ken views which, to the large world outside the influence of your teachings, appear equally extravagant and fanciful.*"

The "lofty platform" is very flattering, though our modesty urges us to regard it as a mirage developed within the limitless area of our kind "friends and admirers'" fancy. But, supposing it had any independent existence of its own, we would far rather descend from and abandon it for ever, than accept the passive *rôle* of a dumb old idol, alike indifferent to the happiness as to the misery and woes of the surrounding world. We decline the exalted position if we have to secure it at the price of our freedom of thought and speech. Besides, not only the "large world outside" but even those within the influence of our "teachings," (though we deny having ever assumed personally the duties of a teacher) are cordially welcomed to their own opinions, being as much at liberty to express them as any one else. Those who regard our views as "extravagant and fanciful" need lose no time over them. The Theosophical Society "representing no religious creed, being entirely unsectarian and including professors of all faiths," there is a vast choice in it for one who would learn something new besides the merely personal fancies of one of its founders. But, since the present question involves but the responsibility of the editor of this magazine, perhaps, the "friends and admirers" may derive some consolation in their "pain" upon being assured that the said editor is only doing a duty in exposing and showing in its true light one of the most coolly impudent and absurd claims of this age—that of proclaiming oneself, upon one's own authority, and with no better warrant than *blind faith*—the chosen vessel of election, the direct mouth-piece of God! Our magazine was started with the distinct and well defined policy as expressed in the *Rules* of the Society: to uphold and advocate only *facts* and Truth, and nothing but the Truth whence-soever and from whomsoever it may come. Its motto is "There is no Religion higher than Truth;" and it "appeals for support to all who truly love their fellow-men and desire the eradication of those hateful barriers created by *creed*, etc.," and, as no officer of the society, nor any member, has the right to preach *his own sectarian views and beliefs*," so no officer or member has the right to ignore and pass over in silence such monstrous outbursts of sectarian fanaticism as the New Year's Proclamation, by the self-assumed "Apostle of God" Babu K. C. Sen, the more so since the latter is one of the declared enemies of the T. S. Nor is "8111's" parallel between Keshub C. Sen's and our own views, a happy one. The "Minister" would force his new sectarian doctrines—every one of which is evolved out of his own feverish brain—as a direct *revelation* and a command to him from God; while our expositions belong to a doctrine as old as the world. They are simply the rendering in a more clear and comprehensible language of the tenets of the esoteric science as once universally taught and practised; and which though we do claim to receive them from adepts and initiates, yet, as we call neither the teaching,

nor the Teachers absolutely infallible—the comparison falls to the ground. Our "views" have to stand or fall upon their own merit, since we claim neither divine revelation nor infallibility, and that no one of us regards his MASTER as an Almighty God. The following tirade therefore, though very impressive, lacks entirely logic—we regret to say:—

"You who advocate the wonders of occultism, and the incredibly large powers which adeptship confers; you who believe in the temporary disenfranchisement of the spirit from its fleshly prison, and in the possibility of its soaring aloft into unknown regions to drink of the forbidden knowledge of life and death at fountains inaccessible but to the favored few; you who believe in the existence of *Mahatmas*, who, to credit all that is said of them, are little short of Gods in human form; is it open to you, to doubt that this man, so good and great, so eternally wedded to virtue, and so avowed an enemy to vice, has really seen and heard the sights and sounds, which he publishes to the world in such evident good faith?"

Now it so happens that we do not in the least doubt that the Babu "really sees and hears the sights and sounds," nor that he publishes them in "good faith." "The way to hell is paved with good intentions" says a very brutal nevertheless a very just proverb. Every medium, nay every delirious patient, really sees and hears that which no one else near him does, and sees and hears it in "good faith." But this is no reason why the world should be expected to receive the said sights and sounds as coming from God; for in such case it would have to regard every lunatic hallucination as a divine revelation; or that we should be bound to preserve a solemn silence upon the alleged "revelations" and utter no criticism upon them under the penalty of being kicked off our "lofty platform." They too have to stand or fall upon their own merits, and it is this merit that we claim the right to criticize as freely as are our own views. Let it be well understood that we neither quarrel with the personal religious views of the Babu nor doubt their "earnestness." The "distinguished Brahmo"—who by the way is no more a Brahmo, being denounced and most vehemently repudiated by the Sadharan Brahmos—has as good a right to publish his opinions as we have to publish ours. But he has neither the right nor the commission to denounce the views of all those who disagree from him as "imposture" and "blasphemy against the holy ghost," and that is precisely what he is doing. We are asked: "why not leave the poor persecuted Salvation Army and the gifted Babu Missionary of Calcutta alone?" We answer. Let both leave their aggressive policy and their insulting ways of *forcing* upon people their respective sectarian views, and we promise never to pronounce their names. But so long as they will do it so long shall we denounce them. Indeed, to ask us to "leave alone" both Keshub and Tucker, is equivalent to expecting that we shall give up all search for truth and yield our tacit if not expressed consent to the unimpeded propagation of what,—at any rate in one of the two cases under consideration—*must* be hallucination if not direct imposition. Is "8111" prepared to show which of the two, Major Tucker or Keshub Babu, is less "good and great"; and whether, it is the Salvationist or the Dispensationist who, though "eternally wedded to virtue and so avowed an enemy to vice," bamboozles himself and public the most? Suffice for us to know that both, claiming to act *under the direct divine command* of what they proclaim the one and same living God, preach at the same time two diametrically conflicting doctrines to have the right to denounce one of them, at any rate. Behold, the "distinguished Babu" making the pompous announcement from Calcutta that he, the chosen apostle of God, is commanded by the Almighty to preach to the whole world the truths of the New Dispensation; and Major Tucker proclaiming before the Court and Chief Justice "that he had received the Divine command to preach in the streets and lanes of Bombay, the Gospel." Who, of these two paragons of virtue is labouring under a fit of religious enthusiasm, can "8111" tell? or shall he defend them both, and say of Major Tucker also, that *it is not open to us* "to doubt that this man so good and great, etc. . . . has really seen and heard"—God commanding him to

* We hold no views at all on anything "beyond mortal ken." Claiming the possession of our full senses, we can neither prove nor disprove that which is *beyond* the knowledge of mortal man, leaving all speculations and theories thereon to emotional enthusiasts endowed with *blind faith* that creates self-delusion and hallucinations.—Ed.

parade in masquerade dresses in the streets and lanes of Bombay ?

The said accusation being flung at us, "in the name of many of our readers" it is time we should answer them explicitly. Being prepared to face the whole world, and as convinced of the necessity and the undeniably good results of our Mission—a self-imposed one and having naught to do with *Divine* command—as the Babu and the Salvationist Major are of theirs, we are resolved to meet every charge and answer every accusation. We care little for the opinion of masses. Determined to follow but one voice—that of our conscience and reason—we will go on searching for truth, and fearlessly analyzing and even laughing at every thing that claims to be divine truth notwithstanding that it is stamped, for all but the incurably blind, with every sign of falsification. Let the wily Christian Missionary who, while never scrupling to insult the gods of the poor, the uneducated, and especially the helpless "heathen," (conveniently forgetting that from the strictly Christian stand-point Babu K. C. Sen is as much of a heathen as any other idolater)—carry him high above the heads of his brethren—the Hindus. Let him, we say, encourage in his Christian lectures and his missionary periodicals the vagaries of the highly intellectual and cultured Babu—simply, because those vagaries are so strongly peppered—not with Christianity but only—with the name of Jesus strung on with those of Durga and Chaitanya. Let him do so by all means on the very equivocal principle of Paul as announced in *Romans*, chap. iii, v. 3—7* we shall not follow the pernicious example. We will not serve God (or Truth) and Mammon (the Lie) at the same time. Methinks, had not the "saintly Minister" been allowed once upon a time to interview the Queen Empress, and were he, instead of being the welcome visitor to palaces but a poor, unknown man, those same padris would not find words of curse enough in their vast encyclopedia of clerical abuse to fling at the presumptuous heathen who would thus mix in his religious parodies the sacred name of their Jesus !

Then why should we, who thirst and hunger but for truth, and claim naught but our birth-right, that of every biped—to think for himself, why should we alone, be treated as an iconoclast for daring to lay a sacrilegious hand upon those tinsel rags of human workmanship all called "divine inspiration," all mutually conflicting, and whether they be revealed and declared to the world by a Moses, a St. Augustine, a Luther or a Keshub. Is the latter, in the words of Macaulay defining Southey's opinion about toleration—the only one "that everybody is to tolerate, and he is to tolerate no body?" And why should we not be permitted to laugh at the thousands of self-evident errors of the human brain? Most, if not all, of them are the fruits of innate human selfishness, and of that irrepressible ambition to rule over one's fellow-men under the convenient—if self-delusive—mask of religious fervour. Most decidedly we do advocate "the wonders of occultism," *i. e.*, the search into the hidden laws of nature—advocating them, therefore, as a *science*, based upon experimental research and observation, not as a knowledge to be acquired through "divine inspiration," direct revelation from God or any such supernatural means. Thus, when we are asked:—

"And can you find none but words of ridicule for the imposing spectacle of this frail human creature, (for the best of us are frail) rapt in silent communion with the Holy of Holies, leading hundreds of his fellow mortals, by the hand, out of the darkness of unbelief which kills, unto the saving light of Faith?"

—we answer most emphatically in the affirmative;—and, true to the principles of Theosophy, we certainly find the pretentious claim supremely ridiculous! We do not oppose the saintly procession of the "hundreds of his fellow mortals" being led by the Babu by the hand. If he can really show us that it is into light and not into

darkness tenfold intensified that he leads them—we will be the first to join the procession, but this is precisely what he can never do. Hence, we prefer "unbelief which kills"—(only credulity) to the "saving light of Faith," which may save agreeably to methodist gush, but in reality transforms people into idiots. We take *nothing on faith*, and would feel extremely mortified were any of our Theosophists to accept the smallest phenomenon on second-hand evidence. The "saving light of Faith" is responsible for fifty millions of martyrs put to death during the Middle Ages by the Christian Church. Human nature has hardly changed since the days of the opponents of Christ who asked him for "a sign." We too want a sign and a proof that the Babu's "silent communion with the Holy of Holies" is not an effect of the moon, or worse than that—a farce. We invite "8111's" attention to the Babu's last device—that of proving the existence of God by conjuring tricks in his dramatic performances: See further Art (*The Magic of the New Dispensation*.) The world teems with prophets, and since we neither tolerate nor believe in them, it is as false as it is unjust to say that we—

"are so intolerant of this great seer, Babu Keshub as to discredit all he sees beyond the veil, simply because his revelations do not fit in with your (our) notions of things, or perchance because you (we) will have no prophets outside the pale of your (our) society."

Had "8111" said that we will have *no* prophets either *within* or *without* "the pale" of our society, then would the sentence have a ring of truth in it. Ever impartial, we reject both the old as the modern Balaam, and would as soon believe his ass talking Latin to us. We have no faith in divinely inspired prophets, but if "8111" has, he is welcome to it. We firmly believe in the reality of clairvoyance, prevision and even spiritual illumination, from its highest degree of development—as in adeptship, down to its lowest form—as found in mediumship. But we as firmly discard the idea of infallibility. It is our inalterable conviction that there never was such a thing as an absolutely *infallible* prophet, not since the beginning of our race, at any rate—not even among the highest adepts, a limitation they are always the first to confess to, and this is one of the reasons why our Society was established. We are all liable to err, all fallible; hence no religion, or sect, least of all one isolated individual however superior to others, has a right to claim recognition for his doctrines only, and reject all others on the fallacious and arrogant claim, that he holds his particular tenets from God. It is the greatest mistake to assert that because we oppose and criticize the *New Dispensation*—the latest folly, and missionary or *dogmatic* Christianity—the earlier one, we, therefore, exhibit hostile feelings to Brahmoism and the Christianity of Christ. Brahmoism proper, as taught by Raja Ram Mohun Roy, or the respected and venerable Babu Debendronath Tagore, we have never ridiculed or deprecated, nor ever will. Our correspondent has but to refer to the earlier portion of the *Theosophist* to find a corroboration in it of what we say. Nor had we ever one word to say against the pure ethics of the Founder of Christianity, but only against the mutilation by his professed followers, of the great truths enunciated by himself. But then between the primitive Brahmoism of Rajah Mohun Roy and the *New Dispensation* on the one hand, and the said ethics of Christ and the political gigantic sham now sailing under the false colours of Christianity the world over on the other, with its persecution of free thought and its Salvation Armies—there is an impassable chasm which we refuse to bridge.

"Do unto others, &c.," although a christian truth, may be studied and followed by others than Christians with advantage—"

—we are sentenciously told. We regret to find that our critic only preaches but does not practise that saying, at any rate not in the present case. We may leave unnoticed his mistake in calling it "a Christian truth" (since it was pronounced by Confucius 600 B. C. and by others still earlier); but we cannot pass in silence the evident fact that he judges and condemns before having

* "Let God be true but every man a liar," as it is written (verse 3)—"For if the truth of God hath more abounded through my lie unto his glory, why then am I also judged as a sinner?" *Romans*, Ch. iii. (v. 7.)

thoroughly tested and examined. Moreover, "8111" does not seem to be aware that our articles against the Calcutta Apostle were the legitimate results of the most unprovoked and unmerited attacks upon ourselves and our Society—in the *Liberal* and still earlier in the defunct *Sunday Mirror*. The Babu was never called in our journal "an impostor" or an "adventurer," not even a "pretender;" and *this man, so good and great, so eternally wedded to virtue* claiming, perchance, to have received a direct command from God to that effect—has not scrupled in the least to daub us with such and even worse appellations in his *Liberal* organ. Let it not be understood, however, that our articles were written in any spirit of retaliation and revenge unworthy of the cause we advocate for; they were simply and entirely due to a direct necessity of, and were penned in perfect accord with, the declared policy of our Society and paper: *war to death to every unproven human dogma, superstition, bigotry and intolerance*. Our Society is a nucleus, around which cluster only those who, besides appreciating the theoretical importance as the philosophical significance of the Idea of a strongly united intellectual Brotherhood, are ready to carry out this idea practically: to concede to others all that they would claim for themselves; to regard as a brother any man, whether he be white, black or yellow; heathen or christian, theist or atheist; to show, at least, an outward regard for the respective religions not only of our members but of any man; and, to protect, in case of need, the creeds of the former from the unjust assault and persecution of other religionists. Finally, never to preach to, or force upon an unwilling ear our own personal, least of all sectarian, views. The success of our mission depends upon the crushing down, and the complete extirpation of that spirit of intolerance. And those who know any thing of the *New Dispensation* and its organ the *Liberal*—a misnomer like the rest—need not be reminded of the disgusting spirit of dogmatism upon which it is based. Keshub Babu may preach and be—

"doing all he can to establish a *universal brotherhood* and to harmonize the different scriptures of the world"—

—it is all in theory. In practice, that Brotherhood exists for him only within the small area of his followers; the Brahmos of the Sadharan Samaj are there to tell, how even they, theists and his late co-religionists, have been treated by their self-appointed Pope, for refusing to accept his dicta and bulls as the word of God. Therefore, our Brotherhood being possible only when men are gradually made to rise above any personal ambition and that narrow minded sectarianism that dwarfs the area of their mental vision, and keeping man aloof from man gives birth only to a host of Cains pouncing upon the weaker Abels—it becomes the imperative duty of us, who are the professed leaders and pioneers of the movement to smooth the path for those who may succeed us in our work. Tolerant for every thing, in every other respect we are uncompromisingly intolerant of—*Intolerance* and—*aggression*.

Such is our programme and the simple secret of our apparent—

"inconsistency which has appeared strange and unaccountable even to your (our) warmest friends, i. e., that rejecting of the religion of Christ alone as worthless, accepting every other system under the sun, as deserving of study."

The accusation being already answered, we can only express our regret that "8111" should not have read *Isis Unveiled*, half of which, at least, is devoted to explanations in the light of esoteric philosophy of the otherwise absurd and meaningless texts in the Bible. Nor has he, it seems, appreciated the delicacy that forbade us out of pure regard for the feelings of our Christian members to autopsy and dissect too much the Gospels as often as we do other Scriptures; for while giving us *carte blanche* to expose Missionary dogmatic Christianity, they feel pained whenever they find the name of Christ handled merely for literary and scientific purposes,

Thus, we see that it is our "best friends" who oppose and try the most to impede the progress of our movement. It is they who remain the most blind to the necessity of breaking the outward shell that is represented by the dogmas of every religion, in order to get at its kernel—the concealed truth; and who obstinately refuse to understand that, unless the outward covering is removed, no one can tell whether the fruit is a healthy one, or but a "Dead Sea fruit," the apple of Sodom, the outward appearance of which is bright and attractive, while within all is bitter rottenness and decay. Therefore, when our friend "8111" assures us that both Colonel Olcott (or his Society rather) and the Babu "are striving, although in opposite directions, to reach the same goal," i. e., Universal Brotherhood, it certainly only "appears" to him and no more. For while our Society is open to every sincere honest man, regardless of his religion, the *New Dispensation* would view even a Brahmo from another Samaj as an heretic, and never admit him unless he subscribed blindly to all and every decree of the "Minister." Let us bear in mind that hardly a year ago, the *Sunday Mirror* in an editorial, every line of which breathed bigotry and intolerance, prided itself of its adhesion to blind faith in the following strains: "We, the new Apostles, attach very little weight to the testimony of our reason, for reason is fallible." And again, "We did not care to consult our intellect when we accepted the New Dispensation." Evidently not, and this is perhaps the greatest truth ever uttered in their organ. Having thus stigmatised the *Nitesastra* or the "Science of Reason," how can Babu Keshub be said to pursue the same goal as a Society which takes nothing on faith, but seeks for natural causes to be explained by reason and science in every phenomenon in nature?

"What is truth?" was the passionate demand of a Roman procurator on one of the most momentous occasions in history. And the Divine Person who stood before him made no reply—*unless indeed, silence contained the reply*. Often and vainly had that demand been made before—often and vainly has it been made since. No one has yet given a satisfactory answer. (*Conflict between Religion and Science*, p. 201-2). And we are asked to suppose it in the hands of a Babu Keshub, or a Major Tucker!

Then comes the Parthean arrow:—

"Like your own Col. Olcott, the Brahmo Missionary is aiming at proving the 'common foundation' of all known religious systems; and he does this in a more comprehensive manner and in a more catholic spirit than you"

—adds our severe critic. The "catholic spirit" of the Babu is news indeed. While his aim "at proving the common foundation of all known religions" may be admitted from the fact as given by the *Dharma Tattwa* (their recognized organ), that in their temple "on a table covered with red cloth are placed the four chief *Shasters* of the world—the Rig-veda, the Lalitavistar, the Bible, and the Kuran," we fail to see how or when such a reconciliation was ever achieved by the Babu. With the exception of making the Vedas "dance" with the Bible, the Kuran with the Jatakas, and Moses with Chaitanya, and Durga in the great "mystic dance," the Quadrille of imperishable memory, we are not aware that the said reconciliation was ever demonstrated by the "mighty Prophet before the Lord." A tree is never better known than by its fruits. Where are the fruits of Babu Keshub's constant "interviews" and dialogues with God? Colonel Olcott has never had any such heavenly visits, nor does he boast of being divinely inspired; yet the living fruits of his labour and untiring efforts are there in over three score and ten of cripples cured, of deaf men restored to hearing, of paralytics having the use of their hitherto dead limbs, and of young children saved from the jaws of death, aye, more than that—from years of agony. But enough of this lest we should tire our readers' patience.

And now we must be permitted to conclude with the following observations. It is not because we reject personally that much-abused term—"God" or that we ever claimed to possess the *whole* truth ourselves that

we object to the claims of the holy Calcutta choreographer or those of Major Tucker. Nor is it simply to carry out our combined duties of a Theosophist and the editor to whom this magazine is entrusted that we record their combined eccentricities expressing our honest opinion thereon. That which forces us to such an expression, is rather a kind of morbid shame for the moral cowardice of mankind, for its weakness—that weakness which ever needs a prop and a screen, something to support, and at the same time to hide itself behind in days of temptation and sin. It is that weakness that is the true creator of such abnormal characters, the real cause that the recognition of such supernatural claims is yet considered *possible* in our century. Hence our objection to those self-made “vessels of election” and “of divine grace.” We have the greatest contempt for the so-called “modern prophets” of race and tribal gods, that remain themselves so far an unproven and unprovable hypothesis. “God” is here but a pretext, but another name for human SELFISHNESS; and Selfishness and Ambition have been ever since the first dawn of history the greatest curses of Humanity. Plenty were the avatars since the first man looked up into empty space for help, instead of trying his own intellect, and relying upon his own omnipotent spirit. Has any one of those “prophets” ever benefitted mankind, assuaged its social wrongs and miseries, alleviated its mental and physical woes, or lightened in any way for it the heavy burden of life? No! On the contrary, each of them has dug for those who believed on him one more deep chasm which had to hitherto separate his own followers from their brothers, the Apostles of some other rival prophet; each chasm weakening still more mankind, breaking it up as a strong unit into isolated weak units, dividing it into inimical ever fighting factions. And thus it went on until humanity is now absolutely honey-combed with such chasms—regular pit-falls for the weak in intellect, full of sectarian gall and bitterness, prolific of hatred, every group ever ready to pounce upon its neighbours to either exterminate or drag them down into its own pit-fall. Who will fill up those accursed pits? How many are there of absolutely *unsectarian*, unselfish reformers, who having neither personal ambition, nor any other aim in view but the practical good of mankind, are ready to sacrifice themselves for the great and holy task? At one end the blood-handed anarchists, nihilists, the so-called socialists, and at the other—religious sectarian bigots, intolerant enthusiasts and dogmatists, each and every one of those an enemy to any man but his own co-workers. Verily, it is easy to undergo any sacrifice and physical torture of limited duration to secure to one-self an eternity of joy and bliss. It is still easier especially for an immortal God to die to save mankind. Many were the so-called Saviours of Humanity, and still more numerous the pretenders. But where is he who would *damn himself for ever* to save mankind at large? Where is that being who, in order to make his fellow creatures happy and free on earth, would consent to *live and suffer* hour after hour, day after day, æon upon æon, and never die, never get release from his nameless sufferings, until the great day of the Mahapralaya? Let such a man appear; and then when he does and *proves* it, we shall worship him as our Saviour, the God of gods, the only TRUE AND LIVING GOD.

MATERIALISM AND ITS LESSONS.

“DISCLOSING to man the stern and uniform reign of law in nature, even in the evolution and degeneracy of his own nature, it takes from him the comfortable but demoralizing doctrine that he, or others can escape the penalty of his ignorance, error, or wrong-doings either by penitence or prayer, and holds him to the strictest account for them. Discarding the notion that the observed uniformity of nature is but a *uniformity of sequence at will*—which may be interrupted whenever its interruption is earnestly enough asked for—a notion

which, were it more than lip-doctrine, must necessarily deprive him of his most urgent motive to study patiently the laws of nature in order to conform to them—it enforces a stern feeling of responsibility to search out painfully the right path of evidence and to follow it, inexorably laying upon man the responsibility of the future of his race. If it be most certain, as it is, that all disobedience of natural law, whether physical or moral, is avenged inexorably in its consequences on earth, either upon the individual himself, or more often, perhaps, upon others—that the violated law cannot be bribed to stay its arm by burnt-offerings nor placated by prayers—it is a harmful doctrine, as tending directly to undermine understanding and to weaken will, to teach that either prayer or sacrifice will obviate the consequences of want of foresight or want of self-discipline, or that reliance on supernatural aid will make amends for lack of intelligent will. We still pray half-heartedly in our churches, as our forefathers prayed with their whole hearts, when we are afflicted with a plague or pestilence, that God will ‘accept of an atonement and command the destroying angel to cease from punishing;’ and when we are suffering from too much rain, we ask him to send fine weather, ‘although we for our infirmities have worthily deserved a plague of rain and waters.’ Is there a person of sincere understanding who, uttering that prayer, now believes it in his heart to be the successful way to stay a fever, plague, or pestilence? He knows well that, if it is to be answered, he must clean away dirt, purify drains, disinfect houses, and put in force those other sanitary measures which experience has proved to be efficacious, and that the aid vouchsafed to the prayer will only be given when these are by themselves successful. Had men gone on believing, as they once believed, that prayer would stay disease, they would never have learned and adopted sanitary measures, any more than the savage of Africa who prays to his fetish to cure disease, does now. To get rid of the notion of supernatural interposition was the essential condition of true knowledge and self-help in that matter.”

Every intelligent, unbiassed mind of any religion will endorse Prof. Maudsley’s above definition of the true religion for humanity—which is taken from the *Fortnightly Review*. Every bigoted sectarian of them all will denounce it as the blasphemous mouthings of infidelity. The Theosophists of all the creeds, that is to say, every person in every Church, who makes personal efforts to attain the higher knowledge, whether or not he calls himself such, or ever knows himself to be of the class so denominated, will take Dr. Maudsley as a faithful interpreter of a great interior truth. As for the Buddhists, clergy and laity will alike say that the sublime Doctrine of Merit could scarcely have been better formulated by a Western materialist.

ZOROASTER AND HIS RELIGION.

BY PESTONJI DORABJI KHANDALAVALA, F. T. S.

BACTRIANA and Sogdiana were the cradle of several white tribes. These, under the name of Aryans, emigrated to the south-west towards the Indus, and under the name of Iranians towards Media and Persia. The cause of the separation of that great race was perhaps a religious schism, at least the Medes and the Persians carried in their new country a doctrine profoundly different to what obtained later on the confines of the Ganges. The glory of this grand religious reform attaches itself to the name of Zarathustra—Splendour of gold—better known under the hellenised form of Zoroaster. All authors of antiquity agree in giving a place to this high personage in the star-lit night of history. Pliny places him a thousand years before Moses: Hermippus, who translated his works into Greek, carries him as far back as 5000 years before the fall of Troy, Eudoxus to 6000 years before the death of Plato, and Xanthus of Lydia to but six centuries

before Darius I of the Dynasty of the Achemenides. Modern science, after the learned studies of Eugene Burnouf and Spiegel of the original works on Zoroastrianism, rescued by Anquetil-Duperron, has arrived by a series of proofs and deductions to the conclusion equally formulated by Spiegel and Oppert; that is to say, that if it is not possible to fix the precise date when the founder of the religion of dualism lived for want of the elements of precision, that date is certainly far remote, and that probability points it to somewhere about 26 centuries before Christ.

We know nothing positive of the life of the great Zoroaster—unless one of the illustrious MASTERS condescended to enlighten us on the subject—except that he was the author of that religious doctrine to which his name is attached. Even the place of his birth is a point in dispute. But the theatre of his predictions and of the success of his doctrines, is positively determined by the concordance of testimony of the books of the Avesta, of classic writers and of Mussulman authors of the Orient. This was Bactriana, then governed by King Hystasp (in Zend Vistasp, in Persian Gustasp) son of Aurvadasp—Lohrasp—son of Kava Ougrava (Kai Khoshru), son of Kava Ous (Kai Kaous), son of Kava Kavata (Kai Kobad), founder of the dynasty of Kyanians. The Persian authors of the Middle Ages, last echoes of popular traditions and of myths, attribute to Zoroaster a series of prodigies and of miracles without end. At thirty he received in person his mission from Ormuzd, who conversed with him in the cave of a mountain where he lived retired for twenty years. He then presented himself at the court of King Hystasp, and by force of miracles made him a convert. Soon all Bactria professed his religion, but a part of the Aryan population refused to acknowledge him. The reformer perished at last in an invasion of the Turanians, born enemies of this new worship who threw themselves upon Bactria, took the capital by assault and profaned the Fire Temples. But this is not the only tradition that ran current in antiquity. A political chief and a religious legislator, Zoroaster, it is said, was like Moses. The reliable critic and historian Troque Pompey, whom we know through Justin, says that Zoroaster governed the Bactrians after the death of Hystasp, and at their head he preached the new religion, sword in hand, seeking to impose it on the Aryans by conquest.

The life of Zoroaster is thus enveloped in darkness which will always remain impenetrable. But we know this religious legislator of Iran by his work which is grand, noble and worthy of a profound admiration. The doctrine of Zoroaster is without doubt the most puissant effort of human mind toward spiritualism and metaphysical truths. It is pure monotheism, and a lusty flight into the region of eternal Truth. "True," says the soul-saving and soul-saved missionary, "but deprived of the light of revelation, Zoroaster runs against the formidable problem of the origin of evil; here his bark founders and unable to clear it, he falls back upon the fatal conception of dualism."*

The religion preached by the legislator of Bactria is called Mazdeism or universal science. It has been revealed by the "excellent, pure and efficacious word" which Zoroaster transmitted to men and which is "the Good Law." That Law is named Zera Avesta, that is to say, "law and reform," for Zoroaster has always presented his doctrine as an improvement on what existed with the Aryans of primitive ages before the invasion and the tyranny of Zohak. The Zend Avesta, the ensemble of writings constituting the religious law of the Mazdeens and attributed to Zoroaster, comprised at the time of the Sassanide kings—the most fervent adepts who ever possessed that doctrine—twenty-one Naçkas or books. The greatest part of that collection perished in the infuriate persecution to which everything connected with the former worship was sub-

jected by the Mussalmans after the conquest of Persia. The only book that has come down to us in all its integrity is the Vidaevadad, "the law against the demons," in Persian Vendidad. The Yaçna and the Vespered are collections of fragments. The collection of the Vendidad, the Yaçna and the Vespered, constitutes the miscellany called Vendidad-Sadi. Another collection of fragments forms a second miscellany known as the Yescht-Sadi. Here is the whole debris of Zoroastrian works which has come to us in the original Zend text. The Boundehesch; or "that which has been created from the beginning," translated in the vulgar Pehlvi dialect, contains, as its title implies, a cosmogony which sheds great light upon many portions of the doctrine of the Zend documents. The ideas which it contains respecting the first of ancient sciences, astronomy, and the first of arts, agriculture, reflect under this two-fold celestial and terrestrial relation the intellectual condition of the mysterious lord of the Magi, a sacerdotal corporation which was to Media and Persia what the Brahmans have been to India.

This debris of Zend Avesta, as it is before us, does not carry us farther back than the age of the Sassanides, when the antique law of the Mazdeans was written in a new alphabet and submitted in consequence to the labour of transcription like to what Esdras did with the Pentateuch. The text presents without doubt many vestiges of interpolation and of alteration. But the groundwork and the essential parts point to a very high antiquity. The proof of it is even in the language. Zend, the antique idiom of the Bactrians, one of the family of the Indo-European languages, carries us back nearest to primitive forms, more remote, for example, than the cuneiform Persian inscriptions of the Achemenides. It has been questioned whether these fragments are the work of Zoroaster himself. Modern critics have been known to be sceptical as to whether the Gathas or chants placed at the end of the Yaçna have directly emanated from the celebrated legislator. These offer a character of archaism and of simplicity grander than that of the other pieces, and where all the fundamental points of religion have been clearly indicated.

The creation is the work of Ahourmazd (Ormuzd), the sage spirit also called "the saintly spirit." Çenta. Maynious, the principle of good represented by light, by Sun, by fire whom they call his son, is the veritable God of the religion of Zoroaster. The legislator considered him as single and sovereign master of all things. "I invoke and I celebrate by praise," says the Yaçna, "the creator Ahourmazda, luminous, resplendent, very grand and very good, very perfect and very energetic, very intelligent and very beautiful, eminent in purity, who possesses the good science, source of pleasure, he who has created us, formed us, nourished us, he the most accomplished of all intelligent beings. Creator of all things, Ormuzd himself is increate and eternal. He accomplished his work of creation, in pronouncing the "Word creator which existed before every thing"—Honover. This famous and antique prayer of 21 words has been thus conceived: "Even as the word of the Supreme will, so does the effect exist because it proceeds from truth. The creation of what is good in thought or in action belongs in the world to Mazda and the reign belongs to Ahoura whom his own word has constituted the Destroyer of the wicked."

Behold a noble doctrine, highly correct, which teaches complete truth and tends directly to absolute monotheism. But the blessed Christian sees here a strange failure, a brusque departure from the dogma of divine unity which appears a necessary consequence of the conception of Ormuzd. The problem of the origin of evil is the most terrible of those posers to human intelligence which makes one reflect upon the first causes, and bewilders reason most. "Philosophy," says he, "given up to its own forces, has always been impotent to solve it. The Jewish and the Christian doctrine alone illuminated by a ray from on high, has the clue to it. This is the breaker a-head which the religious conception of Zoroaster cannot steer

* But so does the religion of the "soul-saving" missionary whose would be explanations and childish fables to account for evil will never be accepted by any philosophical or even cultured mind.—Ed.

clear of." Knowing himself raised above physical phenomena, the contemplation of which had taken the lead in the establishing of Pagan religions, and had led Egyptians, Babylonians and Aryans to Pantheism, pre-occupied first of all with moral and metaphysical order, the reformer of Bactria could not fail to see before his spiritual eye as a menacing and irreducible Unknown, the question of the origin and of the existence of Evil. His aspirations were very high, and highly moral for him to have accepted the monstrous solution in which were rolled up the pantheistic systems on the banks of the Nile and the Euphrates, which Heraclitus renewed later on among the philosophers of Greece: the fundamental identity of contraries the Good and the Evil, different and opposed, only in seeming. It was equally impossible for him to admit that the God he conceived to be eternally good, pure, just and perfect, had created Evil and had it placed in the world. A supernatural aid alone could have unriddled the difficult problem for Zoroaster, but the succour failed him. Left to himself his thought strayed on to the doctrine in the religion of old tribes, that of the never-ending ever-beginning wrestle between two rival principles, issues of the same source, with whom antagonism rests, the existence and the continuance of this universe. It was above all in the phenomena of physical order that the ancient Aryans had seen this struggle, but by a natural bent they had assimilated the Good and the Evil. Zoroaster transported it in the moral and metaphysical order, and it became the base of his system of Dualism. As opposed to Ormuzd, the good God and the principle of good, he admits the existence of an adverse principle (against whom Ormuzd has to wage a continual war to preserve his empire), a principle equal to him in puissance and similar in nature "the Evil Spirit" Agra-Mainyous, in Persian Ahriman. It is this spirit who has created moral and material evil and death. The creation has gone out of the hands of Ormuzd pure and perfect as his own-self; it is Ahriman who perverts it by his fatal action, and who works every day to pervert and overthrow it, as he is the destroyer—Pauromarka—as well as the Evil Spirit. Ahriman has been eternal in the past as Ormuzd, he has had no beginning and proceeds from no anterior essence.* But the moral instinct of Zoroaster has not been able to determine to regard his strength as eternal in the future, which would have been a logical consequence of the manner in which he conceived it. That being who has had no commencement will have an end. A day will come at the dissolution of ages when three prophets, issues of Zoroaster, Oukhsyal-erema, "light increasing," Oukhsyal-ereta, "truth increasing," and Açtvadereta, "truth-existing," will bring to the world the three last books of the Zend-Avesta and convert all men to Mazdeism; then the evil will be definitely conquered and annihilated, creation become pure as on the first day, and Ahriman disappear off the face of the Universe. Is this the veritable doctrine of Zoroaster that one can with certainty consider as orthodox Mazdean? But how conciliate the existence of the two beings, absolute, equal similar, co-eternal?† Did Zoroaster avoid the examination of this new problem? Then what is the doctrine of the Zarvanians? Is it a veritable corruption of the primitive dogma of Zoroaster? Did it commence with Alex-

* Very naturally, for Ahriman is—matter, the begotter of all Evil, and the Destroyer, since matter—eternal *per se* and indestructible—having to ever change form *destroys* its units, while Ormuzd or Spirit—remains immutable in its abstract Unity and as a whole.—Ed.

† Nothing can have "no beginning and yet have an end" in the literal sense. This is contrary to all metaphysical teaching and logic. Ahriman or Evil "had no beginning," because no more than spirit had matter any beginning. Were they "two coeternal beings"—this would be a fallacy. But Matter and Spirit are one,—the former at the lower, the latter at the higher pole of *Being* differentiated in degrees—not in their essence. Ahriman "will disappear from the face of the universe," when "creation" or rather matter in its differentiated condition, becomes "pure as on the first day"—i. e., when matter gradually purified becomes once more undifferentiated, or returns to its primitive condition in the 7th state of cosmic dissolution; and this takes place periodically at the *Maha Pralayas* or the universal dissipation of objective matter.

ander the Great and develop itself in the course of the Middle Ages in contact with the Mussalmans and the pantheistic sects that swarmed in Persia, a doctrine now professed by the Parsees, fag-end followers of the ideas of the great Bactrian prophet? This supposes anterior to Ormuzd and to Ahriman, and above them both a unique principle source of all "Time illimitable" Zarvan-akarana out of whose bosom there shot out by way of emanation the two principles, which are to be absorbed anew one day with the beings who people the globe.* This monstrous (?) conception which would bring round Mazdeism to absolute Pantheism, which substitutes emanation for creation, and which reduces Ormuzd to the rôle of a demiurge organizer of the universe pre-existing in puissance, in the place of the rôle of veritable creator, who assimilates the being in himself, the divinity to increate matter, to chaos supposed eternal, which destroys all distinction in the moral order between the good and evil, emanates them both from the same divine substance and destines them to be confounded anew, being distinct in appearance only; is it absolutely contrary to the spirit of reform of Zoroaster? Is the doctrine of the Zarvanians as Baron d'Eckstein and Oppert have said, the result of an influence, of an adulterated infiltration of ideas of gross and materialistic pantheism of Chaldea in the religion of Zoroaster? Is it as some would make us believe that a strange metaphysical error in the veritable Zoroastrian doctrine permitted of grafting easily upon that strange conception? Did not Zoroaster understand that the notion of time necessarily implied a limit? Has he confounded it with eternity? †

Can any of your readers tell?

(To be continued.)

BARODA,
20th March 1883. }

ANOTHER "FAKIR'S PROPHECY."

COMMUNICATED BY SUKUMA HALDAR, F. T. S.

To those who have a dogged determination not to learn or understand a truth, no amount of evidence is convincing. This is especially the case in reference to occult science and phenomena. I recently came across a book entitled "*Sport and Military Life in Western India*," by Lt.-Colonel T. G. Fraser (an odd place you will no doubt think, to look for things occult), in which I found the following remarkable narrative of a *fakir's* prediction, which I send you; (1) because it is related by a person who never heard and knew nothing of occultism and who is described by the author of the book as "of unimpeachable veracity, strong-minded, and as little under the influence of morbid or superstitious credence as any one he ever knew;" (2) because the author himself is a trustworthy man if we are to believe Colonel G. B. Malleson, c. s. i., who speaks of him as "the straightest man with whom it was ever his good fortune to come in contact;" and (3) because it may have escaped the observation of most of your readers.

I may be permitted to add that on page 248 of the same work an account will be found of "A miraculous trance" performed at the Court of the Panjabee Lion, which probably alludes to the same remarkable *Samádhi*

*As beyond Brahma, Vishnu and Siva, the "Creator," the "Preserver" and the "Destroyer," there is Parabrahman, so beyond Ormuzd in his "dual character of Ahour-mazda" and Ahriman, is placed "Zarvan-akarana"—the "one life" of the Buddhists, the Parabrahman of the Vedanta Adwaites, and the En-soph of the Chaldean kabalists placed beyond and above the three trinitarian groups of the nine sephiroth. Sefhira, the mother of all—being exoterically the 10th, but esoterically the essence of the nine. Let us remember that Binah (Jehovah) is included in the first group yet stands second to *Chohma* or wisdom.—Ed.

† "Zarvan-akarana" loosely translated *Boundless* time, means nevertheless ETERNITY. In our limited languages with their limitations of expression and as limited a duration of life, "notion of time implies necessarily a limit." A difference ought to be made between "absolute" and "apparent" time; between duration and Eternity. Thus it is not Zoroaster who confounded time with eternity, but rather his modern followers, who, instead of reading his doctrines in Zend, read and interpret them in English.—Ed.

of a *Sādhu*, of which we read in Dr. McGregor's "History of the Sikhs."

CALCUTTA, } S. HALDAR, F. T. S.
27th March 1883. }

MRS. W——'S NARRATIVE.

"On a sultry evening in April I was standing at the gate-way of the compound, when a *Biragi* or Hindu mendicant devotee of middle age with his person and long hair covered with ashes, passed me along the public road; he looked at me earnestly for an instant without stopping, however, or marking me by any recognition. On proceeding a few steps, and turning round, he said, 'In the name of God, it is given to me to say what will be your fate.' I called to an orderly in the compound, and told him to give the man a rupee. 'No!' said the man, 'I ask for nothing, but your fate is on your forehead, and I will, if you like, disclose it to you.' 'I suppose,' said I, laughing, you get your living by doing so.' 'I can do so only,' observed he, 'to a few persons, and you are one.' 'Well,' said I, 'begin. Tell me who I am, and if you make a mistake, I will have you punished.' 'You are,' said he, 'the wife of the G—— Sahib, you have a son and a daughter.' 'I had,' I remarked, 'but I have lately lost the former.' 'No,' said the man, 'it is as I say.' 'Well go on.' 'You are about to leave this country and go to your own.' (Now I must here remark my husband had repeatedly declared his intention never again to leave India.) 'And when is that to be?' 'Very soon.' 'Shall we arrive safe?' 'You will, but fourteen days after you leave this he will be in the hands of God!' Up to this point of the dialogue I had listened listlessly to what had passed, but now thoroughly roused and alarmed, I exclaimed, 'You wretch, what have you said?' 'It is not I,' said the man, 'but your fate that speaks. I tell you in eighteen days you will be on board, and will have everything here sold, but one horse.' 'Here,' I exclaimed, 'is the stable with several horses, show me the one we won't sell.' Running his eye rapidly down the line, 'that one,' pointing to a grey. It was a birth-day present from the G—— I given me two years before. 'Well,' said I, affecting to laugh, 'as you know so much, tell me, shall I get home and see my child?' 'Yes,' said he, 'you will see your son as you are leaving this, but shall not speak to him; he will wave a cloth at a distance. You will arrive in Europe, remain there for a time, but your trouble for money will compel your return here, but you will again go back, and after a time your money will come and you will be happy.'

"Every-thing up to this period has occurred exactly as the man predicted. That evening as we were having tea, the G—— I who had so often expressed his dislike to living in England and determination to live and die in India, suddenly exclaimed, 'What say you to a trip home? I have spoken to F., and he has promised me a passage by the——if we can manage it by the——, so I have made up my mind to it.'

"I was so paralyzed that the cup fell from my hand. I gazed at my husband, but it was too true. Within a month all arrangements were made, every-thing was sold, except the grey Arab horse, which being a birth-day gift, was given to——. We embarked on the—— of March in perfect health, and as we cleared the light-house, a boat was seen vainly endeavouring to overtake us. With the glass we could distinguish a European waving a handkerchief; it proved afterwards to have been my son, whose death in the Upper Provinces had two months previously been reported to us, and whom, could I then have recognized, I should in a manner have been prepared for what followed. In ten days more the General suddenly fell upon the deck, was taken to his berth, and on the fourteenth day was, as the mysterious mendicant had predicted, in the hands of God. I arrived at home safely, and it remains to be seen whether the rest will prove true. At all events you see here I am back again in India to try and arrange my money affairs, and the dispute about the G——'s will, for F—— would not advance me any more money."

Observes Colonel Fraser:—"Such was the story. It speaks for itself. I shortly afterwards heard that my kind friend Mrs. W—— had left for England."

Mystic Lore.

READING A SEALED ENVELOPE.

By P. SREENAVASS ROW, F. T. S.

BEING asked to write an account of what I know about persons who profess to read what is written on papers enclosed in sealed envelopes, I give the following most authentic narrative, without a word of comment or explanation as to the philosophy of the phenomena.

Some years ago, a Brahmin astrologer named Venkata Narasimla Josee, a native of the village of Periasamudram in the Mysore provinces, came to the little town in the Bellary District where I was then employed. He was a good Sanscrit, Telugu and Canarese poet, and an excellent master of Vedic rituals; knew the Hindu system of astronomy, and professed to be an astrologer. Besides all this, he possessed the power of reading what was contained in any sealed envelope. The process adopted for this purpose was simply this:—We wrote whatever we chose on a piece of paper; enclosed it in one, two or three envelopes, each properly gummed and sealed, and handed the cover to the Astrologer. He asked us to name a figure between 1 and 9; and on its being

named, he retired with the envelope, to some secluded place for some time;—and then he returned with a paper full of figures, and another paper containing a copy of what was on the sealed paper—exactly, letter for letter and word for word. I tried him often and many others did the same; and we were all satisfied that he was invariably accurate, and that there was no deception whatsoever in the matter.

About this time, one Mr. Theyagaraja Mudalyar, a supervisor in the Public Works Department, an English scholar and a good Sanscrit and Telugu poet, arrived at our place on his periodical tour of inspection. Having heard about the aforesaid Astrologer, he wanted to test him in a manner the most satisfactory to himself. One morning handing to the Astrologer a very indifferently gummed envelope, he said, "Here, Sir, take this letter home with you and come back to me with your copy in the afternoon." This loose way of closing the envelope, and the permission given to the Astrologer to take it home for several hours, surprised the Brahmin, who said, "I don't want to go home. Seal the cover better, and give me the use of some room here. I shall be ready with my copy very soon." "No," said the Mudalyar, "take it as it is, and come back whenever you like. I have the means of finding out the deception, if any be practised."

So then the Astrologer went with the envelope; and returned to the Mudalyar's place in the afternoon. Myself and about twenty others were the Mudalyar's guests according to previous arrangement. The Astrologer then carefully handed the cover to the Mudalyar, desiring him to see if it was all right. "Don't mind that," the Mudalyar answered. "I can find out the trick, if there be any. Produce your copy." The Astrologer thereupon presented to the Mudalyar a paper on which four lines had been written in Telugu; and stated that this was a copy of the paper enclosed in the Mudalyar's envelope. Those four lines formed a portion of an antiquated poem.

The Mudalyar read the paper once, then read it over again. Extreme satisfaction beamed over his countenance, and he sat mute for some seconds seemingly in utter astonishment. But soon after, the expression of his face changing, he opened the envelope and threw the enclosure down, jocularly saying to the Astrologer, "here, Sir, is the original of which you have produced the copy."

The paper was laying open on the carpet, and was quite blank!! not a word, nor a letter on its clean surface.

This was a sad disappointment to all his admirers but; to the Astrologer himself, it was a real thunderbolt. He picked up the paper pensively, examined it on both sides, then dashed it to the ground in fury; and suddenly arising exclaimed, "My *Vidya** is a delusion, and I am a liar!" The subsequent attitude of the poor man was such that we became afraid lest this great disappointment should drive him to commit some desperate act. In fact he seemed determined to drown himself in the well saying that he was dishonoured. While we were trying to console him, the Mudalyar came forward, got hold of his hands, and beseeched him to sit down and be calmed and listen to his explanation, assuring him that he was not a liar, and that his copy was perfectly accurate. But the Astrologer would not be appeased; he supposed that all this was said simply to console him; and he was cursing himself and his fate most horribly. However in a few minutes, he became calmer and listened to the Mudalyar's explanation, which was in substance as follows:—

"The only sceptical way of accounting for this phenomenon, is to suppose that the Astrologer opened the covers so dexterously as to read their contents. Otherwise, there could be no other way of his finding them out.—So" he said,—"I wrote four lines of old poetry on a paper with nitrate of silver, which will be invisible until it is exposed to light; and this would have disclosed the Astrologer's fraud, if he had tried to find out the contents of the enclosed paper, by opening the cover, however ingeniously. For, if he opened it and looked at the paper, he would have seen that it was blank, resealed the cover, and declared that the paper enveloped therein bore no writing whatever; or, if he had, by design or accident, exposed the paper to light, the writing would have become black; and he would have produced a copy of it, as if it were the result of his own *Vidya*;—but in either case and the writing remaining, his deception would have been clear, and it would have been patent to all that he *did* open the envelope. But in the present case, the result proved conclusively that the cover was not opened at all."

* Secret knowledge, magic.—Ed.

This explanation, which was satisfactory to many, was nothing to the Astrologer. He was not acquainted with the nitrate of Silver, or its properties. He wanted an ocular demonstration, and this was soon furnished to him. The paper in question was taken to the open court-yard, and there exposed to the sun, when, lo! letter after letter, and word after word, began to come out; and upon the whole writing thus developed, it corresponded exactly with what the Astrologer had produced as the copy of the original.

If the Astrologer was mad with grief at first, he now became mad with joy. Tears of gratitude flowed from his eyes, and he heaped praises on his Vidya and the Guru who had imparted it to him. Of course his great skill in connection with this phenomenon was well rewarded by the Mudalyar and all that were present; and from that day forth, his fame became still more widely spread and his Vidya was no more doubted.

I am told that there are now several persons who are skilled in such occult matters in the Mysore Provinces; and that a Brahmin gentleman now occupying one of the vernacular professorships in the Presidency College at Madras, knows this Vidya to perfection; and that he even practised it for several years with great success.

MADRAS, }
17th March 1883. }

THE BUGBEARS OF SCIENCE.

(Continued from the April Number.)

III.

THE following is a summary of various reviews upon Dr. Yæger's *Neuralanalysis* in connection with homœopathy.

The *Neuralanalysis* is based upon the application of the apparatus known among physicians as the *chronoscope*, whose object it is to record the most infinitesimal intervals of time: * one needle making from five to ten revolutions in a second. Five revolutions are sufficient for a neuralanalytical experiment. This needle can be instantaneously set in motion by the interception of the galvanic current, and as instantaneously stopped by allowing its flow again. So great is the sensitiveness of the instrument, that a chronoscope with ten revolutions in a second, is capable of calculating and recording the time needed for a pistol ball in motion to cross the space of one foot. The means used for this experiment is as follows: during its transit, the ball, acting upon the wire, shuts out the current, and a foot further on, it breaks another wire, and thus stops the current altogether. During this incredibly short space of time, the needle is already set in motion and has crossed a certain portion of its circuit.

The Neuralanalysis consists in the measurement of that for which astronomers have a term of their own, but Dr. Yæger calls *Nervenzeit*—"nerve-time."

If, while observing the moment of the appearance of some signal, one had to record that moment by some given sign—say by the bending of his finger—then between the appearance of the said signal and the bending of the finger, a certain lapse of time will be needed in order that the impression upon the nervous tissue of the eye should reach through the optic nerve the brain, and thence expand itself along the motory nerves to the muscles of the finger. It is this duration, or lapse that is called *nerve-time*. To calculate it by means of the chronoscope, one has to carefully observe the position of the needle; and, never losing sight of it, to intercept by a slow wave of the hand the galvanic current, and thus set the needle in motion. As soon as the latter motion is observed, the experimenter rapidly stops it by liberating the current, and takes note again of the needle's position. The difference between the two positions will give the exact "nerve-time" in so many parts of a second. The duration of "nerve-time" depends firstly on the condition in which the conductivity of the nervous and muscular apparatus is at the time: this condition being thoroughly independent of our will. And secondly, it depends on the degree of intensity of the attention and the force of the will impulse in the experimenter; the more energetic is the will or desire, the greater the attention, the shorter will be the "nerve-time." To make the second condition easier—an exercise is necessary by means of which is developed a habit—known in physiology as the law of co-ordinative motions or of nearly simultaneous action. Then one single will-impulse will be sufficient

* Such as the duration of luminous impressions upon the retina of the eye—for instance.

to produce two motions—the act of intercepting and that of releasing the galvanic current. Of these two motions which appear both at first as deliberate, the second will become through exercise and habit involuntary, so to say instinctive, and follow the first independently. Once the habit acquired, the "nerve-time" when calculated by the chronoscope becomes very little dependent upon will, and indicates chiefly the rapidity with which the excitement is spread along the nerves and muscles.

Hitherto, only the mean quantity of "nerve-time" was generally paid attention to; but Dr. Yæger remarked that it was liable to considerable fluctuations, one rapidly succeeding the other. For instance; taking one hundred chronoscopic measurements of "nerve-time" one after the other and at short intervals, say, every 10 or 20 seconds, we get rows of figures, considerably differing from each other, the changes in the quantity of those figures, *i. e.*, the fluctuations in the duration of nerve-time being very characteristic. They can be represented in accordance with a certain graphic method, by means of a curved line. The latter as showing the results of all the measurements taken one after the other, Dr. Yæger has called the "*detail-curve*" (*Detailkurve*). Besides this, he constructs another curved line, which shows those figures, that will remain when, putting together all the subsequent observations ten by ten, the mean result is obtained out of every decade. The latter result of ten observations he calls *Decadenzziffer* or the "Decade figure." Thus the *Neural-analytical* curves give us a general view in figures of the state of our nervous apparatus, in relation to the conductivity of their excitation and the characteristic fluctuations of that conductivity. Studying by this means the condition of the nervous system, one can easily judge in what way, and to what extent, it is acted upon by certain definite external and internal influences, and, as their action under similar conditions is invariable, then *vice versa*, very exact conclusions can be arrived at by the characteristic state of the conductivity of the nervous system as to the nature of those influences that acted upon the nerves during the said chronoscopic measurement.

The experiments of Yæger and his pupils show that the aspect of the neuralanalytical curves,—which he calls "psychogrammes"—changes, on the one hand, at every influence acting upon the organism from without, and on the other,—at everything that affects it from within, as, for instance, pleasure, anger, fear, hunger or thirst, &c., &c. Moreover, peculiar characteristic curves are formed, in correspondence to every such influence or affect. On the other hand one and the same person experimented upon under the same conditions, gets each time, under the influence of some definite substance introduced into his organism, an identical psychogramme. The most interesting and important feature of the *neuralanalysis* is found in the fact, that the choice of the means resorted to for the introduction of various substances into the human organism, has no importance here whatever: any volatile substance, taken within, will give the same results when simply inhaled, it being quite immaterial whether it has or has not any odour.

In order that the experiments should always yield results for purposes of comparison, it is strictly necessary to pay a great attention to the food and drink of the person experimented upon, to both his mental and physical states, as also to the purity of the atmosphere in the room where the experiments take place. The "curves" will show immediately whether the patient is in the same *neuralanalytical* disposition with regard to all the conditions as he was during the preceding experiments. No other instrument the world over is better calculated to show the extreme sensitiveness of human organism. Thus, for instance, as shown by Dr. Yæger, it is sufficient of one drop of spirit of wine spilled on a varnished table, that the smell of varnish filling the room should alter considerably the psychogrammic figures and impede the progress of the experiment.

There are several kinds of psychogrammes, the olfactory one being called by him the *osmogramme* from the Greek word *osmosis*, a form of molecular attraction. The *osmogrammes* are the most valuable as giving by far the greater and clearer results. "Even the metals"—says Yæger—"show themselves sufficiently volatile, to yield most suggestive *osmogrammes*." Besides whereas it is impossible to stop at will the action of substances introduced in the stomach, the action of a substance inhaled may be easily stopped. The quantity of substance needed for an *osmogramme* is the most trifling; and leaving aside the enormous homœopathic

tions, the quantity has no real importance. Thus, for instance, when alcohol has to be inhaled, it makes no difference in the result obtained whether its surface covers an area of one square inch or that of a large plate.

In the next number it is proposed to show the enormous light that Yæger's discoveries of this new application of the chronoscope throws upon homeopathy in general, and the doubted efficacy of the infinitesimal doses in countless dilutions—especially.

FRAGMENTS OF OCCULT TRUTH.

BY A LAY CHELA.

No. VIII.

THE PROGRESS OF HUMANITY.

THE course of Nature provides, as the reader will now have seen, for the indefinite progress towards higher phases of existence of all human entities. But no less will it have been seen that by endowing these entities as they advance with ever-increasing faculties, and by constantly enlarging the scope of their activity nature also furnishes each human entity with more and more decisive opportunities of choosing between good and evil. In the earlier rounds of humanity this privilege of selection is not well developed, and responsibility of action is correspondingly incomplete. The earlier rounds of humanity in fact do not invest the Ego with spiritual responsibility at all in the large sense of the term which we are now approaching. The devachanic periods which follow each objective existence in turn dispose fully of its merits, demerits, and the most deplorable personality which the Ego during the first half of its evolution can possibly develop is merely dropped out of the account as regards the larger undertaking, while the erring personality itself pays its relatively brief penalty, and troubles nature no more. But the second half of the great evolutionary period is carried on on different principles. The phases of existence which are now coming into view, cannot be entered upon by the Ego without positive merits of its own appropriate to the new development in prospect; it is not enough that the now fully responsible and highly gifted being which man becomes, at the great turning point of his career should float idly on the stream of progress; he must begin to swim, if he wishes to push his way forward.

Debarred by the complexity of the subject from dealing with all its features simultaneously, our survey of nature has so far contemplated the seven rounds of human development, which constitute the whole planetary undertaking with which we are concerned as a continuous series throughout which it is the natural destiny of humanity in general to pass. But it will be remembered that humanity in the sixth round has been spoken of as so highly developed that the sublime faculties and attributes of the highest adeptships are the common apanage of all; while in the seventh round the race has almost emerged from humanity into divinity. Now every human being in this stage of development will still be identified by an uninterrupted connexion, with all the personalities which have been strung upon that thread of life from the beginning of the great evolutionary process. Is it conceivable that the character of such personalities, is of no consequence in the long run, and that two god-like beings might stand side by side in the seventh round, developed, the one from a long series of blameless and serviceable existences, the other from an equally long series of evil and grovelling lines! That surely could not come to pass, and we have to ask now how do we find the congruities of nature preserved compatibly with the appointed evolution of humanity to the higher forms of existence which crown the edifice.

Just as childhood is irresponsible for its acts, the earlier races of humanity are irresponsible for theirs; but there comes the period of full growth, when the complete development of the faculties which enable the individual man to choose between good and evil, in the single life with which he is for the moment concerned, enable the continuous Ego also to make its final selection. That period, that enormous period for nature, is in no hurry to catch its creatures in a trap in such a matter as this,—is barely yet beginning, and a complete round period around the seven worlds will have to be gone through before it is over until the middle of the fifth period is passed on this Earth, the great question—to be or not to be for the future—is not irrevocably settled. We are coming now into the possession of the faculties which render man a fully responsible being, but we have yet to employ those faculties during the maturity of our Ego-hood in the manner which shall determine the vast consequences hereafter.

It is during the first half of the fifth round that the struggle principally takes place. Till then the ordinary course of life may be a good or a bad preparation for the struggle, but cannot fairly be described as the struggle itself. And now we have to examine the nature of the struggle, so far merely spoken of as the selection between good and evil. That is in no way an inaccurate, but it is an incomplete, definition.

The ever-recurring and ever-threatened conflict between intellect and spirituality is the phenomenon to be now examined, the common place conceptions which these two words denote must of course be expanded to some extent before the occult conception is realised, for European habits of thinking are rather apt to set up in the mind an ignoble image of spirituality as an attribute of the character rather than of the mind itself,—a pale goody-goodness hour of an attachment to religious ceremonial and of devout aspirations, no matter to what whimsical notions of Heaven and Divinity in which the "spiritually-minded" person may have been brought up. Spirituality in the occult sense has little or nothing to do with feeling devout; it has to do with the capacity of the mind for assimilating knowledge at the fountain head of knowledge itself,—of absolute knowledge,—instead of by the circuitous and laborious process of ratiocination.

The development of pure intellect, the ratiocinative faculty, has been the business of European nations for so long, and in this department of human progress they have achieved such magnificent triumphs that nothing in occult philosophy will be less acceptable to European thinkers at first, and while the ideas at stake are imperfectly grasped, than the first aspect of the occult theory concerning intellect and spirituality,—but this does not arise so much from the under-tendency of occult science to depreciate intellect as from the under-tendency of modern western speculation to depreciate spirituality. Broadly speaking, so far western philosophy has had no opportunity of appreciating spirituality; it has not been made acquainted with the range of the inner faculties of man; it has merely groped blindly in the direction of a belief that such inner faculties existed, and Kant himself, the greatest modern exponent of that idea, does little more than contend that there is such a faculty as intuition,—if we only find how to work with it.

The process of working with it is occult science in its highest aspect,—the cultivation of spirituality. The cultivation of mere power over the forces of nature, the investigation of some of her subtler secrets as regards the inner principles controlling physical results, is occult science in its lowest aspects, and into that lower region of its activity mere physical science may, or even must, gradually run up. But the acquisition by mere intellect—physical science *in excelsis*—of privileges which are the proper apanages of spirituality, is one of the dangers of that struggle which decides the ultimate destiny of the human Ego. For there is one thing which intellectual processes do not help mankind to realise, and

that is the nature and supreme excellence of spiritual existence. On the contrary intellect arises out of physical causes,—the perfection of the physical brain,—and tends only to physical results,—the perfection of material welfare. Although as a concession to “weak brethren” and “religion,” on which it looks with good-humoured contempt, modern intellect does not condemn spirituality, it certainly treats the physical human life as the only serious business with which grave men, or even earnest philanthropists, can concern themselves. But obviously if spiritual existence, vivid subjective consciousness, really does go on for periods greater than the periods of intellectual physical existence in the ratio as we have seen in discerning the Devachanic condition, in the ratio of 82 to 1, at least then surely man’s subjective existence is more important than his physical existence, and intellect in error when all its efforts are bent on the amelioration of the physical existence.

These considerations show how the choice between good and evil,—which has to be made by the human Ego in the course of the great struggle between intellect and spirituality—is not a mere choice between ideas as plainly contrasted as wickedness and virtue. It is not so rough a question as that, whether a man be wicked or virtuous, which must really at the final critical turning point decide whether he shall continue to live and develop into higher phases of existence or cease to live altogether. The truth of the matter (if it is not imprudent at this state of our progress to brush the surface of a new mystery) that the question, to be or not to be, is not settled by reference to the question whether a man be wicked or virtuous *at all*. It will plainly be seen eventually that there must be evil spirituality as well as good spirituality. So that the great question of continued existence turns altogether and of necessity on the question of spirituality as compared with physicality. The point is not so much “*shall a man live, is he good enough to be permitted to live any longer as,*” “*can the men live any longer in the higher levels of existence into which humanity must at last evolve.*” Has he qualified himself to live by the cultivation of the durable portion of his nature? If not he has got to the end of his tether. The destiny which must befall him is annihilation, not necessarily suffering in a conscious existence but that dissolution that must befall the soul which has wholly assimilated itself to matter—into the eighth sphere of pure matter that Ego must descend, which is unfitted to go on any further in the upward spiral path around the planetary chain.

This is the great meaning of the occult doctrine that, “to be immortal in good, one must identify oneself with God: to be immortal in evil with Satan. These are the two poles of the world of souls; between these two poles vegetate and die without remembrance the useless portion of mankind.” The enigma, like all occult formulas, has a lesser application (fitting the microcosm as well as the macrocosm), and in its lesser significance refers to Devachan and Avitchi, and the blank destiny of colourless personalities; but in its more important bearing it relates to the final sorting out of humanity at the middle of the great fifth round, the annihilation of the utterly unspiritual Egos and the passage onward of the others to be immortal in good or immortal in evil. Precisely the same meaning attaches to “Revelations” (iii. 15-16) “I would thou wert cold or hot; so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.” Spirituality then is not devout aspiration; it is the highest kind of intellection, that which takes cognisance of the working of nature by direct assimilation of the mind with her highest principles. The objection which physical intelligence will bring against this view is that the mind can cognise nothing except by observation of phenomena and reasoning thereon. That is the mistake: it can, and the existence of occult science is the highest proof

thereof. But there are hints pointing in the direction of such proof all around us if we have but the patience to examine their true bearings. It is idle to say, in fact merely for one thing, of the phenomena of clairvoyance,—crude and imperfect as those have been which have pushed themselves on the attention of the world—that there are no other avenues to consciousness but those of the five senses. Certainly in the ordinary world the clairvoyant faculty is an exceedingly rare one, but indicates the existence in man of a potential faculty the nature of which, as inferred from its slightest manifestation, must obviously be capable in its highest development of leading to a direct assimilation of knowledge independently of observation. One of the most embarrassing difficulties that besets the present attempt to translate the Esoteric Doctrine into plain language, is due really to the fact that spiritual perceptiveness, apart from all ordinary processes by which knowledge is acquired, is a great and grand possibility of human nature. It is by that method in the regular course of occult training that adepts impart instruction to their pupils. They awaken the dormant sense in the pupil, and through this they imbue his mind with a knowledge that such and such a doctrine is the real truth. The whole scheme of evolution which the foregoing chapters have portrayed, infiltrates into the regular Chela’s mind by reason of the fact that he is made to *see* the processes taking place by clairvoyant vision. There are no words used in his instruction at all. And adepts themselves, to whom the facts and processes of nature are familiar as our five fingers to us, find it difficult to explain in a treatise which they cannot illustrate for us, by producing mental pictures in our dormant sixth sense, the complex anatomy of the planetary system.

Certainly, it is not to be expected that mankind as yet should be generally conscious of possessing the sixth sense, for the day of its activity has not yet come. This consideration may serve to introduce a highly important fact connected with evolution which has been passed over in silence till now. Each round in turn is devoted to his perfection in man of the corresponding principle in its numerical order to its preparation for assimilation with the next. The earlier rounds have been described as concerned with man in a shadowy loosely organised, unintelligent form. The fourth round in which we are now engaged, is the round in which the fourth principle, Will, Desire, is fully developed, and in which it is engaged in assimilating itself with the fifth principle. Reason, Intelligence in the fifth round, the completely developed Reason, Intellect or soul, in which the Ego then resides, must assimilate itself to the sixth principle, spirituality, or give up the business of existence altogether.

All readers of Bhuddist literature are familiar with the constant references made there to the Arhat’s union of his soul, with “God.” This, in other words, is the premature development of his sixth principle. He forces himself right up through all the obstacles which impede such an operation in the case of a fourth-round man, into that stage of evolution which awaits the rest of humanity,—or rather as much of humanity as may reach it in the ordinary course of nature,—in the latter part of the fifth round. And in doing this it will be observed he tides himself right over the great period of danger—the middle of the fifth round. That is the stupendous achievement of the adept as regards his own personal interests. He has reached the further shore of the sea in which so many of mankind will perish. He waits there in a contentment which people cannot even realise without some glimmerings of spirituality—of the sixth sense themselves for the arrival there of his future companions. He does not wait in his physical body,—let me hasten to add to avoid misconstruction—but when at last *privileged to resign this*, in a spiritual condition which we have not yet endeavoured to describe.

VISISTHADWAITA PHILOSOPHY.

FOR the last three and odd years that your Journal has been in existence, there has never been any contribution presenting consistently the philosophy of the Visishtadwaita. Originated by Sri Ramanujacharya, it stands between the two extreme philosophies, respectively known as the Adwaita and the Dwaita; and accepts all those passages in the Vedas which are admitted by either in support of its own views. There are many points, however, in the subjoined dialogue that both a Dwaitee and an Adwaitee would call into question. The authors of the dialogue promise to answer the objections of the devotees of either sect. In the case of such emergency, the readers of the Magazine and our Brothers in Theosophy, of the Madras Presidency, are referred to Sriman S. Parthasarathy Iyengar, F. T. S., residing in Triplicane, Madras.

A. GOVINDA CHARLU, F. T. S.

CATECHISM OF THE VISISTHADWAITA PHILOSOPHY.

- Q. 1. What is man's greatest aspiration?
 A. *Moksha* (final emancipation), called *Purushārtha* (object of desire.)
 .. 2. What is *Moksha*?
 .. " Enjoyment of *Brahma** after dis severance or disenfranchisement from all material† connection.
 .. 3. What are the means of attaining *Moksha*?
 .. " Divine contemplation (*Bhagavad-bhakti*).
 .. 4. What is *Bhakti*?
 .. " *Gnāna* (Knowledge or wisdom) of *Iswara*, continuous, full of love, and commingling with no other than *Brahma*.
 .. 5. What is it that reaches *Moksha*?
 .. " *Jivatma* or *Jivan*.
 .. 6. What is the nature of *Jivan*?
 .. " *Jivan* partakes of the nature of *Brahma* in wisdom; is subservient to *Brahma* and is an indivisible (spiritual) particle (monad); can neither be created nor destroyed; *per se* is changeless and has no form; and yet distinct from *Iswara*.‡
 .. 7. What is the nature of *Iswara*?
 .. " It has no bad but only good qualities.§ it is ever lasting and universal wisdom; omnipotent, having truth as its principle and final purpose. It is the universal Master, omnipresent, having for its body *chētana* (animate) and *achētana* (or inanimate) nature; and it is quite distinct from *Jivan*.
 .. 8. Define *Achit*? || (matter).
 .. " It is non-intelligent; of infinite forms; and is of a triune aspect, viz., *Suddha Sativa*, ¶ *Misra Sativa*,** and *Sativa Sūnya*.††

* *Brahma*, *Parabrahma*, *Paramatma*, *Iswara*, *Bhagavanta*, denote the same principle:—A. G. C.

† *Prakriti* has been translated into *material* for want of a better term (vide definitions of *Prakriti* further on).—A. G. C.

‡ The *monad* or "*Jivan*" being "*distinct from Iswara*" and yet "*changeless per se*, uncreated and indestructible," it must be forcibly admitted, in such a case, that there are, not only *two* but numberless distinct entities in our universe, that are infinite, uncreated, indestructible and immutable? If neither has created the other, then they are, to say the least, on a par, and both being infinite, we have thus two Infinites plus numberless fractions? The idea, if we understand it rightly, seems to us still less philosophical than that of the God of the Jews and Christians who, infinite and omnipresent, passes eternities in creating, out of himself, souls which, though created, become immortal, i. e., eternal, and, having to be present somewhere, must either crowd off the Omnipresent Presence or become one with it, i. e., lose their individuality like a lesser absorbed by a larger flame. Again, if *Jivan* "*partakes of the nature of Brahma in wisdom*" and is also eternal, indestructible and immutable like the latter, then in what respect is it "*distinct*" from *Brahma*?—Ed. Theosophist.

§ If "*Brahma*, *Parabrahma*, *Paramatma*, *Iswara*, *Bhagavanta* denote all the same principle," and are all immutable, uncreated, indestructible, omnipotent, omnipresent; if again it has "*truth as its principle and final purpose*," and if at the same time it "*has no bad but only good qualities*," we beg to humbly enquire the origin and the existence of evil in that all-pervading and all-powerful goodness, according to the *Visishtadwaita* Philosophy.—Ed. Theos.

|| *Achit* has been translated "*matter*" (vide answer to Ques. 8)—A. G. C.

¶ *Suddha Sativa*=Pure matter.—A. G. C.

** *Misra Sativa*=Impure matter.—A. G. C.

†† *Sativa Sūnya*=Zero-matter—time made up of minute divisions called *Kata*, *Kāshta*, &c. Read Question 10 B and answer.—A. G. C.

Q. 9. Describe *Suddha Sativa*?

A. It is entirely composed of *Sativa Gana* (quality of goodness); is of a permanent nature; subject to *Iswara's* will; and is found in *Vaikunt(h)a Loka*.

.. 10. Describe *Misra Sativa*?

.. " It is composed of all the *Gunas*, viz.—*Sativa*, *Raja* and *Tama*;* is a mask (a veil or mist) to man's *gnana* and *ananda* (knowledge and bliss); produces illusionary or false knowledge; is permanent; is a play thing to *Iswara* (P); has form; and is called *Prakriti*, *Avidya* and *Maya*:—*Prakriti*, because it has form and is therefore changeable. *Avidya*, because producing false knowledge. *Maya*, for being the cause of the wonderful objective Cosmos.

.. 10B. Describe *Sativa Sūnya*?

.. " Time, made up of seconds, &c.

.. 11. Describe the evolution of the objective cosmos out of primordial matter (*mulaprakriti*)?

.. " As follows:—*Mulaprakriti*,† *Mahat*,‡ *Ahankaram*,§ *Subda tanmatram*,|| *Akasa*,¶ *Sparsa tanmatram*,** *Yayu* (s),†† *Rūpa tanmatram*,‡‡ *Tejas*,§§ *Rasa tanmatram*,||| *Apa* (s),¶¶ *Gandha tanmatram*,*** *Prithivi*,††† and Permutations and combinations of these.

.. 12. What is the method of *Laya*? (Relapsation or absorption.)

.. " Each of the differentiations merging back into its precedent cause, as *Prithur* relapsing into *Apa* (s), &c. *Laya* means the disappearance of all effects into the ultimate cause. This is expressed by saying that all effects attain the state of *Aksharāvastha* (undifferentiation) in *Mulaprakriti* or *Tamas*, which dwells in unison with *Paramatma*.

.. 13. What do you mean by *Ekibhāva* (oneness-like, assimilation)?

.. " It means that *Tamas* lies in *Iswara* in *Sūkshmvāstha* (undeveloped cause), undistinguishable by name, form, or division.

.. 14. Are *Jiva*, *Iswara*, *Maya*, real existences (truths or realities)?

.. " All the three are true.†††

.. 15. What are cause and effect?

.. " Cause is *Iswara* containing all *Chith* and *Achith* in *Sūkshmvāstha*. Effect is *Iswara* containing them in *Sthūlvāstha*. The combination of this trinity (*Chith*, *Achith* and *Iswara*) is the *Upadana* (materials of construction) of the *Jagath* (cosmos). In effect, the characteristics of each are different, those of the one not obtaining for the others.

.. 16. How? Explain.

.. " For example, take a cloth woven of three different-coloured threads, white, black, and red. The three interwoven together make one harmonious whole, and still exist separately and having their own qualities, whiteness, blackness and redness (B). In effect there cannot be such a thing as blackness in white, and whiteness in black thread. (8). For *Jagath*, the triune combination is *Upadana*, and there is no interchangeableness or correlation among the three functions, viz., the enjoying (*Bhoktritwa*=experiencing) pertaining to *Jivan* (*Chith*), the enjoyed (*Bhogjatwa*) pertaining to *Prakriti* (*Achith*) and the dispensation or administration (*Niyantritwa*) pertaining to *Iswara*.

* *Sativa*=Quality of unalloyed goodness and purity.

Raja=Quality of foulness, action.

Tama=Quality of darkness, ignorance.—A. G. C.

† *Mulaprakriti*=Primordial or primal cosmic matter. ‡ *Mahat*=Swelling or bulging. § *Ahankaram*=Budding or germination=conscious individualization. || *Subda*=Principle of sound (audibility). ¶ *Akasa*=Space. ** *Sparsa*=Principle of touch (tangibility). †† *Yayu* (s)=Air. ††† *Rūpa*=Principle of form (visibility). §§ *Tejas*=Light (includes *Agni*=fire). ||| *Rasa*=Principle of taste (gustability). ¶¶ *Apa* (s)=Water. *** *Gandha*=Principle of smell (odourousness). ††† *Prithivi*=Earth (earthy matter)—A. G. C.

Note.—Such is the cosmogony of the universe according to *Vedanta* Philosophy. *Mulaprakriti* is thrown out of balance by a predominance of one or the other of the three *Gunas*, said to be brought about by *Iswara*.—*Mulaprakriti* is seed; *Mahat* its swelling; *Ahankaram* its germinating, &c.—A. G. C.

††† This answer is incomplete, hence unsatisfactory. We would like to know in what sense is each of these three understood to have real existence?—Ed. Theos.

- Q 17. Are *Jiva* and *Prakriti* the body of *Iswara* ?
 A. Yes.
 „ 18. Do the terms used to designate the body (*Sarira*) denote also that which has the body (*Sariri*) ?
 „ „ Yes.
 „ 19. „ Give an example.
 „ „ When we say “cow,” we do not mean merely the cow’s “body,” but the cow as a living entity.
 „ 20. „ But what do the following aphorisms mean in the *Vedantasara* ? viz :
 a. *Ayamatma Brahma.*
 b. *Thathwamasi.*
 c. *Sarvam Khalavidam Brahma.*
 d. *Aham Brahmasmi.*
 e. *Aham manus (h).*
 f. *Brahmaveda Brahmaivachavathi, &c. &c. &c.*
 „ „ They mean this :—*Parabrahma* has *Jiva* for his body ; he has *Prakriti* for his body ; *Chit* and *Achit* forming the body to the indweller, *Iswara*, as the *primum mobile*.*
 „ 21. Does *Jivan* get *Moksha* here, or what ?
 „ „ After travelling by the paths of light (*Archiradi*)†, breaking through the circle of matter, and being welcomed by the four-faced *Brahma*,‡ shaking off the *Linga Sarira*, entering *Vaikunt(h)a Loka*,§ and assuming the same form as *Iswara*, it then enjoys *Parabrahma*.
 „ 22. Is *Mukta Jivan* able to dwell in *Vaikunt(h)a* only or can he go elsewhere ?
 „ „ It can do both under *Iswara Itcha* (will of *Iswara*).
 „ 23. Are *Jivas* any fixed number ?
 „ „ No ; they are numberless.
 „ 24. How does conditioned existence (*Samsara*) happen to *Jiva* ?
 „ „ Through eternal companionship with *Achit*.
 „ 25. How does the connection arise ?
 „ „ Through *Karma*.
 „ 26. What is *Karma* ?
 „ „ *Iswara*’s ordination or will.¶
 „ 27. What does *Iswara* ordain ?
 „ „ “Thou be’st happy,” “thou be’st unhappy,” and so on.
 „ 28. Why does *Iswara* so will ?
 „ „ On account of the good and bad acts of *Jivan* ?¶¶
 „ 29. Since *Jivan* is subservient to *Iswara* and *Jivan* is able only to do that which he is ordered to do, how can *Iswara* punish him ? And how does *Iswara* point out, by means of *Sastras* (Laws or Institutes), what is good and what bad, to subordinate *Jivan* ?

* And if for “*Iswara*” we say the “ONE LIFE,” of the Buddhists, it will come to just the same thing. The “ONE LIFE” or “*Parabrahma*” is the *primum mobile* of every atom and is non-existent apart from it.

† Take away the *chit* and *achit*, the *gunas*, &c., and *Iswara* will be no where.—*Ed. Theos.*

‡ *Archiradi*—The illuminated, enlightened way, full of wisdom, knowledge—The heavenly path opposed to that leading into *Avernum* (*Bhūtanadi Marga*)—*A. G. C.*

§ *Brahma* here means demiurgus—the creative primary emanation from *Parabrahma*.—*A. G. C.*

¶ *Vaikunt(h)a Loka*—*Iswara*’s *Nityavibhuti* called *Bhogavibhuti*. *Nityavibhuti*—Permanent, lasting, final state. *Moksha Bhogavibhuti*—Real or genuine state. (*Vaikunt(h)a*) *Lilavibhuti*—State of imitation, sham, or mimicry (our phenomenal world)—*A. G. C.*

¶¶ In such case the *Visishtadvaita* philosophy either teaches that man is irresponsible and that a devotee of that sect can no more avert or change his fate than the Christian Predestinarian, or that he can do so by praying and trying to propitiate *Iswara* ? In the first case *Iswara* becomes an unjust tyrant, in the second—a fickle deity capable of being entreated and of changing his mind.—*Ed. Theos.*

¶¶ But since *Karma* is “*Iswara*’s ordination or will,” how can *Jivan* be made responsible for its acts ? *Iswara* creating or willing the *Karma* of each man, and then punishing him for its badness, reminds us of the Lord God of *Israel* who creates man ignorant, allowing not a hair of his head to fall without his will, and then when man sins through ignorance and the temptation of God’s creature—the Serpent, he is eternally damned for it. We suspect the *Visishtadvaita* philosophy of being as full of incomprehensible mysteries which *Iswara* “has not so ordained” that they should be questioned—as missionary Christianity itself. Questions and answers from Nos. 24 to 27 are entirely incomprehensible to our limited conceptions. First of all we are told that the conditional existence of *Jivan* is “through its eternal companionship with *Achit*,” a state due to *Karma*, i. e., *Iswara*’s “ordination or will ;” and yet further on it is said *Iswara* so wills “on account of the good and bad acts of *Jivan*.” These two propositions seem to us to be entirely irreconcilable. What “good or bad acts” *Jivan* had to do, and in what state of existence it was before *Iswara* ordained or willed it into its conditional existence, and whether even those acts were not due to *Iswara*’s “ordination,” are questions still clouded with a perfect mystery. We hope, however, that our Brother, the compiler of the above Catechism, will clear our doubts upon these delicate points.—*Ed. Theos.*

A. 29 *Iswara* gives to *Jivan* organs (body), &c., free-will, and capability of knowledge, and a code explaining what must be done, and what must be avoided. *Jivan* is dependent, but has still enough independence given him to execute the work entrusted into his hands. *Iswara* deals out reward or punishment accordingly as *Jivan* uses the functions he is endowed with, in conformity with *Sastras* or not. (Consider the consequences of the use or abuse of power with which the king invests his premier).*

Q. 30. *Iswara* being omnipresent, what is the meaning of *Moksha*-attainment in other *Lokas* ?

A. As soon as full-wisdom (*Brahmagnana*) is obtained, i. e., the state of complete illumination, *Jivan* shakes off his *Sthūlasarira* ; being blessed by *Iswara* dwelling in his heart, it goes in *Sūkshma Sarira* to *Sprākṛita Loka* (non-material world) ; and dropping *Sūkshma Sarira* becomes *Mukta* (emancipated).†

„ 31. How do you know all this is true ?

„ „ From *Sastras*.

„ 32. What is *Sāstra* ?

„ „ The Sacred Scriptures called “*Veda*”‡ which is *Anadi* (had no beginning), *Apanrushēya* (non-human), *Nitya* (unaffected by past, present, or future), and *Nirdosha* (pure).

TUMKUR,

30th March 1883. }

A. GOVINDA CHARLU, F. T. S.

Editor’s Note :—For various reasons we are unable to print, along with the above translation, its Sanskrit Text. It may be reserved for future use and portions of it published as occasion may require, to answer the possible objections that may be brought forward by our *Advaites* and *Dvaites* brothers. In our humble opinion, since there cannot be but one and only Truth, the thousand and one interpretations by different sectarians of the same and one thing are simply the outward and evanescent appearances or aspects of that which is too dazzling (or perchance too dark and too profound) for mortal eye to correctly distinguish and describe. As already remarked by us in *Isis Unveiled* the multitudinous creeds and faiths have all been derived from one primitive source. Truth standing as the one white ray of light, it is decomposed by the prism into various and eye-deceiving colours of the solar spectrum. Combined, the aggregate of all those endless human interpretations—shoots and offshoots—represent one eternal truth ; separate, they are but shades of human error and the signs of human blindness and imperfection. However, all such publications are useful, since they fill the arena of discussion with new combatants and that truth can be reached at but after the explosion of innumerable errors. We invite our *Dvaites* and *Advaites* Brothers to answer.

THEOSOPHY AND RELIGIOUS RIOTS.

SOME far-sighted and promising correspondent, anxious to penetrate the mystery of the recent Kotalene riot between the Buddhists and the Roman Catholics to its very roots, makes a desperate attempt to connect it with “Colonel Olcott and Theosophy.” The correspondent belongs to the *Ceylon Observer*. *Tel maitre, tel valet*.

A Heathen Emperor is said to have struck out from his life those days when he had failed to benefit one human being, at the least. § The Christian Editor of the *Ceylon Observer*, as we have but too well occasion to know, on that day when his paper will come out without containing

* Precisely as in the Christian Catechism. Hence the latter as much as the former, to the strictly philosophical mind, are—unphilosophical and illogical. For either man is endowed with free-will and then his *Karma* is his own creation and not at all the “ordination or will” of *Iswara*, or he is irresponsible and both reward and punishment become useless and unjust.—*Ed. Theos.*

† “Emancipated” then from *Iswara* also ? Since “*Iswara* is dwelling in his heart and that the heart forms a portion of *Sthūla Sarira* which he has to “shake off” before he becomes emancipated and enters into the non-material world, there is every reason to believe that *Iswara* is “shaken off” at the same time as *Sūkshma Sarira*, and with all the rest ? A true *Vedantin* would say that *Iswara* or *Brahma* is “*Parabrahma plus MAYA* (or ignorance).”—*Ed. Theos.*

‡ That is just what is done by most of the Pandits who are not *Visishtadvaitis*. The *Sastras* can be regarded identical with the *Vedas* as little as the many hundred of the conflicting commentaries upon the Gospels by the so-called Christian Fathers are identical with the Christianity of Christ. The *Sastras* are the repository of the many individual opinions of fallible men. And that fact alone that they do conflict in their endless and various interpretations with each other, prove that they must also conflict with the subject they comment upon. Hence—that they are distinct from, and not in the least identical with, the *Vedas*.—*Ed. Theos.*

§ “*La Clemenza di Tito*,” by P. Metastasio.

“*Perduto un giorno ei dice*

Ove fatto no ha qualcun felice.”

several lies and at least one libel, will swallow his own tongue and thus die poisoned. "It is argued," writes his correspondent, "that 'alarmed by the steady if slow progress that Christianity is making in the Island, and encouraged by the presence (?)* of so called Theosophists, the Buddhists have roused themselves from their torpor, and are inclined to be more aggressive than they have been for a long while, if over.' And, it is represented that—"a new and extraordinary vigour was added to the revival (of Buddhism by the priest Meguthuvatte) upon the arrival of Colonel Olcott in Ceylon.....A good deal of enthusiasm was aroused throughout the country, while a few educated men who suddenly remembered their faith in Buddhism, entered into the spirit of the movement."

Quite true, so far, with that exception only that the "revival of Buddhism among educated men" has nothing to do whatever with the riots. It is simply a dishonest insinuation. We propose to show the true causes of this unfortunate brawl; and none but a blind partizan or fanatic will deny the statement. It is evident that the correspondent either knows nothing of the "movement," or that bent upon mischief he tries to throw suspicion upon a body of men quite innocent in the matter. More than that; had every man among the Buddhist and Christian rioters belonged to the Theosophical Society (while there were few if any Theosophists in the procession and none mixed in the riot) the correspondent would not have had the opportunity of writing the above quoted words, since most likely no riot then could have taken place, for reasons that will be shown at the end of the present article.

No doubt it would have answered far more agreeably the purposes of the *Ceylon Observer*, were every Buddhist as every other "heathen" the world over to forget for ever his forefather's faith, whether in Buddhism or any other "ism," and thus open himself to the far more philosophical and especially more comprehensible mysteries of Christianity. Unfortunately for the *Observer* the palmy days of heretic-roasting and thumb-screws are over. Religious privileges are pretty evenly distributed among the British subjects of the Crown's Colonies (at any rate thus saith the law), their respective creeds being left undisturbed, and every one being allowed the choice as the untrammelled exercise of his own religion. Christian Missionaries—if the said law and the proclamation of the Queen Empress in 1858 are not a farce—are not granted any more religious privileges and rights in the British Colonies as far as we know, than the priests (subjects to Great Britain) of any other alien creed. That fact—perfectly well known to all—that taking advantage of the bigotry of some isolated Europeans, they nevertheless do obtain concessions that the heathen clergy do not, and that carrying out their proselytism among Hindus and Buddhists on principles that are often more than unfair, they have succeeded in impressing a portion of the ignorant masses with the false idea that *it is the open wish of their rulers that they should be all converted*, does not affect at all the main question of their real rights and privileges, which remain as justly limited as before. To say here, as we have often heard it said, that "might is right" is unfair, since in this case it

* While Col. Olcott left Ceylon six months ago, Mme. Blavatsky has not visited it since August 1879.

† There was one nearly killed, though, by some *unknown* (?) Roman Catholic blackguards and thieves making of their religion a convenient screen for plunder. This is what the son of that Theosophist—than whom, there never breathed a more inoffensive, kind, honest gentleman—writes about the assault in the papers.

CINNAMON GARDENS, March 26th, 1883.

I regret to inform you that Colombo is the scene of a great riot caused by the Roman Catholics and Buddhists.

Yesterday a "Pinkama" was taken from Borella to Revd. Guunananda's Temple, where a festival is taking place since February in commemoration of a new "Vihare."

The procession was composed of men, women and children, and numbered over 10,000 (Buddhists). About a quarter of a mile from the Temple (in the Roman Catholic quarters) showers of stones, empty bottles, &c., were hurled at the procession by the Catholics, and the poor Buddhists who were unarmed were severely assaulted. My father who did not entertain the slightest suspicion of his being assaulted went forward with a few Police Inspectors to quiet both parties, but unfortunately he got the worst of it. He was dragged to the field adjoining the road and was most unmercifully beaten with clubs and other weapons and was plundered of all that he had on his person. He was brought home almost naked and senseless, when medical aid was procured and he is now under the treatment of Dr. Canberry."

Yours, &c.

PETER D'ABREW.

is simply priestly cunning that has the best of, and defeats the ends of impartial justice and law. Unfortunately, in every country under the sun the spirit of the law is easily avoided, while its dead letter is as often made the weapon and pretext for the perpetration of the most iniquitous deeds.

To be brief and to define our meaning clearly and at once, we shall put to our opponents the following direct questions:—

1. Does or does not the righteous British law protect equally all its subjects, whether Heathen or Christian?

2. While justly punishing a "heathen" whenever the latter insults the religious feelings of a Christian, shall or shall it not also inflict the same punishment upon a Christian, who grossly insults and ridicules the faith of any of his "so called heathen" or "pagan" fellow subject?

3. Do not Christian missionaries (these daily and in public thoroughfares), lay bigots, and not only sectarian but even political daily papers in the British Colonies use constantly insulting and mocking words of Buddhist, Hindu, Mahomedan and Parsi forms of faith, or do they never do so?

4. Are all the above named personages liable to be punished by law for it, or is that law enforced only with regard to the "heathen," the teeming millions of India and Ceylon; and have the latter no protection or redress to hope for from that righteous impartial law?

We vouchsafe to say that the answer to all those questions (though of course they will never be answered) would be clearly the following. "The law is one for all. It protects equally the Heathen and the Christian subjects, and gives no more right to the missionary or lay Christian to insult the religion of the Heathen, than to the latter to insult the creed of the former." And now, we challenge the missionaries the world over, as the editors of most of the daily and weekly papers, whether conducted by bigoted or simply *nominal* Christian editors, to deny that this law is defied and broken daily and almost hourly. Of course such a denial would be impossible since taking as an instance this one Kotohena religious row in Colombo alone, we can quote from nearly every paper in Ceylon and India the most insulting language used when speaking of Buddhism. And yet of all the great religions of the world, Buddhism is the only one which enforces upon its devotees respect for all the alien creeds. "Honour your own faith, and do not slander that of others," is a Buddhist maxim, and the edicts of King Asoka are there to corroborate the assertion. For centuries, the Christians and their missionaries in Ceylon have daily insulted and reviled Buddhism in every street and corner. They did so with impunity, and taking advantage of the mild tolerance of the Singalese, their lack of energy and determination, and because Buddhism is the least aggressive of all religions, as Christianity the most aggressive of all: more so than Mahomedanism now, since in this case "might is right," and that the latter feel sure to come out second-best in every affray with the Europeans. Yet we doubt whether the *padris* would have been allowed or even dared to revile the religion of the "prophet" as forcibly as they do Buddhism, were the Island populated by Mahomedans instead of being full of Buddhists. This detail alone, that the census of 1882 shows that there are in Ceylon but 267,477 Christians (Europeans, Burghers and Tamil converts included) whereas the Singalese Buddhists count 1,698,070 souls, ought to show, in view of the aforesaid insults, a good deal in favour of the truly *Christ-like* patience, fortitude and forgiveness of all offence on the part of the Buddhists, disclosing at the same time the (as truly) unchristian, aggressive, blood-thirsty, fierce and persecuting spirit of the so-called Christians. Therefore, and without entering into the useless question whether it was the Buddhist or Christian mob that was the aggressor, we say fearlessly that the true cause of the riot is to be sought in the ungenerous and *unlawful* attitude of the Christian *padris* and bigots of Ceylon toward Buddhist religion. Buddhists are made of flesh and blood, and their religion is as sacred to them as Christianity is to the Christians. Thus, it is the fanatical converts, who are the true *law-breakers* in this case, and their recognized supporter in the Island is—*The Ceylon Observer*. We may as an illustration give here a few quotations from that sheet edited by the most bigoted baptist, thus showing it a regular hot-bed where are daily sown the seeds of every possible religious riot and sedition that may be expected in the future, not only between Buddhists and Christians, but even among the Protestants and the Roman Catholics.

(*Ceylon Observer*, April 2.)

... Government which recently united with that of Ceylon in glorifying the atheistic system of Buddhism by officially recognising the import-

ance of some *rubbishy** remains of the begging bowl of the sage who taught "there is no Creator," and existence is *per se* an evil, &c.... (follow vilifications of Government.)

(Ceylon Observer, April 4.)

As we are going to press we hear, *but we can scarcely credit*, the report that H. E. the Governor has written or ordered to be written an apologetic letter to the Buddhist Priest Moguthavatte on account of his procession having been stopped! What next? The news comes to us from a gentleman who had seen the letter.

Here, H. E. the Governor" is taken to task for acting as a gentleman, and remembering that law has to deal with equal impartiality in the case of a Buddhist as well as Christian priest. Would *The Ceylon Observer* find fault with Government for offering its apologies to a Baptist clergyman?

(Ceylon Observer, March 31.)

.....It was in consequence of this priest's scurrilous and blasphemous attacks on Christianity and all that the Christian holds to be good and holy that the Roman Catholics of Balangoda gave him a drubbing on Sunday last. It is said (is it proved? *Ed.*) that this man is a disciple of the priest Meguthavatte of Kotahena sent forth in fact by him to attack Christianity... Religious liberty is an inestimable boon, but *if men will deliberately turn liberty into license and act as this wretched priest is doing, then the liberty of such men must be curtailed "pro bono publico;" or an excitable people may be lashed into fury, &c. &c.*

Wise words these; especially, if we are shown that the sentence covers all the ground applying to Christian priests and missionaries as well.

The "wretched" priest, if guilty of the said accusation, merited his fate, though no one has the right to take the law into his own hands.

But we beg permission to put some additional questions—Shall not similar "scurrilous attacks" upon Buddhism have to be considered as "blasphemous" when pronounced by a Christian in the eyes of law? And would not Buddhists be as *justified* (if there can be any justification for the "Law of Lynch") were they to give "a drubbing" to a good Christian padre every time they would catch him reviling their "Lord Buddha, and all *they* hold to be good and holy?" The Buddhist priest is accused of being "a disciple of the priest Meguthavatte... sent forth by him to attack Christianity." The priest is in his own, though conquered, country, defending his own creed that the just law of his rulers protects against any assault, and has probably done no more than this, were we but to hear the other side. Does not on the other hand, the horde of missionaries, who invade this country, to which they, at least, (as most of them are Americans and foreigners) have no conqueror's right, "attack" Buddhism and Hinduism openly? We are not told whether the Roman Catholic rowdies who gave the Buddhist priest "a drubbing" were punished for the assault or not. They certainly ought to; and if not, may not such an impunity incite the Buddhist mob to perhaps return the compliment? Who is the aggressor and who the first to break the law, ensuring to Buddhists the inviolability of their religious rights? Surely not the Buddhists, but from the first the Missionaries who are ever fanning the latent spark of fanaticism in the breast of their ignorant converts. The Buddhists who have no right to assault or insult the devotees of any other faith, and who would never think of doing it, have, nevertheless, as good a right to preach and protect their own faith as the Christians have—aye and a better one in Ceylon, at any rate, if any of them only remembers or knows anything of the Proclamation of 1858 or that of 1815, March the 2nd,† in which Article 5, distinctly states that—

"THE RELIGION OF BUDDHA, PROFESSED BY THE CHIEFS AND INHABITANTS OF THESE PROVINCES, IS DECLARED INVIOLENT, AND ITS RIGHTS, MINISTERS, AND PLACES OF WORSHIP, ARE TO BE MAINTAINED AND PROTECTED."

We have not heard that this pledge has been ever withdrawn or abolished. Thus, while admitting the profound justness of the correspondent's words (the italics of which are ours,) we permit ourselves to paraphrase the sentence and say that if missionaries and bigots "will deliberately turn liberty into license and go on doing daily as the wretched" (Buddhist) priest has done once (or perchance has *not* done it, at all) then the liberty of such men must be curtailed *pro bono publico*" (i. e., of the majority of 1,698,070 Buddhists as against a minority of 267,477 Christians), or the masses of the people, were

* "Rubbishy" because—Buddhist-relics. We would stop to enquire whether the brave correspondent would ever think (or perhaps *dare*) to speak of Christian relics, such as bits of the "Holy cross" or even the bones of some of the Roman Catholic Saints—as "rubbishy" in Rome for instance?

† Proclamation read by H. E. Lieut. Genl. Robert Brownrigg, Governor in the Isle of Ceylon, acting in the name and on behalf of his Majesty George III at the palace in the city of Kandy.

they as meek and humble as lambs, may be lashed into fury some day, and—produce riots worse than the one under notice at Colombo.

For further corroboration we invite the attention, of whom this may concern, to the issue of January 26, 1883, of the *Moslem Friend*. We ask but to compare the utterances of its Mussulman editor with those of the Christian editor of the *Ceylon Observer*. We quote from it a sentence or two.

"Last month when we were in company with some of our friends at Matara, we happened to read in the *Ceylon Observer* an editorial condemning our Lord the Prophet, ridiculing our religion and insulting His Majesty the Sultan. One of the hearers grew so indignant as to give expression to severe invectives against the editor of the *Observer*, and we had to pacify him by addressing the company as follows:—'Dear friends, Mr. Ferguson is undoubtedly a gentleman (?) of considerable learning and research.....but on the subject of religion he is nothing but a fanatic and his utterances are not entitled to any serious consideration... His remarks on our religion, of which he is ignorant, are therefore not worthy of any notice.....'"

We ask any unprejudiced reader whether "Mr. Ferguson" had not merited a "drubbing" from the Mussulmans as well as the hypothetical Buddhist priest from the Roman Catholics? All honour to the infidel non-Christian editor who gives such a lesson of tolerance to the Baptist fanatic!

We conclude with the following letter from "another correspondent"—giving the true version of the Kotahena riot. Since it is published in the *Ceylon Observer* and left uncontradicted, we have every reason to believe the account correct. Apparently the editor, notwithstanding his desire, *could not* invalidate the statements therein contained.

"Your account of the riot at Kotahena is correct as far as it goes, but it is made to appear from that, that the Buddhists were the aggressors: a little more truth which has been suppressed will show that the Roman Catholics were the aggressors. At between 1½ and 2 o'clock on Sunday the tocsin was sounded in three Roman Catholic churches, and within fifteen minutes of that three Buddhist priests were severely assaulted with clubs: George Silva Mudaliyar of Green Lodge will testify to this, for he gave refuge to the priests. Afterwards nearly 100 men or more with clubs attacked every one they met in Green Lodge Street: hence 20 were taken to hospital. These Roman Catholic scoundrels, fishermen from Mutival, got into premises and struck people. Konay Saram, son of the late Maha Mudaliyar, was severely assaulted with clubs in his own garden; Lawrence, brother of the head clerk, Colonial Office, was assaulted in his own verandah, the tavern was robbed of money; other people, innocent of everything, were chipped. All this took place long before the pinkama came, and when the pinkama came, the procession and police were attacked. *With regard to the image of Jesus it is a barefaced untruth*: Major Tranchell and the Inspectors will testify to this. Could you believe for a moment that these gentlemen would have escorted a procession with these effigies?*

Fault is found because yesterday people from Koratola came armed. Why did they do so? Not to attack, but to defend themselves, for their priests were assaulted, their friends murdered, their procession tumbled into fields, their carts burnt the day before, and therefore they came prepared to defend themselves. Was it right, after permission was given by the authorities, and scores of pounds spent on the pinkama, and miles upon miles walked by the poor women and children, to stop the procession? Why not have taken charge of the arms and other weapons and safely escorted them to the Wihara? Has the Roman Catholic only privileges? The defence of Irish horrors and the ring of the tocsin are the same. Why did not the Roman Catholic priests step out amongst the crowd and quell their people's disturbance? Can the Roman Catholic priest go forth now into the country without the risk of being assaulted, and who knows whether Protestant missionaries may not be similarly handled?"

This settles the matter and we can leave it to rest. The sworn evidence of Major Tranchell, Acting Inspector General of Police, shows also that it is not the Buddhists who were the aggressors,† and now what is the moral to be deduced from, and

* A false report was spread by the Roman Catholics, that the Buddhist procession carried on a stick the image of a crucified monkey.

† In support of our assertion, we give the following extracts from Major Tranchell's evidence, as published in the *Bombay Gazette* of 7th April:—"I am acting Inspector General of Police. I verbally authorised the procession to come to Kotahena to the Buddhist Temple..... Having heard that on a previous occasion offence was taken by the Catholics at images in a Buddhist procession, I sent Superintendent Holland to inspect the procession ere it started..... Close to the turning up to St. Lucia's Street, I saw a very large and excited mob armed with bludgeons and sword of the sword fish..... Seeing all the mob excited and all armed, I apprehended violence. Most of the men in the crowd had a white cross painted on their forehead or waist. I believed them to be Roman Catholics..... As we neared, a number of men (R. Catholics) approached towards us determined to resist us, with yells, bludgeons and all kinds of things..... and, we were met with a shower of brickbats and stones from the opposing party..... Meantime the Buddhists forced three double bullock carts with paraphernalia on..... There were no missiles in them. As the carts neared the Catholics, a body of the latter ran down, seized the bullocks, belaboured and killed five of them, and the carts were drawn up in a heap and set on fire. Meantime showers of brickbats and stones were thrown,..... Adjutant of the R. D. F. rode up a little in advance of the troops when the Catholics seeing that Military assistance was at hand, gradually dispersed..... When I passed the Buddhist procession they had no offensive weapons in their

the conclusions to come to, after reading the dishonest hints thrown out by the *Ceylon Observer*, who would incriminate Theosophy in the matter? Simply this. What has happened and threatens to happen any day is due to the aggressive policy, intolerance and bigotry of the Christian converts and the absence of every effort on the part of their priests to control their turbulent spirit. It is again and once more the old but suggestive fable about the "Evil one" repeated; the devil who to defeat God and thwart the ends of Justice and of Right sows on earth the seeds of the thousand and one conflicting religious sects; the seeds sprouting and growing into the strong weeds that must stifle finally mankind, unless speedily destroyed and annihilated. To accuse the Theosophical Society of the Colombo riot is as wise as to throw upon it the blame of the proposed dynamite horrors in London under the laudable pretext that there are Irish gentlemen among its members. The Society has no creed, and respects and teaches every member to respect all creeds, while honouring and protecting his own above all others. It has Christians as well as Hindus, and Freethinkers among its members in Ceylon, though the great majority are certainly Buddhists. Christian Fellows having the right to protect and defend their faith, the Buddhists have the same right as also that of aiming at "the revival of Buddhism." So strict are our rules, that a member is threatened with immediate expulsion, if being a *Theosophist*, he opposes or breaks the law of the country he inhabits,* or preaches his own sectarian views to the detriment of those of his fellow brothers.† We invite the *Ceylon Observer* to search among the thousands of Theosophists to find any lawbreaker, criminal or even one avowedly immoral man among them—no one being able, of course, to answer for the hypocrites.

We conclude by pointing out once more to the deadly results of sectarian fanaticism. And, we assert, without fear of being contradicted, that were all to become Theosophists, there would be neither in India nor in Ceylon religious or any other riots. Its members may and will defend themselves and their respective religions. They will never be found the aggressors in any such disgraceful disturbances.

hands. There was a very large number of women, several hundreds, in the procession. It was a perfectly orderly procession, going in quite a proper manner".....In his cross-examination, the following facts were disclosed:—"There were girls and women of all ages. I went right through the procession from beginning to end. I looked as well at every thing as I could, and I saw nothing objectionable.....Buddhists have had I am informed a general permit for a procession in the month of March, but in my mind there was a doubt whether they should have it on Good Friday and Saturday, and I saw some leading Buddhists, and they agreed not to have any on those days, to avoid annoying the Catholics. They then pressed for one for Easter Sunday.....I consulted the R. C. Bishop, who said there would not be the slightest objection to the procession on Easter Sunday. He seemed pleased that the Buddhists had deferred to them in respect of the Friday and Saturday, and seemed anxious, if any thing that they should have it on the Sunday."

All this clearly proves that—(1). The alleged image of a "monkey on the crucifix" was a false pretext to attack the Buddhists; (2). The Buddhists had not the remotest idea that they would be assaulted, as they would not in that case have brought their women of whom there were "several hundreds" in the procession, and would not have come armless and defenceless but would have asked the protection of the Authorities; (3). The majority (the Buddhists) gave deference to the feelings of a comparatively very small minority (the Catholics) as acknowledged by the R. C. Bishop himself but were the first victims of their good nature; (4). It was left to the Buddhists, the Godless Heathens, to set an example to the Christians by adhering to the alleged teaching of Christ, viz., "Love thy neighbour as thyself;" (5). The blood-thirstiness of the Catholics is exemplified in their killing the poor bullocks who certainly had no responsible share in the procession; (6). The Roman Catholic Bishop, although apparently satisfied for the tolerant spirit of the Buddhists, did not take care to control the intolerant enthusiasm of his "converts," by sending some priests or going immediately to the spot of the riot and ordering them to desist from such disgraceful acts; (7). Neither the Catholic priests, if any were near the scene of action, nor the laity, some of whom were there and who were "begged" by Major Tranchell to "use their influence with the Catholics," would do it. These facts speak for themselves and no further comment is necessary.

* Art. XIV.—Any fellow convicted of an offence against the Penal Code of the country he inhabits, shall be expelled from the Society.—(*Rules of the T. S.*)

† Art. VI.—No officer of the Society, in his capacity of an officer, nor any member, has the right to preach his own sectarian views and beliefs, or deprecate the religion or religions of other members to other Fellows assembled, except when the meeting consists solely of his co-religionists.—(*Rules of the T. S.*)

The underlined sentence shows that in preaching Buddhism in Ceylon, Col. Olcott only exercises his right, since he preaches it to a meeting intended to consist solely of his co-religionists. No Christians are invited nor need they come. No one can accuse the President of preaching Buddhism to Hindus, or anything but ethics when there is a mixed assembly of Theosophists of different faiths.—*Ed.*

A CURIOUS light has been thrown on the returns of converts made by missionaries in so-called pagan countries. In Hindostan a number of coolies were returned as Christians because they "eat anything!" It may be that omniverousness is a mark of Christianity; but if it is, it would be much better for our Hindoo friends to remain in their sin. A simple diet is far more moral and health-giving than omniverousness, even if it is less Christian.—(*The Liberal.*)

THE MAGIC OF THE NEW DISPENSATION.

(From the "New Dispensation," April 1.)

"THE Juggler who appeared, on Tuesday last, in the last scene of the New Dispensation Drama, explained the deeper principles of the New Faith as they had never been explained before. There was the magician waving his magic wand, using his magical apparatus, and performing wonderful conjuring tricks amid enthusiastic cheers. And yet there was deep spirituality in every word that was said, in every magical feat that was performed. It was not a juggler playing tricks, although that was on the boards; but it was a teacher who taught wisdom through allegories and metaphors. Great prophets and seers have spoken in parables, but this clownish-looking Juggler of the New Dispensation enacted parables if we may so say. He knelt before a plantain tree, and humbly entreated it to reveal the autograph of its Lord and Master. And then he cut off a large leaf with a knife, and lo! the name of Hari was found inscribed thereon. The trunk of the tree then yielded, under the Juggler's bidding, the nectar of God's love, through a small pipe he attached to it, first as rose water and then as sherbet. God is not only visible, said he, but He always speaks through nature, and the devotees hear him. Let the clamour of passions subside, and His gospel will be heard. And so it was. The sweet hymn "I am the Holy Spirit" was chanted behind the scene, and the audience listened reverently. Thus, said the Juggler, with an air of triumph, God can be seen and heard, and His love tasted by every believer to-day as in days of yore. A number of beads and stones of different colors were exhibited as representing different aspects of faith and piety. They were distinct and separate from each other, and knew no common bond. A string was needed to unite them into a necklace. Such a string was furnished by the New Dispensation. The beads and the piece of thread were thrown into a magic box, and instantaneously they came out strung together. The symbols of the various religions were then exhibited, such as the Christian's Cross, the Mahometan's Crescent, the Vedic *Om*, the Saiva's Trident and the Vaishnava's *Khunti*. These stand aloof from each other in decided antagonism and never coalesce. Is it not possible to combine and amalgamate the truths, which each represents? By dexterous shuffling these symbols were in an instant made into one. Music served as another illustration of the unity of the New Dispensation. Different musical instruments produce different sounds, and when sounded together without method, they produce a most disagreeable confusion of jarring sounds. But as the Juggler gave the signal those very instruments played in concord and discoursed sweet music. So the various creeds harmonize, though apparently discordant, and become as one music under the influence of the New Dispensation. Eighteen centuries ago a sacred bird came down from heaven with glad tidings. It inspired, moved, and sanctified thousands for a time, but it soon found a formidable foe in human Reason, at whose hands it eventually fell a victim. The general impression now is that the Holy Dove is dead, and there is no inspiration now. The Juggler showed a dead bird, and then to the astonishment of all present and amid loud cheers a living bird descended from above with a piece of paper tied round its neck, on which were inscribed the following words; Nava Bidhner jai, Satya Dharma Samanvaia.—"Victory to the New Dispensation; harmony of all religions."

The *Brahmo Public Opinion* giving us an insight into, and an explanation of, what otherwise may have been mistaken by many "innocents" for pukka "miracles" produced by the divine Visitor, who stands accused of calling daily upon the minister of the New Dispensation—ventilates its just wrath in the following remarks:—

"On the eve of his intended gradual retirement from public life, Babu Keshub Chunder Sen seems bent upon exhibiting to the world all his accomplishments. It is still remembered by the friends of his school-boy days that Babu Keshub Chunder Sen could successfully imitate some of the arts of celebrated jugglers. But with the growth of earnest thought and more serious occupation, these gay freaks of his youth were quietly forgotten, and Mr. Sen found himself heading quite a different movement. But now, as if he had nothing more serious to do, he seems busy with beguiling himself and the public, with the boyish feats of his school days. The most recent addition to his already numerous inventions, has been the display of feats of jugglery, on the occasion of the last performance of the New Dispensation drama....The reader need only be told in addition, that the juggler was Babu K. C. Sen himself. We are sorry indeed that the name of God was thus made the subject of jugglery, and that religion was ever associated with the arts of the magician....Surely his ideas of the fitness of things, and his reverence for the name of religion, must have had undergone a great change before he could descend so low. After this we pity Mr. P. C. Moomzardar the more, for he has taken upon himself a hopeless task, that of defending a chief who is actually playing ducks and drakes with his reputation as a minister of religion."

While pitying the ruffled feelings of our grave contemporary—whose religious susceptibilities must have received a terrible shock—we can neither sympathize with, nor yet confess to any such sorrow on our part. Indeed, we rather

feel highly gratified with the new development. With an eye to future events we already perceive that the hitherto unprecedented mode of worshipping, will soon find worthy imitators and thus achieve the grandest results. There is hope that following the good example, in another decade or so, half of the population of India—Mussulman dervishes and Christian Salvationists helping—will turn its temples, mosques and churches into theatres and circuses, for purposes of religious *tamashas*. Thus, the “deeper principles of the new faith” will be henceforth explained, indeed, “as they had never been explained before.” Then, the *hoi polloi* will be “taught divine wisdom” by *padris*—choreographers, whose flying battalions on the light fantastic toe may be used for the purpose of swiftly pursuing and catching sinners by their coat-tails and head-locks, to be saved whether they will or not; and we may hope to see “*padri-nautches*,” “*padri-minstrels*” and “*padris-jadoo-wallas*.” The alliance and kind brotherly help of the Bhutan and Sikkim Dugpa-lamas, as that of the Singhalese devil-dancers is strongly recommended in this case. It is to be sought by, all means, and their costumes, solemn awe-inspiring masks of pigs’ and bullocks’ heads, and tuition thankfully accepted and adopted. The signs of the times are all there, and a most important religious reform in a near future may be expected now with full confidence.

But there are other reasons why we should feel thankful to the great Calcutta artist and deviser. Out of the several “Reformers” of benighted India, one, at any rate, has now condescended, with extremely laudable sincerity, to put aside his canting rôle of “God confabulating” *secr. to appear*—if we can credit the *Brahmo Public Opinion’s* information, in what seems to be his inborn characteristics—those of a “clownish-looking juggler” who, from his school-boy days, “could successfully imitate some of the arts of celebrated jugglers.” Then, besides the fact that the world of theists cannot be too thankful to Babu Keshub C. Sen for trying to infuse into the usual owl-like gravity of prayers and divine worship a streak of innocent mirth, sport and frolic—drollery never failing to attract more than irksome prosy solemnity—the charming novelty of the thing should be also taken into consideration. Enacting parables and “performing wonderful conjuring tricks” for the greater glory of God, is not an everyday sight: and we have now the explanation of the profound sympathy shown to, and the passionate defence of, the processional and professional Salvationists by the Calcutta mystic. Melpomene and Terpsichore are sweet sisters to Thalia of the mask and shepherd’s crook, and our Babu seems to be bent on devoting all the nine Muses to the service of God, including Erato, made so much of by King Solomon. True, it may be objected that the main idea—that of proving that “God can be seen and heard” by the help of *bogus* phenomena and “magical apparatus”—is not exactly novel; in fact, that it is as old as the hills. But it bodes fair that the “New Faith” should follow so closely in the well-trodden paths of the “old ones.” And even though—from the day, in fact, that the first couple of Roman Augurs had upon meeting to plug their cheeks with their tongues to conceal laughter, and down to our own times when the holy Neapolitan friars are still entrusted with the delicate operation of making St. January’s blood boil and sing—the priests and servants of God of nearly all other creeds have to call in occasionally jugglery to their help to prove the existence of their respective deities,—this detracts nothing from Babu Keshub’s glory, as a genuine inventor and a discoverer. The additional and very sensational method adopted by him of boldly proclaiming the *soi-disant* divine miracles as simply conjuring tricks, is as unusual as it is novel, and is as highly commendable. We take Babu Keshub under our protection, and recognize him every right to demand a patent from both the Lord Bishop of Calcutta and the Maharajah of the Vallabacharyas.

In addition to all this he has shown himself a true democrat and the protector as well as the benefactor of the humble and the poor. The strolling, naked *jadoo-walla* has now every claim to the title of “teacher, who imparts wisdom through allegories and metaphors.” Thus, whenever we witness from the secure depths of our verandah, a street juggler offering his *mongoos* a dainty lunch off the head of a foredoomed cobra, and see further on the latter—though headless—resurrected to life in half an hour or so owing to the miraculous influence of a monkey’s skull placed on the beheaded trunk of the serpent, we will bear in mind “the deep spirituality”...contained in this “magical feat.” Remembering the wise lesson that “great prophets and seers have spoken (and acted?) in parables,” and that “God always

speaks through nature” as his devotee, we will hear and understand him the better owing to the great lesson taught through the “mongoos-cobra-monkey” trick. For the first time in our life, we will clearly perceive that the mongoos represents infallible “divine wisdom, or blind faith,” devouring and swallowing up, like Aaron’s rod, “Human Reason” or “fallible intellect”—the latter, agreeably with the tenets of the New Dispensation the devil’s gift, “the formidable foe...at whose hands it (the holy Dove or Holy Ghost, which is the same thing) eventually fell a victim.” The monkey’s skull, of course, will remain an emblem of the active potentiality, in our sight, of that same blind faith to resurrect dead animals and extract moonbeams out of cucumbers—in the allegorical and metaphorical sense. Hence, our profound gratitude to the Minister who through his inexhaustible arsenal of religio-mystical inventions, has taught us a never-to-be forgotten lesson of wisdom. Some slight improvements in the programme may, perhaps, be also respectfully suggested. Thus, for one, the rose-water and *sherbet* meant to demonstrate practically the ever-flowing “nectar of God’s love, through a small pipe,”—first, in consideration to the drinking preferences of Calcutta, “the holy city of Aryavart,” and then as a fitter emblem of one of the attributes of the “Maker of all life”—might be suggestfully replaced by genuine *eau-de-vie*, the “water of life” of the Frenchman. Apart from this trifling change, we find little to criticize in the new departure, but on the contrary venture to predict it the brightest future. His reform *must* in time prove fruitful in results, as in the words of the Bishop of Durham, commenting upon the Salvation army: “the exaltation of sensationalism into a system is perilous in the extreme. When the most solemn events...are travestied, and the deity’s name profaned in parodies and common songs—awe and reverence being the soul of the religious life—he, therefore, who degrades the chief objects of religion by profane associations, strikes at the very root of that religion.”

Letters to the Editor.

LIGHT WANTED.

It is said in your much esteemed paper (vide “The Brahminical Thread,” by a Sarman, F. T. S.), the *Theosophist* for February 1883, that the caste of the Hindoos was not meant to be hereditary; but that they could raise themselves from the lowest to the highest caste by personal merit. But it is alleged by many a Pundit that, nowhere in the Hindoo Shastras, which teem with ceremonies of all descriptions, is it shown, what steps a Hindoo, having good qualities, would take, that is, what ceremonies he would have to perform for his raising himself from a low caste to become a Brahman in the Hindoo point of view. Will any of your correspondents enlighten the public on the subject; and thus pave the way for the raising of low caste men? This would, no doubt, arouse a healthy competition among our people and serve a good purpose; for then every one would come to value merit and participate in the general stimulus for learning.

K. C. CHATTERJEE,

D. P. W.

LALITPORE, March 4, 1883.

EXPLANATION WANTED.

THE word “Laya” (vide page 129, *Theosophist* for March 1883) has been interpreted as “annihilation.” In Sanskrit “Li” is to melt, dissolve. The Almora Swami, I think, means by this word “final absorption,” when there remains a “Unity” (call as one may this “Unity” as Mula-prakriti or Mulapurush). In this “Unity” is next differentiated “Purush” and “Prakriti.” Whether existing in “Unity” or “Duality,” there cannot be such a thing as annihilation of course, nor “creation out of nothing;” and thus, it must mean “eternity.” But what brings on the difference—“Purush and Prakriti” out of one homogeneous “Unity”—is incomprehensible to me.

A. GOVINDA CHARLU, F. T. S.

TUMKUR, 8th March 1883.

EDITOR’S NOTE.—And so it is to the majority of readers—students of esoteric Science excepted—perhaps.

DEVACHAN.

Will you kindly permit me a question?

In Vol. 4, No. 2, on page 29, I find, that in the state described as Devachan the spiritual monad leads for very long periods an existence of unalloyed satisfaction and *conscious* enjoyment, however without activity, without exciting contrasts between pain and pleasure, without pursuit and achievement.

Now, how can a conscious existence without activity or pursuit be one of satisfaction or enjoyment? Would not annihilation be preferable to such a state of indolence? In the Christian heaven there is at least the waving of palm-leaves and harping. A poor amusement indeed; but better than nothing?—Please explain.

Hoping that my inquisitiveness will give no offence.

GEORGETOWN, } I am very respectfully,
COLORADO, } Your obedient servant,
January, 31. } R. HARTMANN. F. T. S.

EDITOR'S NOTE:—Our correspondent's question has been already anticipated by the important appendices added to the recent "Fragment" on Devachan. To realise the conditions of spiritual existence of any sort it is necessary to get above the plane of merely physical perceptions. One cannot see the things of the spirit with the eyes of the flesh, and one cannot successfully appreciate subjective phenomena by help only of those intellectual reflections which appertain to the physical senses. "How can a conscious existence without *activity* or *pursuit* be one of satisfaction or enjoyment?" It would only emphasise the mistaken idea which this question embodies if one were to ask instead, "how can a conscious existence without athletic sports and hunting be one of enjoyment?" The cravings of man's animal or even bodily human nature are not permanent in their character. The demands of the mind are different from those of the body. In physical life an ever recurring desire for change impresses our imagination with the idea that there can be no continuity of contentment, without variety of occupation and amusement. To realise completely the way in which, a single vein of spiritual consciousness may continue for considerable periods of time to engage the attention—not only the contented, but the delighted attention,—of a spiritual entity, is probably possible only for persons who already in life have developed certain inner faculties, dormant in mankind at large. But meanwhile our present correspondent may perhaps derive some satisfaction, from the fact,—as explained in recent essays on the subject,—that one sort of variety is developed in Devachan in a very high degree; *viz.*, the variety which naturally grows out of the simple themes set in vibration during life. Immense growths for example, of knowledge itself are possible in Devachan, for the spiritual entity which has begun the "pursuit" of such knowledge during life. Nothing can happen to a spirit in Devachan, the key-note of which has not been struck during life; the conditions of a subjective existence are such that the importation of quite external impulses and alien thoughts is impossible. But the seed of thought once sown,—the current of thoughts once set going (the metaphor may freely be varied to suit any taste,)—and then its developments in devachan may be infinite for the sixth sense there, and the sixth principle are our instructors, and in such society there can be no isolation, as physical humanity understands the term. The spiritual ego in fact, under the tuition of his own sixth principle, need be in no fear of being dull, and would be as likely to sigh for a doll's house or a box of ninepins as for the harps and palm-leaves of the mediæval Heaven.

THE SEVENTEEN-RAYED SUN-DISC.

[The following interesting letter was received by us from Fresno, California. As it is a private one, we can give but extracts from it.—*Ed.*]

EXPLORING Copan and Quiqua in Honduras and Guatemala last year, I had the good fortune to make a discovery, which I am sure will interest you. As you are aware, the most prominent sculptured monuments in Copan consist of four-sided columns of from 10 to 12 feet high. These columns represent generally only on one side large sculptured personages in high relief.

The other sides again contain ornaments and glyphic inscriptions, hitherto not read or deciphered. One pillar not previously described, however, contains only hieroglyphics arranged on all sides. It seems to be a record perhaps of laws, perhaps of historical events. This pillar is about 10 feet high, and the sides 3 and 4 feet wide respectively. But the most remarkable is that this pillar was covered by a cap in the shape of a very low truncate pyramid. On this pyramid was seen a forced dead head of colossal dimensions and surrounding the same was an expanded "sun-disc," crowning the very cap.

The rays of the sun-disc were distinctly marked. The similarity of the same and the sun-discs common in the Egyptian monuments was so marked, that it immediately struck me that the *number* of rays must be 17, the sacred number of the Egyptian sun-disc. Upon counting the rays they were found to be as expected—17.

Now is this a pure "coincidence" or is it another link in the broken and scattered chain, whose finding points toward an ancient connection between the Central American peoples, the Mayas and other races, and the Egyptians by means of a connecting Atlantis?

Another curiosity, naturally a "coincidence," is worthy of notice. One of these sculptured personages dressed in priestly robes and holding in his hand a small square box, has his legs above the sandals ornamented with the CRESCENT. The same sign was used by the Romans to signify immortality and similarly placed above the sandals.

Cannot your trans-Himalayan Brothers give us any clue to these hieroglyphics inscribed on the Central American Monuments? Or have you no Psychometrists who could decipher them psychometrically. If any one should be willing to try to do so, I would send him a small portion of one of the glyphs I have in my possession, and may be some good will come out of it.

E. G.

EDITOR'S NOTE:—Assuredly the discovery mentioned in the above letter,—the pillar with its 17-rayed sun-disc,—points once more to an ancient connexion between the central American peoples and the lost continent of Atlantis. The uniformity in the symbolical meanings of American antiquities, and of antiquities connected with "the wisdom religion" in Egypt or any other parts of Europe or Asia where they may be observed, is certainly far more remarkable than would be agreeable to theorists who wish to account for it by help of that hard-worked servant—coincidence. It has been traced with great patience through many different departments of archæology by Mr. Donnelly in his recent "Atlantis; or the Antediluvian World." The second part of the title of this volume, by the by, will not be quite acceptable to students of the subject who approach it from the side of occult science. The deluge is better left alone until cosmogony is more generally understood than at present. There is no one deluge that can conveniently be taken as a turning point in the world's history,—with everything before that antediluvian, and everything of later date—postdiluvian. There have been many such deluges cutting the various races of mankind at the appointed time in their development. The situation has already been referred to in the "Fragments of Occult Truth." During the occupation of the Earth for one period by the great tidal wave of humanity, seven great races are successively developed, their end being in every case marked by a tremendous cataclysm which changes the face of the earth in the distribution of land and water. The present race of mankind, as often stated, is the fifth race. The inhabitants of the great continent of Atlantis were the fourth race. When they were in their prime, the European continent was not in existence as we know it now, but none the less was there free communication between Atlantis and such portions of Europe as did exist, and Egypt. The ancient Egyptians themselves were not an Atlantic colony. Mr. Donnelly is mistaken on that point, but the wisdom Religion of the initiates was certainly identical and hence the identities of symbolical sculpture. This is what the "Himalayan Brothers" say, whether any of our psychometrists will see any further, depends on the degree of their development, at any rate, we accept the offer of our esteemed correspondent with thanks and will expect the promised portion of the glypt, before we venture to say anything further.

KUMARILA BHATTA.

In the Editorial note in reply to a Hindu Theosophist's query, whether some Rishis of old do exist in the flesh and blood, you pertinently ask him whether he is prepared to accept literally the popular interpretation of—

(Ahalyāya jārāh surapati rābhudātmatanayām; prajā nātho, &c. &c.) wherein Indra is accused of adultery with Ahalya and Brahma of attempting criminal violence on the person of her own daughter; and you refer him to Kamarila Bhatta (not Kulluka Bhatta as the printer's devils make you say). For the edification of your readers, such as may not readily lay hold of the passage alluded to, I beg to transcribe the learned Bhatta's rationalistic explanation of that mythical tradition. The translation in English that follows is from the pen of Dr. Max Müller, and is taken from his history of ancient Sanskrit Literature, p. 529:—

"Prajāpati, the lord of the creation, is the name of the sun; and he is called so, because he protects all creatures. His daughter *Ushas* is the dawn. And when it is said that he

was in love with her, this only means, that at sun rise, the sun runs, after the dawn, the dawn being at the same time called the daughter of the sun, because she rises when he approaches. In the same manner, if it is said that Indra was the seducer of Ahalyá, this does not imply that the god Indra committed such a crime, but Indra means the sun, and Ahalyá (from *Ahan* and *li*) the night; and as the night is seduced and ruined by the sun of the morning, therefore is Indra called the paramour of Ahalyá. Kumarila Bhatta, I have only to add, lived in Southern India several centuries ago, and unlike Dayanand Saraswati Swami of our day, he is respected and his expositions of *Purva Mimansa* accepted by the orthodox pundits.

A. B. F. T. S.

A MUSSULMAN KUMBUM TREE.

ALLOW me to inform the public, through the medium of your esteemed journal, of the inscriptions just discovered upon the trunk of a tree in our vicinity.

We have a dispensary known as Bulrampur Hospital. From its south-western corner some hundred paces due west, there is a (*chewl*) tree on the left side of the road that leads to the city. It is hoary in appearance, as the leaves are now falling off, it has a trunk measuring about 9 inches in diameter, and it looks neither very old nor a sapling.

This morning a news sprung up in the city, that some supernatural agency had inscribed the holy name of Mahomed—the prophet, upon its bark. Having read all about the Kum Bum tree in the last issue of your journal, my curiosity was already raised, and consequently I hurried to the place, which had already become crowded. Throngs of people, generally Mahomedans, and especially women, were coming in, kneeling before the tree, some kissing it, while others rubbing their foreheads against the letters. Garlands were freely hung upon the branches, and incense continually burned upon the floor. It was with difficulty that I could make my way to the place and sufficiently near in order to read and examine the letters.

The words are written in Persian character, and they read—(Mohammad Kalam Bari) the word—Bari appears very clear in thick block type, the rest is rather obscure. The trunk of the tree is of ash color and has got a smooth surface. The letters are all in bold relief and possess a brownish tint. I have carefully examined the whole and it looks natural. Though one may call it the happy contrivance of some “Moojawir” (priest), yet I cannot entertain such a thought. However as the inscriptions has just this morning been discovered, I am unable to give a detailed account at present, but I hope I will be able to furnish further particulars hereafter.

In the meantime I have written this, with a view to get it published in the next issue of your journal.

Yours obediently,
HARDEVA BEHAREE.

LUCKNOW,
28th March 1883. }

DO THE RISHIS EXIST?

WITH reference to a “*Hindu Theosophist's*” query and your reply thereto on page 146 of the March *Theosophist* whether Hindu *rishis* of old do exist in flesh and blood, what say you to the communication of the Madras Yogi Sabhapati Swami in the *Theosophist* of March 1880, Vol. I, p. 146?

Thus writes Sabhapati Swami: “The founder of our Ashrum, viz: His Holiness the Agastya Mooni, who died, according to the common chronology, many thousand years ago, is still living, with many other *rishis* of his time.” The italics are not mine.

ANOTHER HINDU THEOSOPHIST.

EDITOR'S NOTE.—We say that (a) our correspondent's quotation being on page 146 he might have easily glanced on page 147 and found (Col. 1.) the following remark: “It is presumably almost needless, in view of the paragraph on the opening page, to remind the reader that the Editors of the Journal are not responsible for any views or statements contained in communicated articles, etc.”—(*Editor Theosophist.*)

(b) that Sabhapati Swami is welcome to imagine and may believe that the moon is made of green cheese and prove himself very sincere in his belief. But what has that to do with the Editor's belief upon the subject? and (c) that all the Hindus, past, present and future, to the contrary, could not make us believe that a man of our present 5th race, and of the 4th cycle Round, can or ever could live more than from 300 to 400 years in one body. We believe in the latter, i. e., we know it to be possible, though highly improbable in the present stage of the evolution, and so rare a

case as to be nigh unknown. If science in the face of Dr. Van Oven gives 17 examples of age exceeding 150, and Dr. Bailey in his “Records of Longevity”—a few as high as 170—then it does not require a great stretch of “credulity” in admitting the possibility of reaching through adept powers the double of that age. Therefore, if we claim to know that such a thing is possible, Sabhapati Swami has perhaps an equal right to claim that he also knows that some exceptional men—(Rishis) live “several thousands years.” It is a matter of personal opinion—and it remains with the public jury to decide who of us is nearer the truth.

'ANOTHER “SPIRITUAL” PUZZLE.

I FEEL that Mr. Terry has been doing great service in procuring for us the few crumbs from the Theosophical table which have been dropped in his correspondence with you. There are, I believe, many spiritualists like myself who find that the spiritualistic theory does not afford explanation sufficient to cover all the phenomena with which we have become familiar, and who are eagerly watching for the breeze which will move us out of the dead calm into which we have drifted.

The question of Mediumship is so important and often presents so many difficulties, that I have ventured to ask your explanation of the following experience.

Some time since, my neighbour died rather suddenly. I knew little of him personally beyond chatting occasionally with him over the garden fence. He was, I believe, a thoroughly upright conscientious man—an orthodox Christian, and one who I suppose would have considered it a sin to have speculated for a moment outside his creed.

Soon after his death for more than a week, I was subject to the most unpleasant sensations, experiencing great confusion and a difficulty in controlling my thoughts even in business matters. At last I received through impression the following communication from him.

“Do I disturb you? I will endeavour as far as possible to control my feelings, but do remember that this new life is so strange, so perplexing to me, that I can hardly collect my thoughts. All my surroundings are chaotic and formless, whether this is owing to myself or not I cannot tell. Some who seem to take an interest in me tell me that this will pass away, as soon as I comprehend my position. In the meantime I seem to cling to you, of whom I knew so little in earth life, as the only certainty. Those who were nearest to me on earth cannot think of me as I am, and there is therefore no link to bind us. If my influence depresses you, I will remove it; but if you can bear it remember that you are helping to sustain a brother who has not yet learnt to support himself.”

At the same time my neighbour's widow called upon me, and in course of conversation said, “I have seen my husband. I was coming out of the dining room the day before yesterday when I saw him in the passage; he seemed much disturbed and tried to speak and was evidently desirous of explaining something to me, having in his hand some papers which he held towards me; however he could not succeed in making me understand and eventually disappeared. The next morning's post brought a letter from a person in the country informing me of business transactions between himself and my husband, of which I had not the slightest knowledge.”

Now in one instance the communicating intelligence seems perfectly incognizant of worldly affairs, and in the other to evince great desire to give his wife information which it was important she should possess. What is the explanation, presuming, of course, that the two manifestations were from the same source?

Yours truly,
E. W. W.

LEWISHAM KENT, Sept. 1882.

Ed. Note.—This letter has been neglected for sometime by reason of more pressing claims on our attention. The case described is an illustration of spiritual communications of a class which very naturally render empirical observers of such phenomena reluctant to accept what is nevertheless their true explanation. The “communicating intelligence” is not really an intelligence at all; it is partly a reflection of ideas in the mind of the living medium, partly a survival of impulses imparted to the kama rupa, or fourth principle of the deceased person, before the separation therefrom of the intelligence which really belonged to it in life. The long message imparted by impression to our correspondent takes its form from his own mind. His friend must have died thinking of him, however slight their acquaintance was during life. The true soul

of the dead man went its own way having the fourth principle, the agent and instrument of its volitions during life impressed with an unfulfilled impulse to communicate with our correspondent. The kama rupa then blindly and unconsciously awaited its opportunity and pressed in the direction of its fulfilment. The vision seen by the widow was provoked by another of the dead man's latter impulses—perhaps the very last and strongest. The *kama rupa* had so to speak, received its orders which it could not help fulfilling.

A SUFI "GHAZAL" OR ODE.

I NOTICE that the *Theosophist* for last month (March) contains a translation of a Sufi Ode. Permit me to contribute another, which I have discovered in the forgotten pages of an Indian periodical, once deservedly popular, viz., Chesson and Woodhall's *Bombay Miscellany* (Vol. III, p. 326) where it occurs in an Oriental tale entitled "Bismillah or Happy Days in Cashmere." The name of the author is not given, but the sentiments expressed in the verses are such as will be endorsed by any true mystic, whether Yogi or Sufi. The poem will recall to the reflective among your readers certain passages in the excellent philosophical essays on the Elixir of Life, contributed to the third volume of your Magazine.

I am,
HYDERABAD, DECCAN, } Yours faithfully,
25th March 1883. } E. N. T.

"Pants thy spirit to be gifted
With a deathless life?
Let it seek to be uplifted
O'er earth's storm and strife.

Spurn its joys, its ties dis sever,
Hopes and fears divest;
Thus aspire to live for ever,
Be for ever blest!

Faith and doubt leave far behind thee;
Cease to love or hate;
Let not Time's illusions blind thee;
Thou shalt time outdate.

Merge thine individual being
In the Eternal's love;
All this sensuous nature fleeing,
For pure bliss above.

Earth receives the seed and guards it,
Trustfully it dies;
Then, what teeming life rewards it
For self-sacrifice!

With green leaf and clustering blossom
Clad, or golden fruit,
See it from earth's cheerless bosom
Ever sunward shoot!

Thus, when self-abased, man's spirit
From each earthly tie
Rises disenthralled, to inherit
Immortality!"

THE HINDU ZODIAC.

IN the November (1881) issue of *The Theosophist* Mr. Subba Row stated that the Zodiac of the Hindus was not fixed owing to the precession of the equinoxes "as may be easily seen from their works on Astronomy and from the almanacs published by the Hindu Astronomers." That these works and publications, did not support Mr. Subba Row's statement was clearly proved by me. If Mr. Subba Row wants more proofs, I shall give him a score more.

Mr. Subba Row now says that until I succeed in shewing (this, of course, I can do at any time, because I know where the books are to be found) "from the Nadigrandhams that Astrological calculations are correct only when Nirayana Sphutam is used, then his (my) statement that a fixed Zodiac should be (and not is?) the basis of our calculations can be taken to be correct." This is curious. Independently of the correctness of Nadigrandhams, the question was, not as Mr. Subba Row now says, whether Nirayana Sphutam is prefer-

able to Sayana Sphutam,—this is another question altogether; but whether Hindu Astronomers and Astrologers adopted and are still adopting the former (as I stated) or the latter as Mr. Subba Row thought.

Besides, I should like to know whether Mr. Subba Row means to state that Sayana calculations give, in his experience, more correct results.

I never meant to deny the esoteric meanings he attaches to the names of the Zodiacal signs. Here Mr. Subba Row is in his element, and it is a question with which I have nothing to do.

MYLAPORE, } Yours obediently,
5th April 1883. } N. CHIDAMBARAM IYER, F. T. S.

P. S.—I herewith send you for insertion in the next issue, a few typographical errors (with their corrections) occurring chiefly in the Sanscrit portion of my article.

N. C.

ERRATA.

Page.	Column.	Line from.	For.	Read.
176	2	9 above	खितो	खेती
"	"	14 "	8	8°
177	1	4 "	निर्ण	निर्णयकारिका
"	"	5 "	जीनतो	जनितो
"	"	6 "	तिथिग्रीह्या	तिथिग्रीह्या
"	"	8 "	यकारिक	
"	2	7 "	आयन	अयन
"	2	7 "	सस्वायं	सएवायं
"	"	38 "	साम्प्रत	साम्प्रत
178	1	8 below	Piscium	Zeeta Piscium
"	"	6 "	Shaker	Shaka
"	"	5 "	18°	is 18°
"	"	34 "	*	†
"	"	4 "	कोष्टकेग्रहसाधन	ग्रहसाधनकोष्टक
"	2	8 "	बीजोपननं	बीजोपनय
179	2	30 "	Astrology	Astrology and Astronomy
180	1	15 above	यथानमः	यथानभः
"	"	16 "	सीवत्सरो	सावत्सरो
"	"	19 "	गन्तगो	गन्तव्यो
"	"	7 below	aving	having

PARABRAHM, DEFINED BY VEDANTINS.

I BEG to call the attention of those who are interested in the question of "Personal, Impersonal, or No God," to the following extract of a dialogue in Urdu which took place between myself and a Sannyasi (Brahmin ascetic) at Lahore Railway station on the evening of the 3rd Instant. He is a Chela of a Vedantin Sannyasi of Benares known as Sankar-Giri Swami. He has studied, he said, *Gooroo Geeta* and *Upanishads*. He refused to give out his name, of course for no Sannyasi will ever give it.

Q. "Is God kind?"

A. Paramatna is the *sat* (essence) of everything and *all* the rest is *mithya* (illusion) brought on by ignorance. There is nought but Parabrahm. To whom or to what then can it be kind?

Q. Do you pray?

A. To whom am I to pray? I do not, for I am myself. Parabrahm. I only contemplate. Contemplation is a state of mind?

* * * *

Q. Are you then a *nastika* (atheist)?

A. No.

Q. Are you a Mussulman or a Christian ?

A. Neither.

Q. What religion do you then belong to ?

A. I am a Buddhist, that is to say, a Vedantin of Sankaracharya's school."

I *thrice* questioned whether he was a Buddhist, and to my utter amazement he *thrice* replied in the affirmative. I am myself a strict orthodox Brahmin and believe in one Personal God, discarding the idea of the thirty-three crores of gods.

RAMJI MALL PANDIT,

Clerk in the Rohilkhand,

Patriotic Association's Office.

(Travelling on duty with the President.)

SIALKOT, 4th April 1883.

The above statement took place in the presence of a Chela from the north who corroborates the statement.

(RAI) BISHENLALL, F. T. S.,

President of the Rohilkhand Theosophical Society.

Editor's Note.—So true is the claim that there is no difference whatever between esoteric Buddhism and those Vedantins who understand the correct meaning of Sankaracharya's teachings,—the advanced Advaites—that the latter are spoken of throughout southern India as—*Prachhanna Bouddhas*,—or "Buddhists in disguise"—especially by the *Visishtadwaites*.

RELIGIOUS BRUTALITY IN CEYLON.

OUR dear friend and brother, Mr. William D'Abrew, F. T. S., of Colombo, has become the victim of a recent attack by native Catholics upon a peaceable Buddhist procession, of which I send you an account, numbering several thousand persons, some hundred women and children included, as it was on its way to Megittuwatte's temple at Kotahaina. Unarmed and inoffensive, they were carrying offerings of flowers and fruits to the shrine with no intention of injuring or insulting any one. Suddenly an angry mob of Catholic fishermen, armed with bludgeons, sand-bags, bottles filled with sand, brick-bats, and fishing spears, fell upon them with curses and shouts, maiming and cutting the pilgrims, killing the oxen in their carts, and burning the carts themselves and their contents.

No Catholic priests of the adjacent churches interfered to stop this outrage, whence it may be inferred that it was not wholly disagreeable to them. The Buddhists defended themselves as they best could under the circumstances, and Mr. W. D'Abrew, who is one of the most respected and enlightened among Singhalese Buddhists, went forward with some policemen to try to pacify the rioters. His good offices were so ill-received that he was knocked down, dragged into a neighbouring compound, beaten into insensibility, and robbed of his valuables. The police being powerless to stop the fighting, the military were called out, and quelled the riot.

Of course, there can be but one result to this affair. We Buddhists will ever recollect this practical proof of the savage intolerance of Christian bigotry for other religions, and value the mild and benevolent spirit of our Buddhism all the more. One such bloody fact as this does more to nullify the sweet platitudinous preaching of the Ceylon missionaries than all the eloquence of Megittuwatte, our silver-tongued orator and Buddhist's champion. As regards the action of Government, the nail has been hit squarely on the head, by a European planter correspondent of the *Times of Ceylon*, whose letter appears in that paper for April 5th. He says:—

"We, up here, reading of things after they have taken place, are of opinion that, had the Police appealed to the Catholic Priesthood at the Cathedral, they might have been induced to use their influence to quell the riot, by ordering the Roman Catholic crowd to disperse to their houses, which they would assuredly have done at such bidding. Again, we find the Government officials calling upon the Buddhist Priest, Migattuwatte, to keep his followers quiet, but it was evident they were not the aggressors. Why were not the clergy of the aggressive party called upon to take some steps? It is all very well for your contemporary to bully the Government, for what it calls support of, and sympathy with, the Buddhists, but surely so long as they conduct themselves with order and decency, they, who were in this island before the Catholics came to it, have a right to the free exercise of their religious ceremonies, and a part of their ceremonies is a "Pinkama." In my opinion, the Catholics should have a heavy fine levied on their place of worship, as they were clearly the aggressors. It is to be hoped the chief actors in the Easter Sunday tragedy will meet with their deserts, and that there will be no question, on the part of the Governor, in allowing the heaviest penalty to be enacted."

The old fable of the wolf eating the lamb under pretext that it was soiling the stream up-current, is in this instance corroborated.

COLOMBO, April 7th 1883.

Y * * *

THE RELIGION OF THE FUTURE.

OCCULTISM teaches us that ideas based upon fundamental truths move in the eternity in a circle, revolving around and filling the space within the circuit of the limits allotted to our globe and the planetary or solar system. That, not unlike Plato's eternal, immutable essences, they pervade the sensible world, permeating the world of thought; and, that contrary to chemical affinities, they are attracted to, and assimilated by, homogeneous universals in certain brains—exclusively the product of human mind, its thoughts and intuition. That in their perpetual flow they have their periods of intensity and activity, as their durations of morbid inactivity. During the former, and whenever a strong impulse is imparted on some given point of the globe to one of such fundamental truths, and a communion between kindred eternal essences is strongly established between a philosopher's interior world of reflection and the exterior plane of ideas, then, cognate brains are affected on several other points, and identical ideas will be generated and expression given to them often in almost identical terms.

The correctness of this doctrine was often ascertained by modern occultists, and is once more shown as something above a mere plausible conjecture, just at present. A correspondent of our contemporary the *Indian Mirror*, writing from Italy (see issue of March 31, 1883), tells us that it has been his good fortune since he came to Florence—

"To meet with a gentleman from Philadelphia, in the United States, who has written a work, entitled, 'The Religion of the Future,' which is still in manuscript. This gentleman, the author, was brought up as a Quaker, but would not be considered orthodox by that body now. His opinions have been modified so materially by his travels in England, Germany, and elsewhere, as to make him quite heretical."

It is the brief summary of the manuscript, of "the Religion of the Future"—as given by the correspondent, that attracted our attention. The name of the Quaker gentleman is not mentioned; but had we been told that the work was written by our "Lay Chela," who, with regard to the fundamental doctrines explained by him, is the faithful amanuensis of one of the Himalayan MASTERS—we would have accepted it as a matter of fact. It is most probable that when the "Religion of the Future" is read in its completeness, there will be found more than one page and chapter, perchance, that will appear to the correctly informed occultist as grotesque and heterodox. Yet though it may sin in its details, it is perfectly correct in its essential features as far as we understand it in its presentation. Let our students of occult science judge.

"The peculiar tenet of 'The Religion of the Future' is that *Matter and Life are equally eternal and indestructible*; that the *Universal Life is the Supreme Being, not necessarily Omnipotent*, but of powers infinitely transcending anything of which we have a conception on earth; that man, on becoming fitted for absorption by moral purity, is absorbed into this *Universal Life or Supreme Being, being subject to frequent appearances on earth, until that moral purity is attained*; and that the sum of all the experiences of the noblest of animated beings, from all parts of the Universe, is added constantly to the intelligence of the *Universal Life*."

We have italicized the most striking passages. Rendered in plain language and amplified, the Arhat esoteric doctrine teaches that (1) "Matter and Life are equally eternal and indestructible," for—they are one and identical; the purely subjective—hence (for physical science) unprovable and unverifiable—matter becoming the ONE life or what is generally termed "Spirit." (2) The hypothetical deity (or God as a personal *Being*) as something unattainable by, and incomprehensible to, logic and reason, being never speculated upon or taught—since occult science takes nothing on faith, it is classified with the highest of abstractions, and perceived and accepted in what we call "UNIVERSAL LIFE." (3) Omnipotent only through, and in conjunction with the immutable, eternal Laws of Nature which are thus the basis upon which LIFE works, it is not "necessarily Omnipotent," *per se*. (4) That man is absorbed into, and becomes one with, the Universal Life, or Parabrahm, only after he is entirely purified, *i. e.*, disenthralled from matter and gone beyond the sphere of sense—is a doctrine recognised alike by Buddhist, Hindu and other old Asiatic philosophies; as also (5) that man is "subject to frequent appearances on earth," until his double evolution—moral and physical—is achieved throughout the seven Rounds and he has reached the ultimate perfection. The latter doctrine is carefully explained by "Lay Chela" in the later "Fragments of Occult Truth." (6) and last, "the sum of all the experiences" of man from all parts of the Universe, "is added constantly to the intelligence of the Uni-

versal Life"—means simply this fundamental doctrine of the Secret Science: "UNIVERSAL INTELLIGENCE, is the sum total, or the aggregate of all the intelligences, past, present and future of the universe." It is the Ocean of Intelligence formed of countless drops of intelligences, which, proceed from, and return to it. If they were all taken out, to the last drop, there would be no more Ocean." (BOOK OF THE ARHATS, Sect. IV, leaf 39). A further description of the author is thus given by the correspondent.

"I read his 'Religion of the Future' with very great interest. Without having any knowledge of what was being done in Calcutta, in the religious world, he had made a study of Hinduism, of Buddhism, and of Christianity, with a view to reconcile and harmonize them. Not having any acquaintance with any of the Eastern languages, the author of 'The Religion of the Future' had been obliged to rely entirely upon translations, but of these he had made a careful and judicious use. His admiration for the philosophy of Hinduism is enlightened and ardent. He gives an abstract of it in his work, and of the life and teaching of Gotama Buddha, for whom all who study the subject must have a profound veneration.

"The peculiar ideas of the author are preceded by an intelligent and appreciative review of the religious philosophy of Hinduism, of the life and teaching of Gotama Buddha, and of the life and teaching of Christ.

"Without putting faith in the modern manifestations of spiritualism, the author of 'The Religion of the Future' thinks there is evidence in modern life that spirits take part in human affairs—spirits both good and bad."

DRAGGED IN AGAIN!

THE bisons, or North American buffaloes, we are told, when migrating, travel in vast solid columns of tens of thousands, which it is almost impossible to turn or arrest in their progress, since the rearward masses, pressing madly forward, drive the leaders on, whether they will or no. Their roaring is like hoarse thunder, and wide tracts of virgin forests, cultivated plantations and, of course, many a solitary hut of the prairie huntsman are swept away, ground to powder-dust by this living avalanche.

The above picture, with the subsequent reflections thereupon, was suggested to us by seeing our names dragged into polemics with regard to native volunteers. As a simile, it gives a fair idea of the dissatisfied Anglo-Indians in their present state of fury. Roaring themselves hoarse, they seem to press as madly forward as any herd of bisons, driving on their leaders. That they should upset every thing in their way, from forest down to hut, or, in plainer words, from the whole Bengali population down to the solitary and harmless Babu, is only as it should be expected, since they are blindly and helplessly driven on by their fury ever since the first impulse was given. This is easy enough to imagine. It is less easy to comprehend, however, why some of them should actually go out of their way to assault individuals that have no more than the man in the moon, to do with any one of them in particular, and their political squabbles especially—unless it be on the broad necessitarian principle of the American boy who—unable to satisfy his spite against a stronger comrade—made faces at his sister. During the whole period of our four years' living in India, neither our Society, nor its Founders, nor the Journal, had any thing to do whatever with politics. Nay, feeling an innate and holy horror for every thing connected with it, we have avoided the subject most strenuously. Empires might have fallen down and arisen anew during that interval, that still our Journal as ourselves would not have heeded the catastrophe but given ever our undivided attention to "Occult Truths" and kindred metaphysical problems. Nevertheless, several Europeans among the dissatisfied faction of Anglo-Indians, availed themselves of the opportunity to connect the hapless Theosophists with "Native Volunteers," a movement with which the latter have not the least concern; and, as a result, they have under various and fanciful *noms de plume*, bravely insulted them in the Anglo-Indian papers. Of course the object is self-evident. Unable to hit Mr. A. O. Hume, like the Yankee boy, they made "faces at his sister" in the theosophical sense of the word. The first shot having been fired in the *Pioneer* by a "Bailey-Guard" (may the idea of finding out his real correct name by having the pseudonym *anagrammed* never cross the mind of the poor man's enemies!) who declined "to break lances with so doughty a champion of Vegetarianism, Theosophy and Blavatskyism"—a host of imitators followed suit. At the time we write, the controversy appears closed by "Psychologist," in the same paper. A correspondent of that name would make the credulous public believe that Mr. A. O. Hume, who, with him, is transformed into "the dainty Ariel of the realms of theosophy

opened by 'the dear old lady'—is now amusing himself by performing the bidding of Col. Olcott, the Yankee Prospero."

Alas, for the quips and cranks of Sydney Smith, that they should be thus outrivalled and eclipsed by an obscure "Psychologist!" Like the Foston of the reverend humorist, notwithstanding their intended sourness, his witticisms are really "twelve miles from a lemon." Mr. Hume, who is kind enough to characterise the clumsy missiles as "good natured fun," in his answer in the *Pioneer*, rectifies the absurd accusation, thus:—

I notice that "Psychologist," who very good naturedly makes fun of some of my many short comings, speaks of me as acting under the behests of Colonel Olcott and Madame Blavatsky. Now I have the greatest respect for these two earnest and self-devoted philanthropists, but though a staunch supporter of the Theosophical Society, which may yet effect the grandest moral and social reforms, I owe it, both to them and to myself, to make it clear that I am not speaking in these matters at the instigation of that very limited, if august, section of native thought which they alone represent.

We should hope not. It would be a most desirable thing were the "Bailey-Guards" and "Psychologists" of the *Pioneer* to concern themselves with people and things they know nothing about as little as "the dear old lady" and the "Yankee Prospero" concern themselves with the non-official Anglo-Indian mob and their undignified brawls sailing under the pompous name of—political agitation.

THE TRINITY OF RIGHTEOUSNESS.

THREE other victims "smelling sweet in the nostrils of the Lord!"

The names of Justice North, the Rev. Dr. S. Wainwright, and Mr. Alexander Scott, will go to posterity, if Christendom has any decent sense of gratitude left in it. The first named is the righteous Judge who has just sentenced Messrs. George W. Foote, the editor, W. T. Ramsey, the printer, and H. A. Kemp, the publisher, of the *Free-thinker*, to rather a long term of imprisonment, the "trinity of Unrighteousness," thus finding an avenging Nemesis in the "trinity of Righteousness."

To moderate the zeal of Torquemada, the great Inquisitor, Pope Alexander VI had to name four assistants to help and check at the same time the passion of that holy ogre for burnt human flesh. To moderate the zeal of the Justices North, the powers that be over them will have to repeal more than one law, eaten long since by rats, but still alive and cherished in the large magnanimous hearts of those who would call themselves the followers of Christ and the avengers of God, while full of the spirit of Torquemada, they are really but the humble servants of him—who tempted the Crucified. The parable about the "talents" in which,—Mr. Justice North personified the "Master," who "reaps where he sows not, and gathers where he has not strewed," was represented, with that difference only, that Mr. Foote, "the unprofitable servant," was not accused by him of hiding his Lord's "talent in the earth," but of "prostituting his talents to the work of the devil." Therefore—"thou wicked and slothful servant, be cast into the bottomless pit and outer darkness." There was also "weeping and gnashing of teeth"—only not in the bottomless pit, but on the gallery—and we hope, *higher*, if there be such an upper story. The words addressed to the righteous Judge by the prisoner after sentence was passed on him (the father of a family, we hear, whose forced absence, and inability to support them for one whole year, will tell on the poor home) are memorable and may yet become historical. "My Lord, I thank you, it is worthy of your creed,"—said Mr. Foote.

And thus, once more is the prophecy fulfilled: "For unto every one that hath shall be given, but from him that hath not, shall be taken away even that which he hath."

The trial was for blasphemy—an elastic word that, capable of being stretched out *ad infinitum*.* The Christmas Number of the *Free-thinker* contains the graphic, though, we must

* "What is blasphemy?" asks Col. R. Ingersoll in a recent lecture—"First, it is a geographical question. There was a time when it was blasphemy in Jerusalem to say that Christ was God. In this country it is now blasphemy to say that he is not. It is blasphemy in Constantinople to deny that Mahomet was the prophet of God; it is blasphemy here to say that he was. It is a geographical question, and you cannot tell whether you are a blasphemer or not without looking at the map. What is blasphemy? It is what the mistake says about the fact. It is what last year's leaf says about this year's bud. It is the last cry of the defeated priest. Blasphemy is the little breastwork behind which hypocrisy hides; behind which mental impotency feels safe. There is no blasphemy but the open avowal of your honest thought, and he who speaks as he thinks blasphemes."

say a little too plastic, illustration of the solemn view allowed by divine grace to Moses from within the "cleft of the rock" and described with such chastity of style in *Ætodus* xxxiii. v. 23. Failing to catch the spirit of the divine allegory, the defendants reproduced too faithfully the dead letter of the text, and thus could hardly fail to catch it this time. They were guilty of bad taste and vulgarity, and they certainly deserved to be tried and sentenced by a jury of—*Æsthetics*. The jury of Christians by declaring them "guilty" have only thrown dishonour and ridicule upon their own holy Bible. The sentence falls heavier upon the latter than upon the prisoners. We know a Christian gentleman in India who, little acquainted with the Old Testament, offered a sovereign for the Christmas Number of the *Free-thinker*, in order to compare the two, and who otherwise would have never heard of the publication.

Having done with No. 1 of the "Trinity of Righteousness," we have to speak of the second and third personages of the same. Rev. Dr. Wainwright and Mr. Scott are respectively the President and the Honorary Secretary of the newly established "Society for the Suppression of Blasphemous Literature," a body that bodes fair to revive the Holy Inquisition if, in the course of its evolution it is not made to come to grief.

Protestantism recognizing no saints—no statues, therefore, with glories around the heads can be erected to these three truly good men. Nor have they any chance of being canonized after passing through the usual process of beatification, the promoter of faith—popularly and legally known in Rome as "the devil's advocate," being sure to raise all possible objections against the beatification of the three Protestant gentlemen. It is a great pity though; for, if any "friends of God" have ever deserved such honours, it is surely they. Indeed, they have all the needed requisites demanded for it by the Holy See, *to viz* :—"a general reputation for sanctity, and supernatural gifts;" they having performed the two prescribed ostensible miracles—(a) that of resurrecting to life an old and obsolete law for blasphemy, dead as a door nail for over half a century; and (b) that other one—of forcing the proud, free born Briton, whose greatest boast is his absolute liberty from the shackles of mental and physical slavery, to permit its revival and forthwith to see it taken advantage of and abused. Again, the act of devotion shown to their Maker, by these three saintly characters, is far more meritorious than that of many a glorified saint. Surely the merit of allowing one's unwashed body to be devoured by vermin for fifty consecutive years, cannot bear for one moment comparison with that of abandoning one's fair name to the vultures—called Contempt and Ridicule—of the generations to come! Let only the Rev. Dr. Wainwright and his worthy Secretary Mr. A. Scott, carry out their threat, and the thundering peals of laughter that will convulse all the educated classes of Europe and America will deafen every bigot, and silence for a long time, if not for ever, the croaking sound of psalm-chanting, and nasal singing of every Sunday service and Mass. The astonished question, "What next?"—made by every sane man who had heard of the revival of an old law, of which decent people in England felt already ashamed 250 years ago, is answered by the self-constituted God's body-guard, Messrs. Wainwright and Scott, in the following lines published in several daily papers:—

"WE PROPOSE TO GET UP CASES, AS OUR FUNDS WILL ALLOW, AGAINST PROFESSOR HUXLEY, DR. TYNDALL, HERBERT SPENCER, SWINBURNE, THE AUTHOR OF 'SUPERNATURAL RELIGION,' THE PUBLISHERS OF MILL'S MORLEY, THE EDITOR OF THE *Jewish World*, DR. MARTINEAU, AND OTHERS, WHO BY THEIR WRITINGS HAVE SOWN WIDESPREAD UNBELIEF, AND, IN SOME CASES, RANK ATHEISM, IN CULTIVATED FAMILIES."

Are we dreaming, or awake? Is the above grotesque defiance of disgraceful obscurantism thrown into the face of science as of all the enlightened portion of mankind, something more serious than an indecent farce of pseudo-conservatism, and is it really intended as a *bonâ-fide* threat? The sentence passed on the editors and publishers of the *Free-thinker* gives it an air of probability undreamt of in this so-called age of progress and freedom of thought. In our bewilderment, we really do not know whether in penning these remarks we are crossing or not the (to us) forbidden boundaries of politics. In these days of sudden surprises, when no one knows what is what, which is which, and who is who, we would not wonder if, like Mr. Jourdain, who spoke all his life prose without

suspecting it, we were told that our reflections are "political" and also blasphemous to boot. It would, of course, be a profound honor to share prosecution in the distinguished company of Messrs. Huxley, Tyndall and Herbert Spencer. Yet—*proh pudor!* assuredly a subscription ought to be raised to secure for the said "body-guard" comfortable quarters in some pleasant but solitary place. For instance in one of those asylums which are giving lately hospitality to so many victims of religious frenzy—whenever they escape gallowes—modern imitators of Abraham's sacrifice, the murderers of their sons and daughters who allege to receive divine commands from God to that effect. Already, another old law—against palmistry—having been dug out for the easier prosecution of Mr. Slade the medium, some six years since, with the revival of the law for blasphemy England may hope to become ere long the world's theatre re-enacting on its cultured and polished boards, and for the edification of all Europe, another series of those mediæval dramas and bloody tragedies of the palmy days that preceded King William's veto of the witchcraft act, such as witch-burning and Quaker-branding and flogging at the cart's tail. In our days of revivals of everything in general, and mouldy antiquities especially, it is not so very unreasonable to expect to see repeated the scenes that illustrated the reign of Francis I., a pleasant period during the lapse of which 100,000 witches were burned alive. And what more refreshing sight for the liberals of merry old England than the carrying out of this programme, for instance:—A whole army of mediums having been subjected to a close examination by Rev. Wainwright and Co., and found all marked by the devil's horn—(a sign that every candidate to sorcery bears during his novitiate) are sentenced by Mr. Justice North to public roasting on Charing Cross. Imposing spectacle and scenery! The huge piles of wood are surrounded and protected by a triple row of soldiers of the Salvation army—Mrs. General Booth, as Commander-in-Chief on the back of an elephant (trophy of India), her banner with its ominous words "Blood and Fire" unfurled, and her double-edged sword, in the shape of a crux-ansata and cross combined, ready to cut the ear of any Malchus who would dare to interfere. Orders rapidly passed through telephones. Huge electrical machines prepared, as the wood of the pyres is to be kindled by electric light, and, very huge phonographs in great supply,—the last words of mediums confessing to their allegiance to, and connection with old Harry, having to be recorded and preserved in the phonographs as evidence for the future generations of sceptics to come. Large band of "celestial musicians", gathered from the pagodas of India and converted by Major Tucker to Christianity, playing the March from Wagner's Opera the "Gaal" on the death of the Holy Swan. The motley crowd of mediums having been put to death and disposed of *for believing in*, and encouraging the devil; next comes a batch of the Fellows of the Royal Society headed by Messrs. Tyndall, Huxley, and Herbert Spencer, sentenced *for not believing in* the horny and cloven-footed gentleman. In consideration for their services and their scientific discoveries, they having furnished the modern Holy Inquisition with telephones, electric light, and phonographs, the sentence of death passed on the learned prisoners is commuted to one more worthy of this enlightened age. To prove that Religion has always proceeded hand in hand with Science and Progress, the erudite *blasphemers* are simply "flogged and branded at the cart's tail" and sent home with a paternal admonition from Comstock, invited for the occasion from America, his travelling expenses being paid from the Missionary funds, replenished by the voluntary contributions of all the poor servant girls in awe of eternal damnation. The gloomy scene closes with the "Death March of Saul".....

We confess our shortcomings. We prefer brutal sincerity and a frank avowal of despotism to sham protestations of liberty, and—pharisaism. We would a thousand times rather submit to the iron-bound limitations of the Russian press-laws, of censorship, and an honestly open system of autocratism, than risk to trust to the treacherous promises of the deceptive *fata morgana* of English social and religious liberty, as exercised at present. Why not be honest, and confess at once, that the freeborn Englishman is free, only so long as no old laws, *reliquie* of an age of barbarism, are dragged out to light as a weapon against him by the first Pecksniff-like scoundrel who chooses to satisfy his grudge and spite against his better ones? After which, this vaunted freedom may be snuffed out under the extinguisher left by law at the sweet will and pleasure of any prejudiced or bi-

goted judge. Freedom of thought, freedom of speech, and along with it social freedom, are simply delusions like all the rest; the will-o-the-wisps, the pit-falls prepared by the old generations to ensnare the new ones, the credulous and the innocent. "So far shalt thou go and no further!" says the terrible but honest genius of the Russian Press, pointing out with his finger to the boundaries prescribed by censorship; while the Englishman who sings so proudly.

"Britannia rules the waves,
The Britons never ne—ver, ne-e-ve-er, will be slaves!"

—finds himself before he has hardly time to draw the last note, in the tight embrace of Public Opinion, the boa-constrictor like Mrs. Grundy; who, after squeezing breath out of him, coolly throws him right into the clutches of some other such "Trinity of Righteousness," that may be watching its main chance from the top of some other pile of obsolete and long-forgotten, but still-existing laws.

Thus, it would appear that Protestant England who has rejected with the rest of the Roman Catholic dogmas, laws and usages, that of the *Index Librorum Prohibitorum* and *Expurgandorum*, and filled miles of columns in her newspapers with scornful remarks upon Russian censorship, allows after all her pious judges and clerical bigots to have the best of her in various underhanded ways. And why should they not, since there is no one to check their zeal? Adding cant to piety, and treachery to intolerance, by pouncing upon their chosen victims unawares, they could never serve in any more appropriate way the God *created by them in their own image*—the "Lord," who promised Moses "I will harden Pharaoh's heart," and who has hardened it about a dozen times, for the mere pleasure of multiplying his signs and wonders and then punish by putting his own victim to death.

Dies iræ!... Non omne licitum honestum. We prefer Mr. Foote's actual position to that of his severe Judge. Aye, and were we in his guilty skin, we would feel more proud, even in the poor editor's present position, than we would under the wig of Mr. Justice North, who, Solomon-like, sits in all his glory rendering judgments "after his own heart."

☞ The Manager calls particular Notice to the fact that all Money-orders must now be sent payable at ADYAR P. O. (Madras), India.

SPECIAL NOTICE TO CORRESPONDENTS.

Adverting to articles and correspondence destined for the pages of the THEOSOPHIST, we would call the attention of intending contributors of 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.

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The Subscription price at which the THEOSOPHIST is published barely covers cost—the design in establishing the journal having been rather to reach a very wide circle of readers, than to make a profit. We cannot afford, therefore, to send specimen copies free, nor to supply libraries, societies, or individuals gratuitously. For the same reason we are obliged to adopt the plan, now universal in America, of requiring subscribers to pay in advance, and of stopping the paper at the end of the term paid for. Many years of practical experience have convinced Western publishers that this system of cash payment is the best and most satisfactory to both parties; and all respectable journals are now conducted on this plan.

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SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 4, No. 8.

MADRAS, MAY, 1883.

No. 44.

COLONEL OLCOTT AT DACCA.

We copy the following from the *Indian Mirror* of 24th March :—

[FROM OUR OWN CORRESPONDENT.]

DACCA, the 19th March 1883.

“COLONEL OLCOTT delivered his second lecture on Sunday, the 17th instant, at 3 P. M., in the Northbrook Hall of Dacca. As a matter of course, the Hall was filled to suffocation.

“A large number of the incurable invalids of our town assembled in Babu Parbatty Churn Roy's bungalow, waiting most anxiously to be relieved of their long-standing maladies by the influence of the mesmeric art. But the Colonel not having had sufficient time at his disposal to be able to devote his attention to curing their diseases they were dismissed.

“In course of his first lecture on Friday night, the learned Colonel said that mesmerism had the power of giving sight to the blind, hearing to the deaf, and speech to the dumb. People were, therefore, on the tiptoe of expectation to see some diseases cured which had baffled the persistent efforts of the surgeon and the physician to effect a recovery. It would have been worth while for our worthy Colonel to have continued for some time in the metropolis of Eastern Bengal, and practically demonstrated the efficacy of the healing art of mesmerism.

“A hysteric patient and one affected with a colic pain for years have been cured. A girl of four years, afflicted with hard paralysis, has been partially relieved. But diseases of the first named class have a tendency to renew their onslaughts upon the patients, and we have in these cases no guarantee of a certain immunity from their attacks for all time to come.

“Colonel Olcott assured his ailing visitors on Sunday morning that they should resort to the local doctors whom he would initiate in the healing secrets of the mesmeric art. Doctors Pores Nath and Kally Kumar have learnt from him the powers of healing for the benefit of their fellow-townsmen.

“About sixteen persons have been admitted to the membership of the Theosophical Society. The fees for admission, amounting to about rupees one hundred and sixty, as also the fifty rupees paid in behalf of the Bar Library of Dacca, have been left by him for the aid of the Sunday Schools which he wished to be established in Dacca for the instruction of Hindu children in the principles of the Aryan *Shastras*.

“What has caused Col. Olcott to be raised in universal estimation, is the high and exemplary tone of morality, taught by his learned discourse of Friday night and the earnest exhortation made by him to Hindu students to dive deep into the invaluable treasures of the classical literature and philosophy of their mother-land. He remarked upon the growing vice of intemperance, and facetiously observed that the first European ship, manned by Portuguese adventurers, that anchored off the island of Ceylon, had no distillery to plant on the soil of the old Aryans.”

COLONEL H. S. OLCOTT, the President Founder of the Theosophical Society, delivered, by request, a Lecture at the “DARJEELING TOWN HALL” on Saturday, the 24th March, at 4 P. M. Subject:—“THEOSOPHY, A TRUE SCIENCE, NOT A DELUSION.”

The Indian Mirror of April 4, says:—“COLONEL OLCOTT, President of the Theosophical Society, returned to Calcutta on Sunday last, after visiting Krishnagur, Dacca, Darjeeling, Jessore, and Narail. He will leave again on his presidential tour by the E. I. Railway this afternoon. We hear he is much prostrated by overwork and his fatiguing journey in this hot weather.”

Col. Olcott formed two more branches of our Society at Narail and Jessore. The official reports will be found in another column. He has of late been receiving so many invitations from different parts of Bengal to visit those stations and establish Branch Societies that he was obliged to alter his programme, published in our last issue. Instead of returning to Calcutta, therefore, on the 18th of April, he is expected back there on the 30th. Should no further alterations be made, we expect our President back at the headquarters by the time this number reaches our Subscribers. After taking the needed rest, he will leave for Ceylon on the 17th of May. Further particulars of his Bengal work and the programme of his Southern India tour will appear in our next.

COLONEL OLCOTT'S LECTURES ON THEOSOPHY AND ARCHAIC RELIGIONS.*

MADRAS seems destined to lead the van of the Theosophical movement in India. The Madras Theosophical Society can congratulate itself upon the collection by its Assistant Secretary of the valuable lectures of Colonel Olcott, which had hitherto been scattered over a multitude of publications, and been thus inaccessible to all but the patient student. This publication has supplied a long-felt want by bringing within the reach of all a vast mass of information about Theosophical matters, calculated to be of immense use to the Fellows of the Theosophical Society and other honest inquirers, whose numbers are daily on the increase. The “bill of fare” is very attractive; the present volume contains the following lectures of the Colonel:—

- The Theosophical Society and its Aims.
- The Fourth Anniversary Address.
- Theosophy and Buddhism.
- The Life of Buddha and its Lessons.
- The Occult Sciences.
- Spiritualism and Theosophy.
- India: Past, Present, and Future.
- Theosophy: Its Friends and Enemies.
- The Civilization that India needs.
- The Sixth Anniversary Address.
- The Spirit of the Zoroastrian Religion.
- Theosophy, the Scientific Basis of Religion.
- The common foundation of all Religions.
- An Address to Indian Graduates.

*A collection of Lectures on Theosophy and Archaic Religions delivered in India and Ceylon. By Colonel H. S. Olcott. Published by A. Theyaga Rajier, F. T. S. Madras; 1883.

The book also contains an excellent address to Lady Theosophists by an eminent Anglo-Indian Theosophist.

For Theosophists and their friends the collection is simply invaluable, and we have no hesitation in declaring no Theosophical library complete without it. As the book is very moderately priced, we venture to predict a large sale for it. (*Indian Mirror*).

PROGRAMME OF COLONEL OLCOTT'S BENGAL TOUR.

COLONEL OLCOTT left Calcutta on Wednesday last for Berhampore and other places on his Theosophical tour. A large number of Theosophists waited at the Howrah Railway station to see him off. In consequence of several new engagements, his return to Calcutta from East Bengal was delayed. This has necessitated a further alteration in the programme of his tour. The following is the present programme:—

Arrive.	Place.	Leave.
	Calcutta	4th April.
5th April	Berhampore	8th "
9th "	Bhaugulpore	11th "
11th "	Jamulpore	13th "
13th "	Dumraon	15th "
15th "	Arrah	17th "
17th "	Bankipore	20th "
20th "	Gya	22nd "
23rd "	Bankura	25th "
25th "	Burdwan	27th "
27th "	Chackdigi	29th "
29th "	Chinsurah	30th "
30th "	Calcutta

COL. OLCOTT'S CURES IN BEHAR.

[TO THE EDITOR OF THE "INDIAN MIRROR."]

SIR,—The undersigned medical practitioner hereby certifies to have been present this day at the house of Babu Tej Narain, and witnessed the following cures by Col. Olcott:—

I. Mrs. Jones, wife of Mr. J. A. Jones, Pensioner and Fourth Master in the Government Zillah School, of a muscular rheumatism in the deltoid and scapular muscles from which she had suffered since August last.

II. Babu Kali Bur Mukerji, Head Clerk, Commissioner's Office, of chronic cephalalgia, and muscular rheumatism in the chest.

III. Mahomed Ali, Pleader in the Judge's Court, Midnapore, muscular rheumatism in the shoulder and right arm, from which he had suffered one year. (This case was cured almost instantaneously. Col. Olcott made only seven passes from shoulder to arm.)

IV. Janki:—Caste, Rajput; occupation, shopkeeper:—Of lumbago of 8 $\frac{3}{4}$ months' standing.

V. Probodh Bala, a girl of 11 years, who has suffered from hemiplegia since her first year. As her intelligence is obscured, and she could not give any help by intellectual co-operation, one treatment was not enough to make a complete cure. But after a few minutes' treatment, she was enabled to raise her arm to full length, and straightened her leg, and bore her weight upon that foot which had previously been bent under.

Yours, &c.,
LADDLE MOHUN GHOSE,
Medical Practitioner.

BANGALPORE, }
10th April 1883. }

CURES EFFECTED BY COLONEL OLCOTT AT DUMRAON AND ARRAH.

[TO THE EDITOR OF THE "INDIAN MIRROR."]

SIR,—The word wonderful is scarcely strong enough to characterise the cures that Colonel Olcott has been effecting while on his present tour. Though some people, who have not been eye-witnesses, may laugh, it is yet but the simple fact that cases, given up by learned European and Native physicians as hopeless and incurable, have been cured by him as if by magic. At Dumraon and Arrah, where I have been passing a few days, he has relieved and cured a good many patients under my own eye. There is nothing secret about his methods. On the contrary, he especially invites medical men to watch his processes and learn them, if so disposed, as scientific facts. He neither takes money, nor

desires fame, nor expects even thanks; but does all for the instruction of his Society members and the relief of suffering. The waste of vital energy he makes to cure incurable cases is something tremendous, and how a man of his advanced age can stand it seems marvellous. I have seen him treat, perhaps, thirty or forty patients, but a few examples will suffice to give you an idea of all.

Case No. I.—Sheubhanjan Lall, a middle-aged anæmic, thin man, came in a *palki* for the cure of a fixed pain just over his right nipple. This pain was the result of a kick from his horse four years ago, since which time it has been intense and constant. The poor man was so bad that he could not breathe freely, nor had he strength to stand up for treatment. He could not bear even the burden of a light stethoscope when I examined his chest. A few minutes' treatment cured him so radically and completely that he felt no pain even when the Colonel percussed over the injured part, and made him bend forward and backward several times and sit on his heels and raise himself quickly.

Case No. II.—Bishesar Doyal, aged 40, healthy looking man, but so deaf (since the last 27 years) that he could not hear anything without the aid of instruments. After a few minutes' treatment he regained his sense of hearing, so much that he could hear words in an ordinary voice from five yards' distance.

Case No. III.—Ushruff Ally, suffering from partial deafness, could hear from only a cubit's distance. After five minutes' treatment he began to hear from a distance of six yards.

Case No. IV.—A Mahomedan boy, suffering from chronic dysentery since the last two years. He has had a fixed and constant pain over the epigastric region. The pain entirely left the poor boy after a couple of minutes' treatment.

Case No. V.—A boy of sixteen suffering from epilepsy during the last four years. He looked deviated and vacant. When he was taken to the Colonel's room for treatment, he was just on the point of getting a fit—the well-known epileptic shiver was mounting his limbs and his eyes were becoming fixed. The fit was stopped then and there, and after a few minutes' treatment he looked intelligent and cheerful, and declared that he was all right, intelligence beaming in his face. It reminded one of sunlight breaking through a cloud. At first he could scarcely answer my questions or describe his desire, but speech now became fluent.

Case No. VI.—Boidya Nath Bannerji, an educated gentleman, a Pleader, Judge's Court, Bhaugulpore, had been suffering from glaucoma (chronic) and atrophy of both the optics diseased since the last 7 years. He was perfectly blind in the left eye, and with the right could barely see large objects near by. The pupils did not respond to the stimulus of the light. His case was declared incurable by two of the best oculists in India, *viz.*, Drs. Cayley and R. C. Saunders. Boidya Nath Babu possesses certificates from Dr. Cayley to this effect. He has had fourteen treatments only, and at intervals since February 25th last. He has perfectly regained sight in his left eye, the right one is also getting better. This morning he could even discern the color of flowers growing at a distance of 20 yards. I and my friend, Babu Bepin Behary Gupta, Assistant Surgeon, Dumraon, examined his eyes yesterday with an Ophthalmoscope. We found that the atrophied discs were becoming healthy, the shrivelled blood vessels admitting blood to circulate in and nourishing the discs. To all intents and purposes he is cured for ever, if left to himself, Nature will do the rest. He can easily walk about without any one's help and the glaucomic tension of the eye ball is all gone. I hope to send you the original certificate of Dr. Cayley, which is now in the Judge's Court of Bhaugulpore. Our medical books report no such case, and every Ophthalmic Surgeon among your readers will admit this cure to be unprecedented. I put it to my professional brethren whether the cure of this one case should not induce them to look into this subject of mesmerism which, on pure scientific principles, effects such staggering marvels of healing. Professor Huxley justly described, in the last International Medical Congress, held in London, the healing power of a scientific physician, when he compared him to a blind man with a stick in his hand to drive his antagonists by brandishing it right and left, but hitting only a few. I have mentioned the names of Drs. Cayley and Saunders in connection with this case, only because of my respect for the eminence of their authority, and the importance which their unfavorable official certificate gives to the cure which Col. Olcott has made in this instance.

I have written mainly for the eyes of my professional colleagues, and none know better than they how safe I am in challenging the Medical world to produce the record of a duplicate to this case.

Yours, &c.,

BROJENDRA NATH BANNERJI, L. M. S.,
Medical Practitioner, Allahabad.

ARRAH, 18th April 1883.

COL. OLCOTT'S WONDERFUL SUCCESS.

TO THE EDITOR OF THE "EAST."

SIR,

With high sentiments of pleasure and gratitude to Colonel Olcott, the President of the Theosophical Society, and the zealous champion of Hindu Philosophy, I beg to inform the public of the wonderful recovery of Babu Shoshi Mohan Dass, a relative of mine and a student of the Dacca College, and his wife, from the diseases which baffled all sorts of medical treatment hitherto resorted.

Babu Shoshi Mohan Dass had been suffering from an acute nervous pain on the back part of his head for the last six months, and had undergone Allopathic, Homœopathic and Electropathic treatments to no effect. His pain recurred every day at 12 A. M., and continued till 12 o'clock night; and his wife had been suffering from malarious fever, enlarged spleen, and a pain on the left side of her chest and on the back, consequent on the functional derangement of the heart, &c., &c., for upwards of two years, and only 18 days ago she had been attacked with hysteria, with all the violent symptoms of the disease. The fits recurred 6 or 7 times in the day and 4 or 5 times in the night, and lasted every time on the average more than 1½ hours or so. At the time of the fit she had spasms in all the muscles of her body, violent shaking of the head, tearing hair, biting her own arms, tongue, fingers, &c., and persons around her, screaming, howling, crying, &c. The fit was so strong that even chloroform failed to give relief even for a few minutes. She was put under the treatment of the Homœopathic doctors, whose treatment unfortunately produced very little effect; but yesterday Col. Olcott, the friend of the sufferer, compassionately visited them at nine and perfectly cured them within 20 minutes by his wonderful skilfulness in Mesmerism. The patients are now all right. Shoshi Babu's wife, who was almost confined to the bed so long, can now walk abroad as a perfectly healthy woman.

We have been, for some time, hearing from the newspapers of Col. Olcott's reputation and fame, of his wonderful ability, and this time we had the fortunate opportunity of seeing him in person and his wonderful skilfulness in curing diseases to the greatest astonishment of the beholders and to the heartfelt gratitude of the patients cured.

In conclusion we heartily offer our thanks to Col. Olcott and pray for his long life and sound health.

PURNA CHUNDRAS SEN,

DATED DACCA, } Practitioner of Homœopathic
the 18th March 1883. } Medicine and Surgery.

NOTE.—Surely our correspondent does not mean to say that miracles are possible even at this fag-end of the nineteenth century. If not, then why this attempt at ascribing these alleged cures to supernatural agencies?—*Ed. East.*

[*Mirabile dictu!* The esteemed editor of the *East* must surely have been labouring under a biological hallucination at the time of penning his—to say the least—ill humoured remark. What is there in Mr. Purna Chundra Sen's above quoted letter to make him suspect his correspondent of making an attempt to ascribe Col. Olcott's cures to "supernatural agencies?" Are the words—"wonderful recovery"—"skilfulness in Mesmerism," "ability," etc. etc. synonyms of "supernatural agencies?" The Theosophists do not, as a rule—least of all the Founders—believe in, or attribute, any thing whatsoever to "miracle" or *supernaturalism*; nor do they ever allow their members, if they can help it, to have any such superstitious ideas "at this fag-end of the nineteenth century." We do not find in the above quoted letter one word reminding in the remotest way of any "superstition." Had Mr. Purna Chundra Sen, or the President Founder, attributed his cures to the intervention of God or Divine Providence, then would the ill-humoured remark have indeed its *raison d'être*. But we suspect that it is just because of his letter being quite innocent of any such gushy allusion,—some people laying all and every thing at the door of that hypothetical providence—that the Editor

of the *East* went out of his way to send a thrust into his correspondent. Nor are Colonel Olcott's cures likely to ever become any less *bond-fide* and real, for their being called by all the editors the world over only—"alleged" cures.—*Editor Theosophist.*]

THE *Behar Herald*, of Bankipore, says:—"Colonel Olcott, who, we understand, on account of unavoidable circumstances, had to change his original programme, is expected here on or about the 22nd of the current month."

COLONEL OLCOTT AT BERHAMPORE.

[FROM OUR OWN CORRESPONDENT.]

BERHAMPORE, the 16th April 1883.

COLONEL H. S. OLCOTT, President-Founder of the Theosophical Society, arrived here on Thursday, the 5th instant, and delivered an eloquent lecture on the evening of the following day.

The arrangements for the lecture and the Colonel's reception were in a right royal style.

The meeting was an open-air meeting in the premises of Babu Sriram Dutt of Ghatbunda. The whole town attended, and the audience, which comprised men of all ranks and grades, numbered nearly 3,000.

The subject of the lecture was "The present Degeneration of India," and "Theosophy, the Sole Means of Regeneration." The lecture was so eloquent and impressive that it almost brought tears to the eyes of the audience. It is a great pity that there was no short-hand reporter present.

On the 7th, the Colonel initiated seven new members, and then left for the Murshidabad Palace en route to Bhaugulpore.

During his stay of two days and-a-half only, the Colonel demonstrated the efficacy of human magnetism as a curative agent by healing a case of local paralysis, a case of hysteria, a case of convulsions, and affording more or less relief to several others.

You are aware how reluctant the Colonel is to treat diseases brought on by the indulgence in inebriating drinks and drugs, and venereal disorders. We had practical demonstrations of the cause of it. Some of the patients cured had concealed the cause of their suffering; but though cured at the time, they have since had relapses, thus showing that to eradicate the lurking poison from the system in these cases requires time and lengthened treatment. Altogether the Colonel's visit to this station was a great success.—(*Indian Mirror*).

The 17th April 1883.

You are aware that this town was, for some time past, greatly disturbed with a disgraceful *daladali*. A reconciliation was effected yesterday, and all parties attended with friendly feelings the invitation last night at the Maharani's Palace on the occasion of the *Unnapurna Pujah*. Great credit is due to Nusu Babu, the Maharani's sister's son, who is said to be the secret spring of this move. Colonel Olcott's late visit to the station and the exertions of the Commissioner have had great influence in bringing about this desirable reconciliation.

COLONEL OLCOTT AT DUMRAON.

[FROM OUR OWN CORRESPONDENT.]

DUMRAON, the 18th April 1883.

COLONEL H. S. OLCOTT, President-Founder of the Theosophical Society, arrived here on Sunday, the 15th instant, by the evening passenger train, and was received enthusiastically. He was lodged in the palatial garden-house of the Maharajah of Dumraon. The next day he delivered an eloquent lecture on "the Objects of Theosophy," in the school compound. The meeting was largely attended, and the well-known Sadharam Nagabaeha was in the chair. The Colonel's eloquent appeal to the audience made such impression, and their heart swelled with the righteous pride of being Aryans, and descendants of such noble forefathers. The lecture over, the President rose, and publicly announced his devotion to the cause of Theosophy. He pithily said that it was a sad day for *Bharatvarsha* that a white man from the *palat* should entreat the Hindus to prize their own treasure, which has been spoiled, through their own negligence, by the foreigners.

The meeting broke up with an eulogistic speech by Rai Jai-prakash Lal Bahadur, the Dewan.

Colonel Olcott, successfully treated some cases of diabetes, rheumatism, deafness, and some other complicated cases, and gave instruction in mesmerism to the local Assistant Surgeon. On the 17th, Colonel Olcott formed a Branch of the Theosophical Society, and initiated fourteen Fellows, with Sadharam Nagabaeha as Acharya; Babu Devi Prasad, President; Dr. Bepin Behari Gupta, and Bukshi Narasinha Narayan, Vice-Presidents; and Babu Prayag Sinha, B. A., C. E., Secretary. After visiting his Highness the Maharajah, he left for Arrah by the evening passenger train.—(*Indian Mirror*).

WHAT ARE WE COMING TO?

[TO THE EDITOR OF THE "INDIAN MIRROR,"]

SIR,—That honest philanthropist, Colonel Henry S. Olcott urged upon us most earnestly, in the course of a public lecture, the necessity of imparting religious and moral instruction to the youth of our country—a necessity always pointed out to by the best friends of India, but nevertheless always overlooked and pooh-poohed. Will any body say there is no room here for new religious schools and religious books? Yet is there any active movement, even in Calcutta, towards carrying out the beautiful scheme so clearly laid down by the good American gentleman? High secular schools, learned god-less scholars, and brilliant irreligious novels, we have enough and to spare. What is most needed at the present moment is the setting up of institutions for moral training where men of spiritual enlightenment should impart instruction to young men and women out of approved moral text-books and religious catechisms. In this connection some would, perhaps, refer me to the Brahma Schools that we have in Calcutta and elsewhere. But useful as they are, these are too few and too sectarian. Indeed, I sometimes think the Brahmans have very wrongly made a sect of themselves. Their moral code does not contain a word that is not borrowed from the original and pure Hindu *Shastras*. The very father of the Brahma Somaj himself tells us most plainly:—"The ground which I took in all my controversies, was not of opposition to Brahmanism, but to a perversion of it; and I endeavoured to show that the idolatry of the Brahmans was contrary to the practice of their ancestors and the principles of the ancient books and authorities which they profess to revere and obey." (Article on Ram Mohun Roy in the *Calcutta Review*, Vol. IV., p. 375.) It would certainly have been very fortunate for India if the followers of Ram Mohun Roy, instead of making a vain attempt to start a new religion, had begun a reformation of the old one, calling themselves Protestant Hindus. The success of such a move would assuredly have been immense. But this is a digression, Young Hindus should be taught to look back to the past of India with greater respect than they do at present. Perhaps 'Young Bengal' will scout the idea,—“Young Hindus who read Byron and Voltaire, play at billiards, laugh at their priests, patronize missionaries and believe nothing” (Max Muller's Lectures on the Science of Language). “This is not worth reading to a young man of the 19th century”; “O, this is quite Shakesperian”:*—such are the remarks which these men would offer in speaking of the great master-piece of Kalidasa, a work so highly prized by the greatest linguist the world has ever produced. Men, such as these, are the greatest curse to our country, greater even than the most iniquitous of our foreign oppressors. No punishment would be too severe for them. In the generation that cometh, let their name be blotted out.

Rushing off to excesses in any direction is always fatal. While in one direction the field is quite choked up with lawyers, educationists, and medical practitioners, in another direction it remains wholly uncultivated and barren. This is hardly as it should be. It cannot be too often repeated that the time has come for young Indians to seek new spheres, and traverse fresh grounds. They may yet find ample scope to exercise their abilities in the vast field of agriculture, trade, commerce, and manufacture. A better plan to escape from the lordly frown of the haughty Anglo-Saxon, I cannot think of. We have been deservedly taunted with the name of idle theorists. Let us, therefore, endeavour to be practical men; and let our orators and public speakers talk less of politics, and more of the spiritual and physical re-generation of our country. Let an educational institution be set up on the best European model where as much importance should be attached to boat races, target-practices, and athletic sports as to a sound literary, scientific, and religious scholarship. Once established under able management, one such institution would produce more practical result than all the existing schools and colleges put together. A purely Native institution of the kind, I indicate, does not exist in any part of India; but a little thought would at once convince one of its usefulness.

Yours, &c.,
S. H.—F. T. S.

The 17th April 1883.

OFFICIAL REPORT.

THE ECLECTIC THEOSOPHICAL SOCIETY.

In the temporary absence from India of Mr. Sinnett, President of the Simla Eclectic Theosophical Society, all communications in reference to that branch should be addressed to Colonel W. Gordon (officiating President), Calcutta. It is probable that the Eclectic Society will drop the present geographical addition to its title before long, and make Calcutta its head-quarters. On many occasions already its growth has been unnecessarily cramped by the organisation which has confined its operations to the hill station in which it was originally founded; the time has now come for giving it a more expansive constitution.

New Branches.

THE HOWRAH THEOSOPHICAL SOCIETY.

(CALCUTTA).

DEAR SIR AND BROTHER.

I beg to forward the copy of the proceedings of the formation of a Branch Society held by the President Founder at Col. Gordon's Place, Howrah, on the 7th March 1883.

I have the honor to remain,

Sir,

Your most obedient servant,
WARMESH CHANDER KUR,
Hony. Secy. to H. B. S.

HOWRAH,
17th April 1883. }

At a meeting of the Theosophical Society, presided by the Founder President, Col. Henry S. Olcott—

1. It was moved by Baboo Ram Doss Maitra that a Branch Society at Howrah be formed; seconded by Baboo Annoda Prasad Chatterjee. Motion carried unanimously.

2. Moved by Baboo Beharylal Mitter that this Society be called Howrah Theosophical Society; seconded by Baboo Pramotha Nath Doss, M. B. Motion carried.

3. The Chairman then appointed Messrs. Warmesh Chandur Kur, Ram Dass Maitra, Pramotha Nath Doss, and Annoda Prasad Chatterjee to frame Bye-laws for the guidance of the Society.

4. Upon motion made by Baboo Ram Doss Maitra and seconded by Baboo Annoda Prasad Chatterjee, Baboo Beharylal Mitter was appointed temporary President, and Baboo Warmesh Chander Kur the Secretary.

5. The President Founder then declared that the Branch would be duly chartered.

Then the meeting adjourned subject to the call of the President elect.

HOWRAH,
COL. M. GORDON'S HOUSE,
Dated the 7th March 1883. } (Sd.) H. S. OLCOTT,
President-Founder.

THE DUMRAON THEOSOPHICAL SOCIETY.

We have just been informed by telegram of the formation of a new branch of our Society at Dumraon.

We learn from a telegram, just received, that His Highness the Maharaja Sahib of Durbhauga has sent an invitation by telegram to Col. Olcott to visit him. The result will be duly reported in this journal.

THE DACCA THEOSOPHICAL SOCIETY.

At a meeting of members of the Theosophical Society, held at the house of Babu Parbati Charun Roy, the President-Founder in the Chair, and Babu Gurn Charun Bhattacharya acting as Secretary, it was, upon motion of Babu Dinanath Sen, seconded by Babu Krishna Chandra Roy.

Resolved: That a branch of the Theosophical Society be formed at Dacca.

I. Unanimously adopted.

II. Moved by Babu Kali Kumar Das and seconded by Babu Purna Chandra Banerji:—That the branch shall be known as the Dacca Theosophical Society. Unanimously carried.

III. Moved by Babu Kailas Chandra Sen and seconded by Babu Anath Bandhu Mullik.—That a Committee consisting of the following gentlemen be appointed to draft bye-laws.

Babus Krishna Chandra Ray,
Kunja Behary Bhattacharya,
Purna Chandra Banerji,
Kali Kumar Das,

and that meanwhile the Bye-laws of the Parent Society be adopted.

IV. Moved by Babu Kunja Behary Bhattacharyya and seconded by Babu Poresch Nath Mukherji:—That Babu Krishna Chandra Roy be appointed as President, Babu Dina Nath Sen as Vice-President, Babu Kali Kumar Das as Secretary, Babu Gunicharan Bhattacharya as Assistant Secretary, and Babu Purna Chandra Banerji as Treasurer for the ensuing year.

V. Upon motion it was resolved; That Babu Parbati Charun Roy, Babu Krishna Chandra Roy, Babu Anath Bandha Mullick, Babu Purnachandra Banerji, Babu Poresch Nath Mukherji, be a Standing Committee on Library.

VI. Upon motion, it was resolved that a vote of thanks be given to Col. H. S. Olcott, the President-Founder of the Theosophical Society, for his taking the trouble of coming over to this city to organise this Society.

The meeting then adjourned.

GURU CHARAN BHATTACHARYA,

10th March 1883.

Secretary.

(Approved.)

(Charter issued.)

H. S. OLCOTT, Pt.-F., T. S.

THE JESSORE THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society held this evening, the President-Founder being in the chair, it was moved by Babu Jogendro Nath Bidyabhusan that a Branch of the Theosophical Society be formed at this place under the title of "Jessore Theosophical Society." This proposal was seconded by Babu Brojo Mohan Roy and carried unanimously. It was further proposed, seconded and carried that the Bengali name of "*Jessore Tatwa Gyan Sabha*" be given to it as descriptive of its aim and object.

Resolved, that Babus Jogendro Nath Bidyabhusan, Bhoirub Chunder Chatterjee Okhoy Coomar Chowdry and Pyari Mohan Guha be appointed a committee to frame bye-laws for this Branch Society, and that in the meantime the bye-laws of the Parent Society be temporarily adopted.

Resolved, that Babu Jogendro Nath Bidyabhusan be appointed President, and that Babus Pyari Mohan Guha and Haran Chunder Mukerji be appointed Secretary and Treasurer respectively.

Resolved, that a copy of these proceedings be sent to the Recording Secretary for publication in the *Theosophist*.

(Chartered.)

PYARI MOHAN GUHA, F. T. S.

Secretary to the Branch T. Society, Jessore.

29th March 1883.

Bengal.

THE NARRAIL THEOSOPHICAL SOCIETY.

1. At a meeting of members of the Theosophical Society held at Narrail, Bengal, on the 30th day of March 1883, the President-Founder, in the Chair, it was moved by Babu Purna Chandra Mookerjee and seconded by Babu Kali Nath Dheer that a branch be organized under the title of "Narrail Theosophical Society."

2. Upon motion of Babu Brojo Nath Bhattacharya and seconded by Babu Poolin Behary Roy, that a Committee consisting of three persons be appointed to draft bye-laws. The Chair appointed as members of such Committee Babus Brojo Bhattacharya, Kali Nath Dhur and Jogendra Chandra Mullick.

3. Upon motion of Babu Purna Chandra Basack and seconded by Babu Koilash Chandra Ghose, it was resolved that the bye-laws of the Parent Society be temporarily adopted.

4. The elections of officers being in order, the following gentlemen were unanimously elected:—President Babu Brij Nath Bhattacharya, Secretary, Babu Purna Chandra Basack.

There being no further business before the meeting the Society then adjourned to meet at the call of the President elect.

The President-Founder declared the Branch duly organized and ordered a Charter to be issued by the Parent Society.

(Signed) H. S. OLCOTT,

President.

(Charter issued.)

Attested.

(Signed) NIBARON CHUNDR MOOKERJEE,

Acting Secretary to the President-Founder.

(True Copy.)

PURNACHANDRA BOSAK,

Secretary.

4th April 1883.

THE CADDALORE THEOSOPHICAL SOCIETY.

The following rules and bye-laws were adopted at the meeting held on the 25th February 1883.

1. The Caddalore Theosophical Society is established with the following objects:—

(a) To cultivate the feeling of universal Brotherhood.

(b) To promote the moral well-being and the spiritual interests of our fellow-men.

(c) To encourage the study of Aryan and other Eastern Literature, Religions and Sciences.

(d) To co-operate with the Founders and Promoters of the Parent Society.

2. All persons approved by the Society can become members of the same and shall pay an initiation fee of Rupees ten unless exempted from payment on the recommendation of this Society.

3. Every member shall endeavour to live a life of temperance, morality, and brotherly love, and shall be bound by all the rules of the Parent Society.

4. Any member conducting himself in a manner inconsistent with the rules, objects, and the dignity of the Society, shall in the first instance, be warned by the Society, and if such warning be unheeded, be reported to the Parent Society.

5. The Society shall have for the present, a President and a Secretary, who will also be the Treasurer, and they shall be elected annually.

6. The ordinary meetings of the Society shall be held on the last Saturday of every month.

7. Five members shall form a quorum, and all questions shall be decided by a majority.

8. Every member shall pay a monthly subscription of eight annas.

9. The Society shall have power to add, to amend, or annul these and other rules that may from time to time be framed.

(Signed) M. NATARAJIER,

President.

(True copy)

A. RAMA RAO,

Secretary.

(Approved.)

S. H. OLCOTT,

President.

NELLORE THEOSOPHICAL SOCIETY.

The first anniversary of the Theosophical Society, Nellore, was held at the Hindu School premises in the afternoon of Sunday the 8th April 1883. The proceedings commenced with *Panchangasruvanam*, it being the Telugu New Year's day.

Mr. Kuppasami Sastrulu, Deputy Inspector of Schools, Nellore Range, having been voted to the Chair, the Secretary briefly addressed the meeting as to the objects of the Society and the work done in connexion with them, during the past year.

Mr. Aravamudu Ayyangar, B. A., F. T. S., then followed in a glowing speech in Telugu, clearly explaining the purposes of the Society, and contending the public misconceptions about them.

The address was preceded and followed by the chanting of Sanscrit slokas in praise of the Almighty.

The Chairman then briefly reviewed the operations of the Society, and while feeling himself disappointed as regards some matters, generally expressed his satisfaction as regards the work done. He specially complimented the Society on the just and by no means exaggerated account rendered by it to the public.

Flowers, &c., being distributed, the public meeting came to a close.

A meeting of the members of the Society was then held; and the President, in an able and instructive speech, addressed the meeting. Many occult suggestions were thrown out for the information and guidance of the members.

The Treasurer presented the financial account of the Society for the past year, which was approved.

The election of the office-bearers for the ensuing year was then proceeded with, of whom a complete list will be published afterwards.

P. SETHA AIYAR,

Secretary.

14th April 1883.

At a meeting of the members of the Theosophical Society held at "Garden" house of Maharaja of Dumraon, the President-Founder in the chair, on Tuesday the 17th April 1883.

It was unanimously resolved that a Branch of the Theosophical Society be formed under the name of Dumraon Theosophical Society or *Atma-ol-Kurshu Sadhini Sabha*.

Resolved: that the following gentlemen be a Committee to draft Bye-laws:—

Dr. Bepin Velhari Gupta,

Babu Devi Prasad,

„ Prayag Sinha,

Bukhshi Narasimha Narayan,

M. Omrao Ali,

and that meanwhile the Bye-laws of the Parent Society be enforced.

An election was then held for officers with the following result:—

President Babu Devi Prasad.
Vice-President..... Dr. Bepin Vehari Gupta.
Do. Bukhshi Narasimha Narayan.
Secretary Babu Prayag Sinha.
Asst. Secy. and Treasurer. M. Omrao Ali.
Acharja Sadhuram Nagahaba.

Some applicants being unavoidably absent, the President-Founder authorise the Branch to admit them without reference of papers to Head-quarter. This special commission expires at the end of 30 (thirty) days.

The President-Founder then declared the Branch duly organised, and ordered that a charter issue accordingly. The meeting then adjourned.

(Signed) H. S. OLCOTT,
President, Theosophical Society.
 OMRAH ALI,
Asst. Secretary and Treasurer.

As we are going to press, we have great pleasure in acknowledging receipt of a telegram from the President-Founder informing us of a kind donation of a hundred rupees to our Society, by His Highness the Maha Raja Saheb of Damraon. At a time when almost the entire burden of the Society, both pecuniarily and as regards its practical work, has devolved upon the two Founders who have put their shoulder incessantly to the wheel and are working without a murmur, the present mark of appreciation of the work done by them will be doubly welcome and cheering to our earnest and devoted members who have the willingness, but unfortunately neither the means nor the opportunities, to lighten the burden of the over-worked and the over-taxed leaders of our Society.

DAMODAR MAVALANKAR,
Manager, Theosophist.

THE DURBHUNGA THEOSOPHICAL SOCIETY.

WHILE going to press, we are just informed by telegram that His Highness the Maha Raja Saheb of Durbhunga has joined our Society and has kindly accepted a place on our General Council.

The Durbhunga Theosophical Society was organized on the 25th of April. Details will appear in our next.

Personal Items.

Through oversight, the name of M. R. Ry J. Purnayya Pantulu Garu, Secretary to the Krishna Theosophical Society at Guntur, was inserted in our Rules for 1883, as President. It is M. R. Ry M. Singaravelu Mudaliar Garu, B. A., who is the President of that Branch.

The President-Founder is pleased to nominate M. R. Ry. M. Singaravelu Mudaliar Garu, B. A., President of the Guntur Branch T. S., a Councillor of the Parent Theosophical Society.

Says the *Indian Mirror*:—The young Thakore Dajiraj of Wadhwan, F. T. S. in Kattywar, is, like the young Thakore of Morvi, preparing to visit England in imitation of his brother Chief of Morvi.

As we go to press, a telegram is received from His Highness by the Corresponding Secretary H. P. Blavatsky, notifying her of his departure by steamer on May 1st. We wish a happy voyage and every success to our illustrious brother.

"The Hong-Kong Daily Press discloses that Mr. A. P. Sinnett, late Editor of the *Pioneer*, was for some years editor of that paper." Mr. Sinnett never made a mystery of it we believe?

"A Chinese newspaper, entitled the *Chinese American*, published by Americans and edited by a Mr. Wiggehin Foo, has been started at New York. It is a weekly paper. When shall we see a Native of India, or rather a Bengali, editing a newspaper in New York like his Chinese brother?"—*Indian Mirror*.

[The paper is edited by Mr. Wang-Chin-Foo, an old friend and brother of ours, whom we know since 1877. The editor is a young man of remarkable intellectual and oratorical powers, who lectured with great success in the west of the United States for several years, and delivered a lecture or two in New York where he had gone to visit the Founders. Mr. Wang-Chin-Foo has a perfect mastery over the English language which he learned in an incredibly short time in California. His life and the reasons why he had to leave China are quite romantic.—*Ed.*]

While going to Press, we are sorry to learn that Mr. J. C. Williams, F. T. S., Magistrate of Etah, the pleasure of whose company we expected here for a few days before his departure to England, is unable to come to Madras. He writes to us that he has been suffering from the effects of concussion on the brain caused by a severe fall from his horse. The doctors advise him not to stop any where but be as long on the sea as possible. He intends going to Australia, America and Europe. We hope our members in all the places he may visit, will give him a hearty welcome and that he may soon recover from his illness.

Babu Baroda Kanta Majumdar, F. T. S. of Naldanga, writes that a Theosophical School has been opened at that place since May last, under his auspices. He further adds:—

"There are English, Bengali and Sanskrit classes up to the Matriculation standard of the Calcutta University. I have a Sunday School under my own tuition, where Hindu ethics are taught. I have already secured twenty boys and hope the number will be doubled in two or three weeks. My desire to impart religious training has not hitherto met with success for want of an elementary text-book, the idea of which was communicated by me to Col. Olcott when he visited Calcutta in 1882..."

This is the second example in Bengal of one of our Brother Theosophists undertaking the noble task of imparting moral instruction to the Hindoo children and teaching them the principles of their faith. We hope the difficulty in his way will be cleared by the early publication of an unsectarian Hindu Catechism, as the one under contemplation by our Madras Brothers. The Bengalis have actually begun the work of teaching, and the Madrasses will we trust be not slow in doing their duty and fulfilling their promise to Col. Olcott, made on the eve of his departure from this town, that the work would be ready against his return.

We read in the *Tribune* of Lahore:—

The party deputed by the Aryan Patriotic Association to visit the Maharajah of Cashmere arrived at Jammu on Friday evening before the last.

RAI BISHEN LAL, F. T. S., Pundit of Bareilly, who arrived in Jammu on the 7th instant, waited upon His Highness the Maharaja on Saturday evening last at the Temple of Rugho Nath Das, and, we are glad to hear, that His Highness took so much interest in the deputation that he was pleased to invite all the members at once to a private interview which lasted for an hour and a half, among those present being the Heir Apparent and the Princes. Dewan Anant Ram, Prime Master, and Pundit Ganesh Chowbey, spoke highly about Pundit Bishen Sahai's attainments, and as being one of the leading men in India devoted to the interests of the country, and His Highness, in order to signify the pleasure he felt in meeting the deputation—especially D. Nath Bawaji—offered the latter gentleman a seat higher than his own on account of his proficiency in the occult sciences. His Highness promised to co-operate heartily with all patriotic schemes tending towards the re-establishment of Aryavarta's ancient glory. The Princes were then introduced; after which ceremony His Highness narrated some of his personal experiences in occultism. His Highness, we are further informed, intends paying the deputation a return visit in some apartments close to the Palace, to which place His Highness desired them to remove from their lodgings in the European quarters.

Mrs. Anandbay Joshi, F. T. S., the well-known Mahratta Brahmin lady, sailed yesterday by S. S. *City of Calcutta* for New York. She goes to America with the object of studying medicine. We hope that profiting by the grand privileges and facilities afforded to women in America, our brave sister may achieve there the greatest success. May she return from

that ocean of Freedom an M. D., having meanwhile avoided its two most prominent sand-banks:—The Women's Right Society and the Young Men's Christian Association, both of which classes like the roaring lion in the desert seeking whom he may devour are ever on the watch to entice at their arrival the innocent and the unsuspecting. Noticing her departure, our contemporary of Lahore, *The Tribune*, makes the following extremely just remarks upon our courageous young sister:—

Mrs. Anandabay Joshi, the well-known Mahratta lady, who was the other day lecturing at the Serampore College, in Bengal, so eloquently in English, sailed on Friday before last, by one of the City Line Steamers for New York on her intended visit and stay there to study medicine. Besides being well-educated this Native lady is possessed of no ordinary amount of moral courage. She is not a Christian convert, as many of us may suppose, but a married Hindu lady whose husband is still living. But she goes alone beyond the seas on her mission, while her husband remains at home, being the only stay and support of his parents. Such courage is but very rare, considering that her mission is to remove a national want—that of Hindu lady doctors—and the sacrifices are almost dreadful to think of. Not a whit less, or perhaps more, than that of Pundita Rama Bai, her earnestness in such a patriotic cause should, it is to be hoped, commend itself strongly to the liberalism and conscientiousness of her fellow countrymen and society that she may not be declared an outcast by them on her return. Backward Punjab, alas, has not got one single member of her sex who is capable of even sympathising with her object as, we believe, many of her own Presidency will! So, while we sincerely wish her every success, we venture to think, that some of her sisters of her own Presidency, Mahratta and Parsee, who are far advanced in education and enlightenment than the most proficient better-half of the young Bengal, admittedly foremost in the ranks of educated India, will follow suit—and that, the sooner the better."

ED. NOTE.—It is with a well warranted pride that we say here that this act of courage—which can hardly be appreciated by Western people unacquainted with the merciless caste system and *Zenana* rules of India—is very much due to the influence of Mrs. Joshi's husband, one of the most liberal minded and intellectual Brahmins we know of, as one of the best friends and members of our society. We are proud indeed at the thought, that the first Brahmin lady, who thus becomes practically the pioneer of the great national movement now stirring public opinion in favour of the education and certain legitimate rights for the women of India,—is a Fellow of our society. We cannot recommend her too warmly to the sympathies and best fraternal feelings of all our American Theosophists, and hope and pray that they should render the poor and brave young exile every service and help her as much as it is within their power.

The Times of Ceylon of Feb. 29, has the following:—"The expected Theosophist, the commander, M. D. A. Courmes, arrived here on the 15th instant, by the S. S. *Shamrock*. In the evening, it appears, he had an interview with the Priest, H. Sumangala, and was also present at the festival in the Kotahena. He was cordially received by the Colombo Theosophists, and there was a meeting, on the evening of the 16th instant, in the Theosophical Hall, which was tastefully decorated. An address in French was read by the President (of the Colombo Theosophical Society, Mr. Andrew Pereira). The distinguished visitor is expected to leave this for Saigon on this day."

[M. Courmes is worthy of every attention from our Theosophists in every part of the globe. Lieutenant of the French Navy on board of a Man-of-War, he yet finds time to work for our Society, and helps on the great movement by word and pen. He is now busy in translating the *Fragments of Occult Truth* into French, for the benefit of those of his brothers in France who do not understand English.—*Ed.*]

A STRANGE WORD COINED.

Dr. George Wild, Vice-President of the British T. S. writing to *Light* makes the following definition which he says ought to be adopted by every Spiritualist.

"SIR,—In your last impression there is a misprint in connection with your remarks on my paper on Clairvoyance.

The term clairvoyance signifies clear seeing, but that might signify clear mental, logical, or physical vision.

The term therefore conveys no idea as to what is generally understood by clairvoyance.

By that term is meant the power of the mind to see, independently of the physical organs of vision.

I therefore designate clairvoyance as the Auto-Noetic—that is independent or self-knowing action of the mind."

SPECIAL TELEGRAMS.

N. W. P. PATRIOTIC ASSOCIATION.

[FROM A CORRESPONDENT.]

LAHORE, 31st March.

Rai Bishen Lall, M. A., Pundit Gaidan Lall, B. A., and party, deputed by the N. W. P. Patriotic Association, arrived here this morning. Pundit Gopi Nath, Editor, *Mittravilasa*, joins the party to secure co-operation of the Native Chiefs for College, Vidyalas, journals, and other public projects set on foot in the North-Western Provinces. A Public meeting takes place in the Shalamar Gardens to establish a National Association. The party announces that twelve thousand and five hundred rupees have already been subscribed, and spontaneous offers received everywhere. An union is likely to take place between the Arya Samaj and the Theosophical Society. Proposals are under consideration—(*Indian Mirror*.)

ED. NOTE.—A "re-union" would be a more appropriate term to use, perhaps. But, since it takes two to quarrel, so it takes two to "re-unite" and or get reconciled, letting all by-gones be by-gones. We have not been consulted upon this subject. Therefore, and before feeling so assured that there will be no objection to such new union on the part of the Theosophical Society—the publication of such untrustworthy documents as the "*Reply to the extra Supplement of the July Theosophist*, by a Roorke Arya" being rather in the way of the re-union, than otherwise—it is premature to publish the news (quite false in this case) and with such a flourish of trumpets.—*Ed.*

THOUGHTS ON THE METAPHYSICS OF THEOSOPHY.*

[Not having had time yet to publish a review of our Brother Sundaram Iyer's remarkable work, we republish now the thoughtful selections from it by our Brother Babu Narendro Nath Sen, editor of the *Indian Mirror*. Since we approve of them entirely, we can do no better than reprint and give them here to our readers.—*Ed. Theos.*]

This is in every way a remarkable production. The author, we understand, is a humble school-master at Tinnevely, in the Madras Presidency; and it is a matter of surprise to find him handling the English language in a way which would have done credit to many of our ablest writers, and not to a few Europeans of education and culture. But the contents of the book are still more startling. "Although," as stated in the preface, "neither authoritative nor by any means the last word that has to be said on the vast question" dealt with, it furnishes very healthy food for the thoughtful. The author's object is nothing short of stating the broad outlines of the Vedantism of Sankaracharya in the language of modern science, and showing how it has attained the goal which the advanced guards of modern scientific thought are striving for. Mr. Sundaram Iyer's familiarity with the position of modern science is eminently testified by his rather unstinted quotations from Herbert Spencer, Stewart, Tait, Tyndall, Huxley, Ernest Hæckel, Jevons, and Stokes. This is how our author very correctly exhibits the dead wall which impedes the progress of modern science in various directions:—

"Now, gentlemen, this is the sum total of the knowledge as to the foundations of Nature possessed by the Modern West. Of the details of the superstructure, it knows much, and is fassily grand over its vast heap of insignificancies; but of first principles and first causes it is, and admits itself to be, profoundly ignorant. Yet it is with this baseless knowledge as a key that the Materialist boasts that he has unlocked and thrown open the portals of Nature's sanctuary. The name of this priceless key is Mystery. Propound any problem involving Cosmic Secrets, and the scientist at once, with calm self-satisfaction, makes a grand show of applying this dummy key, but as a fact leaves everything as

* *Theosophical Miscellanies. No. 1, Thoughts on the Metaphysics of Theosophy.* By S. Sundaram Iyer. No. 1. Issued under the authority of the Theosophical Society. Calcutta. Printed by the Calcutta Central Press Co., Limited, 5, Council House Street. 1883.

closely shut as it has ever been. Ask him what and how was our Universe during the Pre-Cosmic Period? He will at once answer: 'It is a *Mystery*.' How came the primal matter to be diffused through the cosmic space? '*Mystery*.' How comes matter to possess Inertia? '*Mystery*.' What is the cause of Gravitation? '*Mystery*.' Of Repulsion? '*Mystery*.' How is the simultaneous action of Attraction and Repulsion possible? '*Mystery*.' What is the genesis of Life? '*Mystery*.' Of mind? '*Mystery*.' Of Intelligence? '*Mystery*.' What? '*Mystery*.' here? '*Mystery*.' there? '*Mystery*.' everywhere? O! *Mystery*! Thou art truly Omnipresent and All-Sufficient in the Realm of Science."

That this is not merely upon the authority of our author will appear from the following extract from one of the intellectual Cæsars of modern Europe:—

"The passage from the physics of the brain to the corresponding facts of consciousness, is inconceivable as a result of mechanics. I do not think the Materialist is entitled to say that his molecular groupings and notions explain every thing. *In reality they explain nothing.* If you ask him whence is this matter, who or what divided it into molecules, who or what impressed upon them this necessity of running into organic forms—he has no answer. *Science is mute in reply to these questions.* . . . Let us lower our heads and acknowledge our ignorance, priest and philosopher, one and all."—*Fragments of Science, Vol. II., p. 86 et seq.*

The author then proceeds to supplement the teachings of science by the ancient philosophy of the Vedantists, we cannot say with uniform success. Amidst much that is really able and convincing we come across not infrequent instances of inaccuracy and crudeness, and in some cases of misapprehension of the pure Monistic philosophy of Sankara. The author thus speaks of the Hindu and Buddhist doctrines of Karma leading to continued material existence, or re-birth as he calls it. We would draw for it the best attentions of the reader who may not endorse all the views set forth, but will surely find enough deserving more than a momentary acquaintance:—

"This Doctrine of Palingenesis teaches us that man must continue to be born and re-born so long as his mind is devoted to worldly affairs, that is, as long as it is affected by desires, feelings, thought, &c., having for their object the things of this transitory life. In our Philosophy these desires, feelings, &c., and the deeds to which they give rise, are summed up under the title of Karma, and the resultant re-births and the experiences (too full alas! of sorrows, disappointments, &c., &c.) attendant upon those re-births, are styled *Karmanubhavam*. Why must a man enter upon a future existence as a consequence of his Karma? Why, because, Karma is the sum of a series of material causes, *i. e.*, the actions of an internal material entity, called the Soul. Is Soul, then, a material existence? Yes; for it is a coalition or embodiment of the particles of Ether, which, I told you, are the units of Matter. The actions of a material entity can be and are produced by the motions of a portion, or the whole, of the constituents of that entity. The motions of constituents presupposes the disturbance of the constitutional equilibrium; and this disturbance again presupposes a disturber. The disturber in this case is the Will or Desire for existence or attachment to the objects or pleasures of earthly life. Under the influences of the Will the psychic particles move, and as these move, they do, according to the Law of Psychic Dynamics, attract Cosmic Matter from the surrounding space. The Cosmic Matter thus attracted gets assimilated in the Psychic or Soul; and the Psychic becomes denser and heavier in constitution as that Matter accumulates in and around it. When it is disembodied, *i. e.*, when it is rid of the gross carnal body by the Force of the Psycho-Physical Repulsion, popularly called death, it does, except in rare cases, gravitate, though not until it has received the reward of all its good deeds in a subjective world, towards the sympathetic Souls of some couple, whose offspring it becomes. Thus it enters upon another birth. If it again lives a worldly life in this birth, it will again be re-born for the same reasons.

"Thus the awful Wheel of Re-births and Re-deaths will revolve for it so long as its lives continue to be characterized by attachment to material and worldly objects, the good results of its Karma, being experienced in that subjective world or state in which it exists between death and re-birth, and the evil in its re-birth and the conditions attaching to that new life. I need not tell you that all earthly lives are inevitably attended with much of care, sorrow, and suffering. 'No scene

of Human Life, but teems with Human Woe!' To escape all this, our only resource is to put a stop to the recurrence of births. But re-births or re-incarnations are the unavoidable results of Psychic Attraction, and Psycho-Physical Evolution; this Attraction and this Evolution are the unavoidable results of psycho-physical existence; this existence is the unavoidable result of the attraction, accumulation, and assimilation of Cosmic Matter; this attraction, &c., &c., are the unavoidable results of the dynamic energies of the soul; and these dynamic energies are the unavoidable exercises or activities of the Will or Desire for Life. Thus we see that the Will of man is the cause of his re-births and re-deaths. Is not, then, the birth of man the product of mere circumstances? Is it really his Will that determines his birth? Insentient beings as well as sentient beings, from the lowest order up to man, are merely the creatures of circumstances; but when they evolve into mature, rational, responsible men, they need no longer remain simple toys or puppets of the surrounding influences and elements, for they become, to some extent, able to influence and modify circumstances and command and control the elements by their intellectual powers, (which are other and more intensified forms of the Will), exercised and utilized in the occult or mechanical way. This truth is amply exemplified by the various arts and manners of life of the civilized man, and the occult phenomena displayed by adepts.

"With the cessation of the Will, re-incarnation will also cease. But how to stop the Will? Will is the concomitant of the Desire for existence; and this Desire is the concomitant of Ignorance or *Avitya* of the real origin, and nature and destiny of being. The following quotation may be read with interest: 'What is evil that afflicts mankind?—Ignorance. Its essential concomitants were the conditions of sentient existence. The essential concomitant of this is personal consciousness, the essential concomitants of this are a name and a form. The essential concomitant of the sense of contact is sensation, the essential concomitant of which is desire, which invariably makes man cling to existence. The essential concomitant of existence is birth, the essential concomitants of which are old age, death, sorrow, lamentation, pain, melancholy, despair.'

"Though the world teems with evil and misery, though its weary ways, fanned only by sighs, watered only with tears, lead alike over the burning sands of suffering, and the fetid swamps of sin, yet by far the majority of humanity, so far from growing disgusted with mundane life, cling to it with an irrepressible desire to live on. They are wallowing in the mire of carnality, avarice, and what not; are born again and again in consequence of their earth-tending Karmas; and are fated to taste and re-taste the bitter fruits of life."

We cannot do better than close this somewhat meagre notice of a book, which none but a true Hindoo could have written and none but a true Hindu will fully appreciate, with the author's patriotic exhortation to his countrymen, which we earnestly recommend them all to lay to heart:—

"It is useless to pile up quotations, or I might cite authority after authority in proof of the ancient grandeur of India, but the facts are now too well known, and ignorance alone can dispute her proud position, as Mother not only of nations, but of all those Truths, all those Sciences and Arts that embellish life, alleviate its sufferings, and guide the Soul to 'where beyond these voices there is Peace!' The Ancient Aryavarta is now unveiled: Come dear Brothers, and gaze upon the dazzling splendour of our beloved Mother! Which Aryan of India can contemplate her ancient glory and renown without feeling proud of his ancestry; reverencing the memory of his forefathers; and striving, thenceforth, to prove, in thought, word and deed, true and loyal to the country, the religion, the philosophy, and the morality of his great ancestors? Alas! there are things that may still lacerate our hearts brimming over though these now be with joy, patriotism, filial love and gratitude, at the sight of our beloved Native land, in all her unveiled glories. How, ah! how can we avoid feeling keenly and bitterly, the denationalization, demoralization, and growing contempt for all things spiritual of our Modern Youth? With but a smattering of English, with a keen scent and fancy for everything foreign, and with no more or better knowledge of the Spencers, Tyndalls, Bains, Hæckels, and the like, whose disciples they profess to be, than their mere names; or with at most a parrot-like acquisition of a few phrases and definitions culled from their works, imperfectly understood, and as imperfectly remembered, the young Aryan of to-day exults in adopting foreign

costume, manners, vices, &c., and seems proud of proving himself a renegade, and of professing himself a renegade, and of professing himself a sceptic or an atheist! Alas! English education in India has now degenerated into a synonym for boots, hats, trowsers, beefsteaks and brandy-bottles, agnosticism and vice, atheism and intolerance! And these miserable creatures are its truly characteristic fruits! Is this to continue? Let us hope for better things. Let us league together and devote ourselves to a life-long crusade against the growing demoralization and materialism of the age. If you ask what we, a mere handful, a single drop in the human ocean of this vast realm, we, unknown and feeble, can possibly achieve, I reply that no man is so weak or so humble as to be unable to aid both directly and indirectly the cause of truth and progress, and that even if I stood alone—I, a nothing, and a no one—I should yet by no means despair of accomplishing *some* good. But I do *not* stand alone,—nay I am surrounded by a crowd of you, my Brothers bound by the sacred obligations of our Brotherhood to battle side by side, for the right, and further *we* (handful as you phrase it) we even do not stand alone, but supported by, and linked together with the great and growing power of the Theosophical Society, the latest and best gift to mankind of that illustrious Brotherhood of Adepts already so often referred to. For great as is the debt that we owe to our dear friends, Madame Blavatsky and Colonel Olcott, the self-denying and devoted Apostles of this holy cause, we must never forget that it is our own illustrious countrymen, the Mahatmas, mostly sprung from this sacred Mother-land, who are the real originators of Theosophy, which designed and guided by them, must year by year, develop till not only all India but all mankind have been made participators in the Truth."

THE SHYLOCKS OF LAHORE.

(TO ALL OUR MEMBERS THE WORLD OVER.)

"MANY are called, but few chosen"—is a saying, that, to our great regret, applies to our Society collectively, and to a certain number of its members individually, to perfection. Numerous are the Branches sprung from the Parent trunk, and still more numerous the Fellows who have been admitted within its fold. Every member had, upon entering it, declared himself over his own signature—as "being in sympathy with the objects of the Theosophical Society and acquainted with its rules," represented by his two sponsors—"fellows in good standing") as an individual who would be "a worthy member" of the Society, and had pledged his solemn word of honor, to "abstain from doing anything that may bring discredit upon the Society or its officers." The above quoted sentences, as every one knows, stand printed in the forms of the *Application* and the *Obligation* of the "Rules" of the Society. Besides these promises made in the presence of witnesses, there are other obligations as sacred, to which the candidate binds himself during his initiation, such, for instance, as the recognition of the right of every other Theosophist to every privilege he would have for himself, promising that the belief of other members will enjoy so far as he is concerned, that toleration and respect "which he desires, each and of all his brother-members to exhibit in regard to his own faith" (*Objects of the Society*, pp. 5—6). These obligations, and many others, are carefully explained to each candidate, either by the President initiator himself, his delegate, or by letters in the correspondence that generally precedes the formal acceptance of, and admittance to fellowship of every proposing member. No Theosophist has the right to plead ignorance of these rules, or to show disappointment and complain after he has once joined the Society—since every point is carefully explained to him and he is expressly told every thing that he has, and what he has not, to expect. One of the points insisted upon the most is, that no man who joins the Theosophical body, simply out of curiosity or in the hope of penetrating its alleged mysteries, and satisfy his thirst for phenomena, need join it at all; and the candidate is expressly told that if he seeks admittance in the expectation of being taught by the Founders the occult sciences, or of seeing them perform for his benefit "miracles" and wonders, he can do no better than withdraw his application and renounce fellowship at once, since nine times out of ten he will find himself disappointed.

If in the course of time, and after a certain period of probation he is found really as worthy as he is willing, then he may be put in the way of coming into closer relations with the MASTERS; and, the latter willing, he may even hope to be accepted as *chela*, *i. e.*, received, as either a "lay," a "probationary," and later on a

"regular" or *accepted chela*; all this depending upon his family duties, social status, and his mental and physical fitness. The latter chance being very rarely given, and most men showing no proper requisites for it—the *strongest desire, unless prompted by utterly UNSELFISH motives being of little if any use*—the Society takes the greatest care to have all this clearly explained beforehand, lest the Fellow after joining should feel disappointed and repent. Even in this latter emergency a chance is given to him. He may resign; and, when a poor man (the usual fee in this case as in some others, being very often remitted to the applicant,) who has nevertheless complied with the rule and paid his Rs. 10, if he can prove that for one cause or another he was wittingly or unwittingly led into error by some too zealous theosophist,—his fee is returned to him. The only thing that remains binding upon, and is certainly expected from him, is that he shall not reveal the "signs and passwords" of the Society (Rules, p. 6, para. 2) nor give out "whatsoever information connected with the legitimate work or researches of the Society, was communicated to him, as a member of that Society, in confidence" (*Obligation*), to keep which, secret and inviolable he has pledged his "most solemn and sacred PROMISE" over his own signature, and repeated it verbally during his initiation. All this, of course, he has to "faithfully keep secret" under the penalty of being proclaimed by every honest man—a *dishonest scoundrel*.

Such being the case, all the Fellows duly warned and the limits to their expectations clearly drawn for them, a dissatisfied member of our Society has the right to quietly withdraw from the Association by resigning his fellowship. In no case has he any excuse for publicly complaining; least of all has he any right to criticize the policy of the Founders, and council, or to denounce them whether orally or in print. By so doing he breaks the Rules and his solemn pledge, and has to expect to be proclaimed as a dishonest man to all his Fellow Brothers,—the Society having to be warned in good time of its traitors and traducers. Art. XV (page 22) of the *Rules* is explicit upon this point.

"Any Fellow, who may be proved, to the satisfaction of the Council, to have slandered any Brother or Sister Theosophist, or to have written or uttered any words calculated to injure such in any way, will be required to substantiate the charges involved, or failing to do so, in the opinion of the majority of the Council, will be invited to resign, or will be expelled, as may seem good to the President in Council, and the name of the person so resigning or expelled shall be published in the *Journal of the Society*, and thereafter all Branches will be required to refuse fellowship to the person thus excluded from the Society."

Now our Society, as was explained even to the outside public repeatedly, has one general, and several—if not minor, at least less prominent aims. The earnest pursuit of one of the latter—occult science in this case—far from being regarded as the common duty and the work of all, is limited for the reasons given above to a very small faction of the Society, its pursuit resting with the personal tastes and aspirations of the members. As to the former—the chief aims of the Theosophical Fraternity—it is hardly necessary to remind any Fellow of what it is. Our fundamental object is *Universal Brotherhood*, kind feelings and moral help proffered to all and every Brother, whatever his creed and views. Based upon the conviction, that a Brotherhood of all faith, and denominations composed of Theists and Atheists, Christians and Gentiles throughout the world, might without any one surrendering his particular opinion be united into one strong Society or Fraternity for mutual help, and having one and same purpose in view—*i. e.*, the relentless, though at the same time calm and judicious pursuit of Truth wherever found especially in Religion and Science—it is the first duty of our Society as a united body to extirpate every weed that overgrows and stifles that truth which only can be one and entire. The best recognized way to make both the Psychological and Physical sciences as all sectarian and dogmatic religions yield their respective verities, is in construing them to take the middle path between the extremes of opinion. The men of science—especially the extreme materialists—being often as bigoted in their denial, and as intolerant of contradiction as the theologians are in their self-assertions and assumed infallibility, there is not much choice left in the treatment of, or the attitude to be chosen toward both. Nevertheless, there being an abyss between the methods and claims of science and religion, the former being based upon close observation, experiment and the mathematical demonstration of what it does know and

the latter resting merely upon *faith* or anti-empirical observations and personal emotional deductions therefrom, very naturally—and though they have to be tolerated and outwardly respected on the principles of mutual indulgence for our respective shortcomings and fallibility of human opinion—the religious and various personal and sectarian beliefs of our Fellows cannot yet be always taken into consideration or exalted above plain facts and scientific demonstrations. In other words, ready as we all may and must be to avoid hurting the religious feelings and even the prejudices of our brothers, we cannot promise to be ever foregoing what in our honest convictions is truth, lest we should inadvertently expose the error of a brother, much as it may appear to him also the truth.*

The greatest, as the most mischievous feature of fanaticism—the synonym in most cases of insane conceit and a selfish reverence for one's personal conclusions and self-assertions regarded as infallible—is the fanatical persecution of opinions and persons holding them whenever they clash with the preconceived views of the persecutors. And, since the latter have always proved an impediment to both progress and truth, hence—the Theosophical Society is pledged collectively to wage incessant war, combat and denounce every such outburst of bigotry and intolerance—the most fiendish, injurious and degrading of all feelings. Thus only can the jealousy, hatred and mutual persecution among sects, which to the distraction of undetermined yet serious-minded people, and the scandal of those who accept only facts upon a scientific basis now so plentifully abound—be gradually destroyed and, perhaps, extinguished for ever.

Has the above programme been carried out as originally intended by either our Branches or individual members? With the exception of a few self-sacrificing devoted Fellows, it certainly has not even been attempted, since our best "active" fellows while carrying out one part of the prescribed programme, on the principle of "live and let live" they yet keep silent (even the editors of dailies and weeklies) before the manifestations of individual and sectarian fanaticism, allowing even such violent religious riots as that which took recently place at Colombo, between the Buddhists and the Roman Catholics to pass unnoticed. Indeed, the Biblical

* Thus to our Brother, Brahmabadi S. N. Agnihotri, who complained that his article "Personal and Impersonal God and the Founders of the T. S." directed against us was not published in our magazine, though it was written in no "spirit of hostility or malice," we would say the following: "Were you not a member of the Theosophical Society, but a simple religious opponent, your article would have been published. But since you break in the latter every prescribed rule of your Society, which you have pledged yourself on your solemn word of honour to protect, abstaining from doing anything that may be prejudicial to it; and since, besides being sectarian and intolerant, it is as dogmatic and opposed to our policy as it can be, so long as you are a Fellow you have no right to demand its insertion in its present form. What right have you, for instance, to instigate one half of the population (or even of the Brotherhood) against the other half? Who gave you as a Theosophist permission or commission to traduce, denounce and accuse your Brother Members—the Buddhists, the Pantheists, the Adwaites, and the Free-thinkers and Atheists whose convictions are as honest and as sincere as your own in the following strains:

"So far as their (the Founders) teachings are calculated to awake the minds of our countrymen towards the greatness of their forefathers, and their old literature, so far as it proves to rouse in them the necessity and culture of moral principles.....so far, I say, let the whole India, from Himalaya to Cape Comorin, appreciate and rejoice in, and be thankful for, their teachings. But should they in their zeal, or rather over-zeal, attempt, as the attempt is already being made, to uproot our faith from the very Being whom our Aryan forefathers, the adepts of the science of Religion, declared the "Life of Life" and Being of Beings," a person (?) the source of all morality and goodness, let them be cried down by the whole people of this vast Peninsula."

The "whole people" will not heed the *untheosophical* instigation for the simple reason that most of them, with the exception of the two handfuls of Brahmans and Aryas are either Polytheists, Pantheists, Jains, or Adwaites, none of these believing in one "Iswar" and in most cases as in that of the Jains and Adwaites—in no "Iswar" at all. But what right—we say—has the writer to force upon or preach his own sectarian views and beliefs, deprecating their religion or religions to other members and Fellows (Art VI of Rules) if he wants to believe that the "Life of Life" is a "person" he has every right to, and no one interferes with, his belief. Why then should he interfere with that of others? If the belief of many of his brother fellows conflicts with his—and he knew it before hand—why should he have joined at all? And once he has voluntarily joined he has to conform to the regulations and rules or—resign. Unless he makes his choice, and abstains in future from such letters, he will have no one to blame if the Council "after due warnings" punishes him for the violation of this clause "by suspension or expulsion at the discretion of the President-Founder and General Council." (Rules, Art. VI.) Our rules must be and they shall be respected.—Ed.

parable of the sower and the seeds applies perfectly in the case in hand. Sown broadcast, the seeds of membership fell in some (happily few) cases into queer places and brought forth as queer fruits.—"Some seeds fell by the way-side and the fowls (our opponents) came and devoured them up"; ...some "fell upon stony places," and having not deepness of earth, forthwith they sprung with promise and enthusiasm, and as they had no root in them, "they withered away."

Nevertheless, and we may say they are in the majority, some of the "seeds" falling into really good ground, they brought forth fruit "some thirty-fold, some sixty-fold and some hundred-fold." Such members are the pride and glory of the Society. And because they are true and honest, unflinchingly devoted and ready to die for that which they know to be truth,—though as real Theosophists they neither force nor proclaim to unwilling ears their faith and knowledge, they are hated and persecuted by their own brother-members who have remained as bigoted as before they joined our Society. These are the members born from the seeds that "fell among thorns, and the thorns sprung up and choked them"—THE THORNS OF BITTER SECTARIANISM AND BIGOTRY.

Thus, some of the Lahore members of the local Theosophical Society—we do not either call or consider them as Theosophists—those of them at any rate, who are attached to, or connected with, the Arya-Samaj, even before the rupture of their body with the Theosophical Society, have shown unmistakable signs of steady and active opposition not only toward the Founders, but toward every fellow of another creed, whether he was orthodox Hindu, a Brahma, a Buddhist, or a free-thinker. Why they have joined us at all is still a mystery. If we are told that it was done in ignorance of the true religious views of the Founders—who are, if any thing, esoteric Buddhists or Adwaites which is all one—then they will be answered *that it is not true*, and on their own confessions and accusations. They knew it then, as they do now, that the Founders discarded every idea of a *personal* god, precisely on the principle enunciated by our Brahma Brother, S. H. Agnihotri,—who says in his letter that if the idea of the *personality* of god "goes against your (our) conviction, you (we) are not only justified in doing so, (rejecting and denouncing it) but in duty bound to crush it, altogether." The Theosophists of the Arya Samaj knew it we say, because the proof is here before us in the foot-note (page 3) of the *Reply to Extra Supplement of the "Theosophist,"* which states comically enough that "In September 1880, when at Meerut, Mme. Blavatsky, in the presence of...Theosophists and a large number of Arya gentlemen, positively denied the existence of (a *personal*, if you please) god, or any blind force (!) as she pleased to name it, and declared herself a *nastic*..." &c. Passing unnoticed this rather confused and jumbled statement (of denying in one breath a personal God and a blind Force) that fact that the Arya Samajists of Lahore joined in November of the same year, *i. e.*, two months after the said declaration, proves conclusively that they knew what they were about. As also that other fact, that since the rupture only two out of nearly 20 Samajists have so far resigned, showing plainly enough that they do not much mind the personal opinions of the Founders (as every Theosophist is in duty bound) so long as that belief interferes in no way with their theistic creed. Yet, remaining Theosophists in name, they have constantly vilified and traduced the Society, the MASTERS and those who believed and recognized the latter—first behind their backs, and now openly and defiantly at public meetings and assemblies. Now since Theosophist is asked to believe in anything believed in, or professed by other members; and since the Theists would be in far greater difficulties to prove conclusively the existence and powers of their personal God than the occultists would if asked to demonstrate the actual existence and powers of their Mahatmas,—it becomes evident that such a course of action, besides being against the rules and policy of the Society, shows the presence of a malicious spirit of intolerance and hatred found but in sectarian bodies. This *odium theologicum* culminated recently in the following pretty exhibition, we hear.

The President of the Bareilly, Rohilund Theosophical Society, Rai Bishen Lall, who was passing through Lahore on his way to the north on Society's business, stopped there for a few days. He was accompanied by a young chela, who is a recognized pupil of one of our Masters, and who lived with him for several years. Hearing of this the Arya Samajists,

who will hear of no other God save their Iswar, and of no other prophet save their Maharishi Swami Dayanund, conspired to defeat the several Theosophists, of whom one at least, not only believes in but personally knows his Mahatma. The minor details of the event we do not know, nor do we care to learn them. Whoever was the first to entertain the brilliant idea of challenging to chop off, or even cut his finger to prove the existence and powers of the Mahatmas, has only proved his utter inability to perceive the fitness of things. If—a true Theosophist, his first duty was to support and protect the dignity of his Society, by never permitting that such an absurd *tamasha* should publicly take place; and if one of the *bogus* Theosophists of the Arya Samaj, however great his personal incredulity in the reality of the belief of his brothers—the devotees of the Mahatmas,—he had no more right to propose such an experiment than would an *anti*-Aryan Theosophist to demand that an Arya Samajist should allow the experiment of having his head cut off, to prove the existence of his “Iswar” and the powers of his “Mahatma”—Dyanund Swami. In short, as our rules forbid the preaching of one’s special creed, so they prohibit any challenge of one religionist to another. Notwithstanding this, and to our disgust and surprise we read the following telegram that appeared in the *Amrita Bazar Patrica* of April 5th.

(From the *Amrita Bazar Patrica*, April 5th, 1883.)

We have received the following Telegram, dated Lahore, April 3rd:—

Rai Bishen Lall, F. A. S., F. T. S., delivered a public address in Sikshasabha Anjani, Punjab premises. Monster attendance. About one thousand, perhaps more. Subject national union on basis of Aryan philosophy and national interests. An advanced Chela from the north narrated personal experiences in Yogavidya occultism and consented to show one test phenomenon. None succeeded in cutting off his finger wearing an occult ring, though one tried hard with a knife. Doctor’s examination showed natural blood and bones. Greatest enthusiasm and rush. Meeting ended disorderly, for all anxious seeing more miracles. Representatives from different societies attended meeting. Union likely among all under theosophic banner.* Further particulars hereafter.

We have reasons to know how, and *why* it was done by the “advanced Chela.” Knowing the aversion of his venerated Masters for all such exhibitions of *Hatta yoga* phenomena, especially when made publicly, he would have never consented to it had not another person, a brother Theosophist, devoted and true, but rather too enthusiastic, risked to have his own finger chopped off for the greater glory of the Mahatmas, who, as he believed, “would never allow a true follower of theirs to suffer.” Expecting, and fully confident that no man would succeed to cut him while he was under the protection of his MASTER, he very imprudently volunteered his own finger. Seeing the danger eminent, the “Chela” who had better reasons than him to know that while he himself would and could not be hurt *the first time*, his fellow brother would, for he had as yet but little claim upon the MASTERS and was even ignorant of their dislike to such exhibitions—permitted the test phenomenon as described in the telegram. But the unbelievers and scoffers would not rest satisfied with the one experiment. As stated in the dispatch they became disorderly . . . “anxious to see more miracles.” They insisted upon making a second experiment and perhaps a third, if the Chela would only let them. The result was, that at a private house the same Brother having once more volunteered his finger, and defied his opponents to cut off a piece and carry it away, the “Chela” determined that if any one’s blood was to be spilt, it would not be that of his friend, since this fact would neither change his belief in, or knowledge of, the powers of the Mahatmas, while his friend’s hand might have been crippled for life. Therefore he placed his hand upon the cover of a pamphlet, and sure of what was in store for him, invited the Lahore Shylocks to cut. They did so and carried away a small piece of the finger in triumph!

The Council and President will of course have the matter investigated. If any member of the Theosophical Society will be found to have sided with those theistic butchers, he will be expelled and his name published in this *Supplement*. To take advantage of the enthusiasm and confidence placed in either God or mortal by any fellow man—let alone a brother Theosophist—to cut and lame him—is disgusting in the extreme. Besides which it is absurd, not to use a still less mild

expression, since the experiment proves nothing whatever. Were its success or non-success to prove any thing in such an experiment, then the world would have to turn all *duggas*, shamans and sorcerers; since it is a recognized fact that some Red-cap Lamas publicly rip their bowels open, take them out, and then having replaced them, make a few mesmeric passes over the wound and not even a trace of the cut is left. This they do in the name of their “Devil-God,” a hideous monster with hundred legs and a pig’s head. We invite the Arya Samajists to believe in the latter on the same principle. Moreover, we regret that the idea of just reprisals has not occurred to our Brothers. They ought to have offered their opponents who boast so loudly of their absolute faith in the powers and knowledge of God, to prove the actuality and powers of their Iswar and Swami Dayanund’s teachings on the same practical and experimental demonstration. When, either a Brahmo or a Samajist who boasts of producing miraculous cures in the name of, and “through” the power of God, consents to allow us the experiment with a razor and defies us to cut open his wind-pipe; and that every effort to draw even a drop of blood fails, then we promise solemnly to become a theist and recant and abjure all our past heresies. No *crime* is thereby offered. Neither the throat, nor the hand or foot of the theistic devotee will run the slightest risk, we pledge our life and honour to it. No true Theosophist would ever think of availing himself of the advantage that has been so eagerly sought for and taken at Lahore. No true Theosophist would ever have the cruelty of carrying, Merchant-of-Venice-like, not only a pound but even an atom off, *human flesh taken away in a piece of paper*. No, what we offer is neither cruel, nor dangerous. Let any theist, whether Brahmo or Arya, publicly submit himself to the above said experiment; let him allow and defy any *Nastica* to draw *one drop*, only one single drop out of any fleshy part of his body he will himself choose. If no blood can be drawn—of course after due medical examination—then we will confess ourselves beaten. Who of them is willing to stake his belief in God and His miraculous intervention, upon the appearance or non-appearance of a drop of blood? Until then we proclaim publicly the Lahore experimenter’s—blood-thirsty Shylocks, unworthy of the name of men, least of all of Theosophists. Such are the fruits of sectarianism and bigotry. We conclude by reminding the members of the Theosophical Society residing at Lahore—of course with several honourable exceptions—of the following rule—

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

To

COLONEL H. S. OLCOTT,

P.-F., T. S.

WE, the Members of the Behar Theosophical Society, beg to accord you a most hearty welcome to the chief town of Behar.

In the midst of various vicissitudes of fortune, India was always looked with pride and consolation upon her national literature. The first rays of Western science seemed for a time to cover our *Shastra* with the hue of deception and untruth. But they have now stood the trial of Western scrutiny and Western criticism, and are destined once more to take a lead in human thought and researches. India will never forget that not a little of this revolutionary movement is due to the active exertions of yourself and your noble colleague.

The elaborate rules laid down in the *Yog* philosophy, the minutest details about the practice and results of *Yog* are either a deliberate hoax, unexcelled in magnitude by any other deception in the world, or there is a nucleus of truth in them, though inaccessible by the light

* The answer to this last sentence please see in Editor’s note following “*Special Telegram*,” N. W. P. Patriotic Association.

* After the above was in type we received the official order of the President, founded in connection with the Lahore Branch, which will be found on the last column of this *Supplement*.—Ed.

of Western science. Slowly and reluctantly, the Hindus were being driven to the first conclusion; but your timely advent has, by turning the current of national thought, saved them from such a national disaster.

Spiritual culture being at its lowest ebb, in this age of materialism, its wonderful results were lost to the world, till psychic development was sought after, in that land of light and liberty, to which you have the honor to belong. The results achieved there are, however, crude and imperfect as compared with those attained in this ancient land. But their striking similarity has been pointed out by yourself and your noble colleague. Nothing can give greater satisfaction to the Indian mind than to know that the modern sciences of Mesmerism, Spiritualism, Thought-Reading, Psychometry, and others of an alloyed nature are but imperfect forms of Indian Occultism, which is the highest generalisation of all psychic sciences. This has made a strong appeal to our national instincts, and has induced us, more than anything else, to become members of the Theosophical Society. Bankipore is the centre of intelligence in Behar, and the outside educated community have shewn their willingness to become convinced of the truths of Theosophy. We now once more, as Brothers, embrace you and most gladly offer ourselves to our brother's service.

We are, dear Brother, fraternally yours,

Members of the Behar Theosophical Society.

(Follow signatures.)

THE LAHORE BRANCH AND OTHER MATTERS.

The President-Founder has issued the following official order:—

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE.

Camp Bankipur, 21-4-83.

I. It having become apparent that the interests of the cause to which the Theosophical Society is devoted, will not be promoted by the further continuance of the Branch known as the Punjab Universal Brotherhood and Theosophical Society (Lahore), the Charter of the said Branch is, by virtue of the authority conferred upon the undersigned in Section IX of the Bye-Laws of 1883, hereby nullified, and the Branch ceases to exist as such.

II. The officers of the late Branch will be expected to forward all official papers to the Recording Secretary and Treasurer, at Head-quarters, and the resignations of all members who may wish to retire will be accepted upon return of their diplomas. Other members will be classed for the present as "Fellows Unattached."

III. The President-Founder, for the Parent Society, repudiates all unauthorized attempts, by whomsoever made, to implicate the Society, its Officers or General Council, in any negotiations for alliances with any Somaj, Society or other organisation, or to pledge it to any terms or conditions whatsoever, which have not been officially ratified by the President-Founder in writing.

IV. The President-Founder is also in duty compelled to deprecate as ill-advised, derogatory to the dignity of the Society, and disrespectful to the revered MASTER of Theosophical Science, every challenge or acceptance of a challenge to exhibit psychical phenomena before promiscuous audiences. He can but regard such as a serious violation of the traditional law of secrecy and of the sacredness of the relation between Guru and Chela.

V. And, lastly, members are strictly forbidden to involve the name of the Society as in support of or opposition to any political movement whatever, in any country or under any form of Government; the sphere of the Society's activity lying wholly outside that of political agitation.

H. S. OLCOTT,
President, Theosophical Society.

Attest:—

NIVABAN CHANDRA MOOKERJI,
Acting Private Secretary.

COLONEL OLCOTT UPON THE LATE RIOTS.

TO THE EDITOR OF THE EXAMINER.

SIR,—Though I cannot count upon your friendliness, I can—or ought—upon your fairness, and I therefore ask permission to reply to a recent article of yours upon the causes of the Kotahena riots. You trace the present ill-feeling between the Buddhists and Roman Catholics to the Panadure controversy between Migittuwatte and the Rev. David Silva some years ago, forgetting that the latter was a Protestant Minister and almost as much opposed to the Catholics as Migittuwatte himself. That that and other public debates of the time inspired the Buddhists with a new ardour for their religion, and stirred up a hostile feeling between them as a body and the Christians as a body, is no doubt the fact. But if I may judge from the editorial utterances of the *Catholic Messenger* at the time when my "Buddhist Catechism" appeared, that antagonism had totally died away, and there was the kindest and most tolerant disposition between them. As the *Messenger* is the Catholic Bishop's organ, your surmise would seem scarcely correct. The same organ, in speaking of my labours to found Buddhist schools, express the entire good wishes of the Catholics for the movement as, if I should succeed, it would antagonize not their interests, but those of the Protestant missionaries, whom it charged with fishing after Government aid to help their sectarian propagandism and not to spread education for its own sake. What I did or said did not, therefore, in the least tend to awaken an angry feeling between Catholics and Buddhists. You say that "the chief opposition came from the Catholic side, and also that the chief attack upon Col. Olcott was conducted in a Catholic newspaper." You are wrong: the most abusive attacks, original and selected, upon me appeared in your Protestant evening contemporary, and were ignored as sedulously as those from every other quarter.

I have now been lecturing in Ceylon three seasons, and I challenge any body to cite one word ever by me uttered that is calculated to provoke reprisals by the Buddhists against those who have been doing their utmost to undermine their ancestral religion and pervert their children to another. On the contrary I have every where shown the peaceable and tolerant spirit of Buddhism, and urged my hearers to live up to the same in every particular. I have urged them to create a national fund for the support of schools under Buddhistic auspices, where their children might have instruction under teachers of their own faith. No fair-minded man can object to this, certainly, no sectarian, for unless he be a fanatical bigot he must realize that people of other religions would naturally prefer their children brought up in them, as he does his own children in his.

No, Sir: the antagonism that is now showing itself must be traced back to the times of the Portuguese and Dutch rules, when—History tells us—the cruelest, most unjust enactments were made against the poor, unoffending Buddhists, their priests were driven out, their shrines destroyed, the legitimacy of their children, unless baptized, denied, and their tenure of property made dependent upon their mock acquiescence in the paramount religion. From father to son was thus handed down, the conviction that the Christian people were an unjust people, and nothing but the spread of Education can ever eradicate the feeling of hostility. My work in Ceylon will help in that direction, and to say, as you hastily did, that it tended to provoke any such religious conflict as that at Kotahena, is a grave injustice.

I see in the Ceylon papers that a certain fanatical Buddhist priest at Balangoda has been preaching against Christianity in the most violent, even obscure, language. I believe I know the person, and I also believe that he is the only one in the whole Island of the sort. He is regarded by the Buddhists themselves as a lunatic, and I have personally rebuked him in the strongest terms at my command for his disreputable behaviour. I would rather see Buddhism collapse tomorrow than survive at the expense of such a gross perversion of the whole teaching of its founder, and such a wretched contrast with His stainless life.

A very careful examination of the newspaper accounts of the Kotahena riots and of the testimony at the inquest, has convinced me that the Buddhists were not the aggressors; and I think all will agree that it was most unfortunate that the Catholic priests should not have used their boundless influence with their ignorant and fanatical parishioners to prevent the attack upon a body of men, women and children marching in religious procession. If you, Sir, and the clergy of all Christian denominations will set the example of a generous tolerance of other beliefs than your own, and concede to the Buddhists that peaceful enjoyment of their ancient religious privileges, which was guaranteed them in the Kandyan Conventions of 1815 and 1817 (?), I think we shall hear no more of such bloody ejectives as that which has just disgraced Colombo. And whatever little influence I or the Theosophical Society may possess, you may count upon as pledged in advance to such a policy.

I am, Sir,

Your obedient servant,

HENRY S. OLCOTT,

BANKIPUR, BEHAR, INDIA,
April 21st, 1883.

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