

THE THEOSOPHIST

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

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BOMBAY, NOVEMBER, 1880.

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THE THEOSOPHIST.

BOMBAY, NOVEMBER 1ST, 1880.

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

THE OCTOBER AND NOVEMBER NUMBERS OF THE FIRST Volume having been reprinted, the subscription for the first year (i. e. from October 1879 to September 1880) will be Rs. 6-8 as advertised in the April and subsequent numbers of that Volume. Subscribers for the Second Volume pay Rs. 6 only.

OUR SECOND YEAR.

Like all other pleasant things, our first year's relationships with the THEOSOPHIST's subscribers have terminated; and, thus every engagement assumed by the proprietors of the magazine under the contract has been honourably and literally fulfilled.

The case of the THEOSOPHIST calls for a word or two of particular comment. Even in any large city of Europe or America, it is a very rare thing for a periodical of this stamp to survive the natural indifference or hostility of the public for a whole year. Out of scores of attempts made within our own recollection, the successes are so few as to be scarcely worth mentioning. As a rule their term of existence has been in exact ratio with the lump sum their projectors have been ready to spend upon them. In India the prospect was far worse; for the people are poor, cut up into innumerable castes, not accustomed to take in periodicals, and certainly *not* to patronize those put forth by foreigners. Besides, and especially, the custom has always been to give two, three and even more years' credit to subscribers, and every Indian publication advertises its respective cash and credit terms of subscription. All this we knew, and both Anglo-Indian and Native journalists of the largest experience warned us to anticipate failure; under no circumstances, they thought, would it be possible for us to make succeed among so apathetic a people so strange a magazine, even though we should give unlimited credit. But as our object was not profit, and as the Society badly needed such an organ, we decided to make the venture. A sum large enough to pay the entire cost of the magazine for one year was set aside, and the first number appeared promptly on the day announced—October 1st, 1879. Believing that the credit system was absolutely pernicious, and having seen the universal adoption in America of the plan of cash payment in advance and its unmixed advantages, we announced that the latter would be the rule of this office. The results are already known to our readers: in the fourth month the magazine reached, and before the half year was gone, passed that ticklish point where income and expenses balance each other, and its success was an assured fact. Many subscribers have been so anxious for our prosperity that they have sent us their money to pay for the magazine two years in advance, and others have told us we may count upon their patronage as long as they may live.

It goes without saying that the projectors of the THEOSOPHIST have been inexpressibly delighted with the affectionate response to their appeal to the Asiatic people for support in an attempt to snatch from the dust of oblivion the treasures of Aryan wisdom. What heart that was not made of stone could be untouched by so much devotion as has been shown us and our sacred cause of human brotherhood? And it is our pride and joy to realize that all these friends have clustered around us, even when we were under the heavy burden of the suspicions of the Indian Government, because they have believed us to be sincere and true, the friends and brothers of the ardent sons of Asia. Though our first year began in uncertainty, it has closed all bright and full of promise. Where our

magazine had one well-wisher then, now it has twenty, and by the beginning of the third year will have fifty. It has become a necessity to hundreds of young Aryan patriots, who love to know what their ancestors were, so that they may at least dream of emulating them. It has won a place in the regard of even Anglo-Indians, of which class many in influential positions take it. Its merits as an Oriental magazine have been acknowledged by a number of the first Orientalists of Europe, who have been by it introduced for the first time to some of the most learned of Asiatic priests, *pandits* and *shastrees*. In another place, in this number will be found a few of the kind words that have been said to and about us, at this and the other side of the world. In short, the Theosophical Society, and its organ, the THEOSOPHIST, are now so firmly established that—entirely apart from the splendid results of the mission to Ceylon—every lover of truth may well rejoice.

Were we inclined to boasting we might hold out very attractive inducements to subscribers for the second volume. We prefer to let our past performance stand as guarantee of what we will do in the future. We have engaged so many valuable articles by the best writers of Asia, Europe and America that we have no hesitation in promising that the THEOSOPHIST for 1880-81 will be still more interesting and instructive than it has been for 1879-80. Naturally, the Ceylon voyage, and the taking into the Theosophical Society of every Buddhist priest in the Island of any reputation for ability or learning, will lead to such a complete exposition of Buddhism in these columns, by the men best qualified to speak, as must arrest universal attention. No Oriental magazine in the world could ever point to such an array of learned contributors as the THEOSOPHIST may already pride itself upon.

There will be no change in the terms of subscription, as we wish to make it possible for even the poorest clerk to take the magazine. Our friends must not forget that the American plan embraces two features, viz., the subscription-money must be in the Manager's hands before any copy is sent; and *the journal is discontinued at the expiration of the term subscribed for*. These two rules are invariable, and they have been announced on the first page in every issue, as may be seen upon referring to the Publisher's notices. The September number was, therefore, the last that was sent to our last year's subscribers, except to such as have paid for a further term. We must again request that all cheques, hundis, money-orders, registered letters and other remittances on account of the magazine may be made to the order of "the Proprietors of the THEOSOPHIST," and to no one else.

As an inducement to friends to make special exertions to increase the circulation of our magazine, we hereby offer the two volumes of "Isis Unveiled," of the latest edition, as a prize for the person who shall during the next six months procure the largest number of subscribers at our advertised rates. The competitor must himself send us the names and money, or if not the latter, then a certificate from each subscriber that he consents to have his name credited on the competitor's list.

MANHOOD.—He who would do wrong, but is deterred through fear, or hope, or promise of a reward, is a slave not only to his vile passions and propensities, but to the power of popular prejudice or popular sentiment, be that right or wrong. He who, being free, does right because it is right, who dares to be true to his own convictions in the face of the obloquy and scorn of a misguided, bigoted, and intolerant majority, is nature's true nobleman and hero, the grandest and noblest type of human kind. Such have ever been the lights of the world, the advance guard in the advocacy of all the truth, in civilization, in human progress and reform—have been reviled and persecuted by time-honoured conservatism as disturbers and innova-

tors, as heretics and infidels. The ingrained ignorance and superstition of old conservatism still cries, "Crucify him! Crucify him!" "The fathers ate sour grapes and the children's teeth are set on edge."—*Phrenological Journal*.

[Continued from the December number.]

THE AUTOBIOGRAPHY OF DAYANAND SARASWATI, SWAMI.

WRITTEN BY HIM EXPRESSLY FOR THE THEOSOPHIST.

At Joshce Math I met many Yogis and learned ascetics and, in a series of discussions, learnt more about Yog-Vidya. and, parting with them, went to Badrinarayan. The learned Rawaljee was at that time the chief priest of that temple; and I lived with him for a few days. We held discussions upon the Vedas, and the "Darsansastras." Having enquired of him whether he knew of some genuine Yogi in the neighbourhood, I learnt from him, to my great regret, that there were none there at the time, but that he had heard that they were in the habit of visiting his temple at times. Then I resolved to make a thorough search for them throughout the country and especially in the hills.

One morning, at day-break, I set out on my journey; when, following along the foot of the mountains, I at last reached the banks of the Alaknanda river. I had no desire of crossing it, as I saw on its opposite bank the large village called "Mana." Keeping, therefore, still to the foot of the hills, I directed my steps towards the jungle, following the river course. The hills and the road itself were thickly covered with snow, and, with the greatest difficulty, I succeeded in reaching that spot where Alaknanda is said to take its rise. But once there, finding myself surrounded by lofty hills on all sides, and being a stranger in the country, my progress, from that moment, was greatly retarded. Very soon, the road ceased abruptly and I found no vestige of even a path. I was thus at a loss what to do next, but I determined finally to cross the river, and enquire for my way. I was poorly and thinly clad, and the cold was intense and soon became intolerable. Feeling hungry and thirsty, I tried to deceive my hunger by swallowing a piece of ice, but found no relief. I then began to ford the river. In some places it was very deep, in others shallow—not deeper than a cubit—but from eight to ten cubits wide. The river-bed was covered with small and fragmentary bits of ice which wounded and cut my naked feet to blood. Very luckily, the cold had quite benumbed them, and even large bleeding cracks left me insensible for a while. Slipping on the ice more than once, I lost my footing and came nearly falling down and thus freezing to death on the spot. For—should I have found myself prostrated on the ice, I realized that, benumbed as I was all over, I would find it very difficult to rise again. However, with great exertions, and after a terrible struggle, I managed to get safe enough on the other shore. Once there—more dead than alive—I hastened to denude the whole upper part of my body, and, with all I had of clothes on me, to wrap my feet up to the knees; and then—exhausted, famished, unable to move—I stood waiting for help, and knowing not whence it would come. At last, throwing a last look around me, I espied two hill-men, who came up and having greeted me with their "Kashisamba" invited me to follow them to their home, where I would find food. Learning my trouble, they, moreover, promised to guide me to "Sadpat"—a very sacred place; but I refused their offers, for I could not walk. Notwithstanding their pressing invitation I remained firm and would not "take courage" and follow them as they wanted me; but, after telling them that I would rather die, refused even to listen to them. The idea had struck me that I had better return and prosecute my studies. The two men then left me and soon disappeared along the hills. Having rested

I proceeded on my way back.....* Stopping for a few minutes at Basudhara, a sacred bathing place, and passing in the neighbourhood of Managram, I reached Badrinarayan at 8 o'clock that evening. Upon seeing me, Rawaljee and his companions were much astonished and enquired where I had been over since the early morning. I then sincerely related to them all that had happened to me. That night, after having restored my strength with a little food, I went to bed, but getting up early on the following morn, I took leave of Rawaljee and set out on my journey back to Rampur. That evening, I reached the home of a hermit, a great ascetic, and passed the night at his place. That man had the reputation of one of the greatest sages living, and I had a long conversation with him upon religious subjects. More fortified than ever in my determination, I left him next morning, and after crossing hills and forests and having descended the Chilkiaghatee, I arrived at last at Rampur where I took up my quarters at the house of the celebrated Ramgiri, so famous for the holiness and purity of his life. I found him a man of extraordinary habits, though. He never slept, but used to pass whole nights in holding conversations—very loud sometimes—apparently with himself. Often, we heard a loud scream, then—weeping, though there was no one in his room with him. Extremely surprised, I questioned his disciples and pupils and learnt from them that such was his habit, though no one could tell me what it meant. Seeking an interview with him, I learnt some time after, what it really was; and thus I was enabled to get convinced that it was not true *Yog* he practised, but that he was only partially versed in it. It was not what I sought for.

Leaving him I went to Kasipur, and thence to Drona Sagar, where I passed the whole winter. Thence again to Simbal through Moradabad, when, after crossing Gur Maktuswar I found myself again on the banks of the Ganges. Besides other religious works, I had with me the "Sibsanda," "Hat-pradipika," "Yog-Bij" and "Keberanda Sangata," which I used to study during my travels. Some of these books treated on the Narichakant, and Narichakars (nervous system) giving very exhaustive descriptions of the same, which I could never grasp, and which finally made me doubt as to the correctness of these works. I had been for some time trying to remove my doubts, but had found as yet no opportunity. One day, I chanced to meet a corpse floating down the river. There was the opportunity and it remained with me to satisfy myself as to the correctness of the statements contained in the books about anatomy and man's inner organs. Ridding myself of the books which I laid near by, and, taking off my clothes, I resolutely entered the river and soon brought the dead body out and laid him on the shore. I then proceeded to cut him open with a large knife in the best manner I could. I took out and examined the *Kamal* (the heart) and cutting him from the navel to the ribs, and a portion of the head and neck, I carefully examined and compared them with the descriptions in the books. Finding they did not tally at all, I tore the books to pieces and threw them into the river after the corpse. From that time gradually I came to the conclusion that with the exception of the Vedas, Upanishads, Patanjali and Sankhya, all other works upon science and *Yog* were false. Having lingered for some time on the banks of the Ganges, I arrived next at Furrakabad; when, just as having passed Sreenjeeram I was entering Cawnpur by the road east of the cantonment, the Samvat year of 1912 was completed.

During the following five months, I visited many a place between Cawnpur and Allahabad. In the beginning of Bhadrabad, I arrived at Mirzapur where I stopped for a month or so near the shrine of Brindachal Asoolasjee; and, arriving at Benares in the early part of Ashwin, I

took my quarters in the cave (at the confluence of the Baruna and the Ganges) which then belonged to Bhunanda Saraswati. There, I met with Kakaram, Rajaram and other *Shastrees*, but stopped there only for twelve days and renewed my travels after what I sought for. It was at the shrine of Durga-Koho in Chandalgurh—where I passed ten days,—that I left off eating rice altogether, and living but on milk I gave myself up entirely to the study of *Yog* which I practised night and day. Unfortunately, I got into the habit of using *bhung*—a strong narcotic leaf,—and at times felt quite intoxicated with its effects. Once, leaving the temple, I came to a village near Chandalgurh where I met with an attendant of mine of former days. On the other side of the village, and at some distance, stood a *Siralaya* (a temple of Siva) whither I proceeded to pass the night under its walls. While there, under the influence of *bhung*, I fell fast asleep and dreamt that night a dream...I thought I saw Mahadeo and his wife Parvati. They were conversing together and the subject of their talk was—myself. Parvati was telling Mahadeo that I ought to get married, but the god did not agree with her. She pointed to the *bhung*...This dream annoyed me a good deal when I awoke. It was raining and I took shelter on the verandah opposite the chief entrance to the temple, where stood the huge statue of the Bull-god Nandi. Placing my clothes and books on its back I sat and meditated; when suddenly happening to throw a look inside the statue which was empty, I saw a man concealed inside. I extended my hand towards him, and must have terrified him, as, jumping out of his hiding-place, he took to his heels in the direction of the village. Then I crept into the statue in my turn and slept there for the rest of the night. In the morning an old woman came and worshipped the Bull-god with myself inside. Later on, she returned with offerings of "*Gur*" (molasses) and a pot of "*Dahi*" (curd milk) which, making *puja* to me (whom she evidently mistook for the god himself), she offered and desired me to accept and eat. I did not disabuse her: but, being hungry, ate it all. The curd being very sour proved a good antidote for the *bhung* and dispelled all signs of intoxication, which relieved me very much. I then continued my journey towards the hills and that place where the Nerbudda takes its rise. I never once asked my way, but went on travelling southward. Soon I found myself in a desolate spot covered thickly with jungles, with isolated huts appearing now and then among the bushes at irregular distances. At one of such places I drank a little milk and proceeded onward...But about half a mile further, I came to a dead stop. The road had abruptly disappeared and there remained but the choice of narrow paths leading I knew not where. I soon entered a dreary jungle of wild plum trees and very thick and huge grasses with no signs of any path in it, when suddenly I was faced by a huge black bear. The beast growled ferociously, and, rising on its hind legs, opened wide its mouth to devour me...I stood motionless for some time and then slowly raised my thin cane over him...and, the bear ran away terrified. So loud was its roaring, that the villagers whom I had just left, hearing it, ran to my assistance and soon appeared armed with large sticks and followed by their dogs. They tried hard to persuade me to return with them. If I proceeded any further, they said, I would have to encounter the greatest perils in the jungles which in those hills were the habitant of bears, buffaloes, elephants, tigers and other ferocious beasts. I asked them not to feel anxious for my safety, for I was protected. I was anxious to see the sources of the Nerbudda and would not change my mind for fear of any peril. Then seeing that their warnings were useless, they left me after having made me accept a stick thicker than my own for "self-defence" they said, which stick I immediately threw away.

On that day I travelled without stopping until it grew quite dusk. For long hours I had not perceived the slightest trace of human habitation around me, no villages in the far off, not even a solitary hut, or a human being.

* Here, the Swamijee skips over one of the most interesting episodes of his travel, unwilling as he is to impart the name or even mention the person who saved him. He tells it to friends, but declines to publish the facts—ED. THEOS.

But what my eyes met the most was a number of trees, twisted and broken, which had been uprooted by the wild elephants, and, felled by them to the ground, obstructed the already difficult passage. Still further on I found myself in a dense and impenetrable jungle of plum trees and other prickly shrubs from whence, at first, I saw no means of extricating myself. However, partly crawling on the belly, partly creeping on my knees, I conquered this new obstacle and after paying a heavy tribute with pieces of my clothes and even my own skin, bleeding and exhausted I got out of it. It had grown quite dark by that time, but even this—if it impeded—did not arrest my progress onward, and I still proceeded, until I found myself entirely hemmed in by lofty rocks and hills thickly grown over with a dense vegetation, but with evident signs of being inhabited. Soon I perceived a few huts, surrounded by heaps of cowdung, a flock of goats grazing on the banks of a small stream of clear water, and—a few welcome lights glimmering between the crevices of the walls. Resolving to pass the night there, and go no further till the next morning, I took shelter at the foot of a large tree which overshadowed one of the huts. Having washed my bleeding feet, my face and hands in the stream, I had barely sat to read my prayers, when I was suddenly disturbed in my meditations by the loud sounds of a tom-tom. Shortly after, I saw a procession of men, women and children, followed by their cows and goats emerging from the huts and preparing for a night religious festival. Upon perceiving a stranger, they all gathered around me, and an old man came enquiring from whence I had appeared. I told them I had come from Benares, and was on my pilgrimage to the Nerbudda sources, after which answer they all left me to my prayers and went further on. But in about half an hour, came one of their headsmen accompanied by two hillmen and sat by my side. He came as a delegate to invite me to their huts. But, as before, I refused the offer (for they were idolators). He then ordered a large fire to be lit near me and appointed two men to watch over my safety the whole night. Learning that I used milk for all food, the kind headsmen asked for my "kamandalu" (a bowl) and brought it back to me full of milk, of which I drank a little that night. He then retired, leaving me under the protection of my two guards. That night I soundly slept until dawn, when rising and having completed my devotions, I prepared myself for further events.

(To be continued.)

HOW HE DOES IT.

NATURE.

Like the country itself, many institutions in the United States run to size in a way apt to astonish the dwellers in our "tight little island." So it is with hotels. Thus at some of them many hundreds are simultaneously dining in one room. At the entrance the hats, etc., of the guests are deposited with a person in attendance to receive them. He does not check or arrange them in any particular order, and he invariably restores them, each to the right owner, as they emerge from the dining-room. The difficulty of the feat naturally depends on the number of hats in charge at the same time. The most remarkable case which has come under the notice of the writer is at the Fifth Avenue hotel, New York. There the attendant, who is on duty several hours a day, has sometimes as many as five hundred hats in his possession at one time. A majority of them belong to people whom he has never seen before, and there is a constant flux of persons in and out. Yet even a momentary hesitation in selecting the right hat rarely occurs. The performer at the hotel says that he forms a mental picture of the owner's face inside his hat, and that on looking at any hat the wearer's face is instantly brought before his

mind's eye. It would be interesting to test how far this power is possessed by an average unpractised person when put in the right way of doing it.

THE MAHOMEDAN SHRINES IN THE CAUCASUS.

A very interesting paper upon the above subject by A. P. Berje was read at the third preliminary sitting of the members of the 5th Archaeological Section, at Tiflis, on November 2, 1879, and has just been published. The extracts from it now given will doubtless be of great interest to some of our Indian readers.

For lack of space we will briefly enumerate the most important of such tombs and shrines, or, as they are called in the paper, "the holy landmarks of the Mussulmans," together with some of the legends and superstitions attached to them.

(1). At the *Keshliak* (winter quarters) of NOUKHA, they have the tomb of one Yussouf-Effendi Akhunda—period unknown. All persons, afflicted with either chills or fever, have but to perform a pilgrimage to this tomb. Taking a handful of earth from the tomb, they pour some water on it, drink it, and are cured.

(2). Not far from the village of Babaratna, there stands a mausoleum of great renown. It is a memorial to the Saint, Baba Ryutyabe, who served for years the Prophet Mehomet in the capacity of a gardener. A native of Mekka, the Baba died in India. Having visited these parts in the Caucasus, Baba Ryutyabe chose for a place of worship Babaratna, and caused the inhabitants to build this tomb with the small mosque attached to it. Ever since that time, people visit the place every Monday and Thursday. Here all kinds of diseases—provided they are disturbing the body of one of the Faithful—quickly disappear.

A legend, doubted by none, tells us that at the time of the visit of this Saint to the province of Shekin, a gigantic snake—some say a dragon—was devouring the inhabitants, creating thereby a great terror in the neighbourhood of Babaratna. Baba Ryutyabe killed it with his arrow and then cut off its head. The body and the head both became petrified, and are shown to this day: the body at the top, and the head at the foot, of the hill.

(3). The tomb of El-Baba, another renowned saint, is near the village of Okhoota.

(4). The tomb of Sheik Osman is situated between the villages of Ibrahim-kendy and Eyvazla. As the Sheik was a renowned *djegeet* (a horseman), his love for horses has survived the death of his body. The owner of a sick horse has but to take it to the Saint's tomb, lead it thrice around the grave, and then mix up some of its clay with the animal's food, and the horse will be suddenly cured.

(5). Near the village of Moolhass, stands the tomb of Moolhass-Hadji-Aga, specially revered by the inhabitants of the place, whose patron the Saint is.

(6). Near Arab—Odjagi, the shrine of Sheik Arab-Hadji-Aga attracts the whole province, and is considered as the most important place of pilgrimage. It is especially propitious to children and to barren women.

(7). Near Kyutovan, on the tomb of Sheik Shah-Kobal, those, afflicted with rheumatic pains, find instantaneous relief.

(8). At the great village of Gamzali, one may visit the tomb of Sheik Moolah Mahomed, much renowned for its occult properties. No person, guilty at any time, of perjury, can approach or touch it without instantly falling into violent convulsions, often followed by death. It would be a blessed thing if the keepers of that tomb would open an agency in India.

(9). The grave of a certain saint, Hazre by name, is near the village of Zoonoot. It is the place of pilgrimage of all the Shirvan people, especially those who suffer from sores, or have been bitten by a mad dog.

(10). The tomb of Sheik Mahomed is in the vicinity of Yeleguian.

(11). That of Sheik Mahomed, at Boodjag.

(12). The ford of Minguetchaour is very famous for its shrine, situated at the very top of the mountain. It is that of El-Baba; and it radically cures gout and spino diseases.

(13). At Pambak, near the great Karakliss, in the district of Vonantgor, the Mussalmans, in remembrance of Meskin Abdal—a Tartar of great renown and sanctity, who is said to have, once upon a time, encamped on this spot—meet at a place called Odjag, where the holy man had cooked his dinner. Here they pray and sacrifice. A large pear-tree is covered from top to root with countless rags torn from the wearing apparel of devotees. Where the tomb of this saint is situated, no one seems to know.

The Pashalik of Akhaloon.—Here we have two celebrated shrines: at Atzkhoor, the tomb of Kilimanjeo Effendi, and, near Akhaltzig, that of some Syed. Name of the latter—unknown.

Djary.—At Goulookhy is the tomb of Sheik Omar and that of his whole family. At Korshec, that of Shah Mirza, Talish (Lenkoran). At Kholmil, the tomb of Sheik Zagat. At the villages of Sepirad and Mashelan, the tombs of two saints of the same name Syed-Khalif. At the market town of Peoralhassan—the grave of a saint of the same name.

(1). In Dagnestan, at a short distance from Derbent—the tombs of the forty martyrs, called Karkhlyar.

(2). In the same neighbourhood the rock of Duldul—Ali, where, according to tradition, Prophet Ali's horse indented the rock with one of its fore hoofs. Pilgrims, mostly women, are to be seen here every Thursday.

(3). When a child is taken sick, his face and body are besmeared with paint and he is then carried to Sabnovo, a village, distant about a mile from Derbent. There he is buried in earth taken from the tomb of some forgotten saint, and, if not smothered, is taken to a stone known under the name of *Kardash*, thrice carried around it, and then—pronounced healed.

(4). Near Djaltchan is a celebrated stone called Hidjek-Poerey. It has a cavity leading to a subterranean, and a waterfall tumbles over it. Women who have lost their milk come to drink this water, and are restored to health.

A STRANGE CASE OF LETHARGY IS NOTICED BY THE *Hanover Courier* and attested by the medical journal of Bremen. At Grambke, in the vicinity of the latter city, a young girl, the daughter of a rich landowner fell asleep seven months ago, and cannot be awakened since. Her father, who is the bourgomeister of Grambke, has living at his house several well-known physicians who in the interests of science watch the girl incessantly and send regular bulletins about her state to the medical papers. Since she fell into her lethargy she has awaked but thrice and that but for a few hours. Her state can be best compared to the hybernative process of a marmot. Plunged in her sleep, she is completely motionless and rigid, life being feebly manifested but by a hardly perceptible tremour in her pale lips. Her parents have vainly tried to have her swallow some light food, but her stomach rejects everything. This strange disease began in January last when she was sixteen. During the brief intervals of her consciousness, which were observed to occur at about every two months, she was quite sensible of everything, but she has no idea of the time that has passed since she has been asleep; neither does she remember any dreams. This state seems to be a complete blank in her memory. Strangely enough, her body is not at all as reduced as might have been expected.

MR. J. R. MEISTER, SACRAMENTO, CAL., IS INFORMED that Dayanand Swami's Veda Bhashya is not to be had in English. His commentaries are written in the Hindi language. The Swami, being importuned by Colonel Olcott to write a work upon Yoga or Asiatic Psychology, said he would do so if any one would defray the necessary expense of a competent Pandit—Translator—to be with him wherever he may go in India, and devote his whole service to the work, the Swami agreeing in his turn to give a stated number of hours in each week. The writing of such a book would occupy at least two or three years of such leisure as he could give it. Colonel Olcott estimated that the Pandit's expenses would not exceed £15 to £20 per month. If any rich Theosophist wishes to contribute this sum for such an object, he should make the fact known.

ANOTHER DEFINITION OF SOUL.

BY RAO SAHEB KRASHNASHANKAR LALSHANKAR.

In the April THEOSOPHIST, Babu Amritlal Dé of Jay-pore expounds what looks like an aphoristic truism, that "mind is material." He defines mind to be the "result of the harmonious union and adjustment of the visible and latent organisms or the organs that make up the human frame, having its seat in the centre of the nervous system," and deduces that "the organs jointly form the cause, and the mind is the result," that the body is material and mortal, and, therefore, liable to destruction, the organs which "form only the different parts of the body" are also material, mortal and destructible as a matter of course, and that consequently the "organs perish with the body," and the mind with the organs, it being the "result of their union." Thus, according to Babu Amritlal Dé, the human mind being material, mortal and destructible, has no existence after physical death of man.

In the July THEOSOPHIST, one of its correspondents, while expressing his firm belief in the truth of the above proposition, suggests two difficulties which nevertheless seem to have held him in suspense for some time or at least until a satisfactory solution of these difficulties is made. These two difficulties are:—

1st. How does the immaterial soul, left alone after the destruction of the human body and with it of its human mind, suffer the consequences of good or bad actions it may have done during the life-time, when the faculties of feeling, knowing &c., which are attached to the mind, must necessarily vanish for ever, simultaneously with the destruction of the physical body and the mind?

2ndly. How is it that the ghosts or departed souls do possess (as the ancients believed, and as even the *savants* of our day are now beginning to join with the ignorant public in believing) the faculties of feeling, fearing, &c., which must perish with the mind, if the mind is destroyed with the physical body?

He also enquires what is Soul and what becomes of it after death.

Now, without presuming to be able to solve these difficulties, I will merely advance a theory which might help to lessen the perplexity enveloping these questions and to lead us to their logical solution. I will try to explain it as briefly but as clearly as possible. To avoid, however, any misunderstanding, I must state that it is not merely out of my own imagination, but one formed by degrees into a somewhat naturally acute and active imagination, as the result of unsystematic but rather extensive reading on subjects analogous to it.

According to this theory then, while the mind may be called material in one sense, it is not material properly so called. Rather than to accept the definition of the mind given by Babu Amritlal Dé, I prefer to believe the human mind to be the invisible link or chain, that intelligence, that will-power, that mysterious something that connects (1) the Spirit or the Divine Light encased in the double frame of the astral body and the physical body, (2) the astral or ethereal body called the Soul encased in the physical body; (3) and the physical body or the material frame of flesh and blood. And, according to the deducible argument of cause and effect, the mind is the result of the harmonious combination of the three universal components of all organic and inorganic living bodies, viz.—the Spirit, the Soul, and the Body which are pervaded through, individually and collectively, and brought into contact by this invisible and mysterious chain. Thus it will be seen that not only all the animals and the so-called living creatures, but also the mineral and vegetable kingdoms have like the human being, (1) a spirit (2) a soul, (3) a body, (4) and a mind or will-power pervading through and binding together as it were the triad. The powers, tendencies, and condition of the mind, must vary in different organic and inorganic bodies according to the development, purity and comparative proportions of spirit, soul and matter of which they are composed. While, on the one hand, the spirit is held fast by the soul and the body, on the other hand, by its natural attraction towards the Universal Spirit of which it is but an infinitesimal part, it perpetually struggles to disentangle itself both from the soul and the body, and the soul does the same with regard to the material body. The mind or will-power is the arbiter of this struggle. It reigns supreme and controls the combatants. Thus it exercises a high but very responsible power, and has, therefore, to enjoy or suffer (भोक्ता) the good or bad result of the struggle in exact proportion to the discretion used. The struggle during this life may end in one of the following ways.

(1.) If by the grace of mind, the spirit succeeds in entirely bringing the soul and the body under its complete and supreme control while yet residing in them, then it becomes जीवन मुक्त or a Budha, and at the time of physical death, is absorbed into the Universal Light, *i.e.* obtains मोक्ष or निर्वाण. In this case the mind, of course, dissolves at death.

(2.) If the spirit succeeds in completely disentangling itself from the soul and the body only at the time of physical death, then it gets मोक्ष or निर्वाण all at once and mixes itself with the Universal Divine Light. Here also the mind dissolves.

(3.) If the spirit succeeds only in separating itself from the physical body but not from the soul or the astral body and if the astral body is sufficiently purified and free from any taint (वासना) of the material body, then the spirit only wins a move onward on the ladder of creation or the circle of evolution, and enters a world more sublime than ours, such as गार्धर्लोक, देवलोक, &c., and eventually attains the final beatitude, *i. e.*, मोक्ष or निर्वाण, when it entirely separates from its astral body or soul which becomes more and more purified and thin at every move forward in the upper worlds. In this case the mind accompanies the Duad (spirit and soul) as the result of their combination.

(4.) If the spirit at the moment of physical death separates together with the astral body or soul from the physical body while the astral body is not yet sufficiently purified, but is imbued with bad actions during life or bad thoughts at death, the spirit is plunged into the world of bad spirits, such as भूतयोनी, पिशाचयोनी &c. In this case the mind also exists as the result of the combination of what remains after death.

(5.) If at the time of death the spirit and the soul separate from the material body before the soul attains purity and development essentially required to rise to the higher

worlds, then it falls in the scale of creation and is subject to योनीक्रमण, or transmigration. Here also the mind exists as in the above case.

The cause of which the above conditions are the result, is to be found in कर्म (good or bad actions) and ज्ञानाज्ञान, (knowledge or ignorance of divine laws and the true conception of the Deity.) The power which presides over कर्म and ज्ञानाज्ञान is the mind.

So long as the spirit is unable to separate itself from the soul and attain final beatitude, the mind or will-power bears its constant company. The separation of the spirit *with the soul* from the physical body under whatever circumstances is not a sufficient condition for the separation or destruction of the mind or will-power. Thus the mind may be material so long as the spirit is connected with the soul and the body, because it is in contact with matter; but it is not material, when, separating from the material body, it remains only with the soul and the spirit; unless by material it is meant that of which the soul is but a portion, that is to say, the soul or the astral body of the Universal Divine Spirit,—the Universal ether, (Akashi, —the shoreless space co-existent with First Intelligence) is matter as it contains and is intermixed with the primitive germs of matter. Thus, again, the mind does not perish with the physical body and, therefore, it is that the soul popularly so called is capable after death of appreciating and enjoying the reward of good actions and fearing and suffering the pain of punishment for bad actions done during physical life; and thus it is also why the ghosts or departed souls do possess the faculties of the mind.

The above is sufficient to answer the queries, "What is Soul and what becomes of it," and yet it might be repeated that human soul is but a part of the Divine Soul or a part of the Universal Ether. The Vedantists call the former षट्काश and the latter महाकाश. The Hermetic philosophy says, "As above, so below." I may add "As without, so within." The human soul absorbs into the Universal Soul or Ether, not when it is separated from the body of flesh and blood, but from the spirit which it encases, in the same way as the body of flesh and blood is resolved, after physical death, into the elements of which it is composed.

I am fully aware that the above theory is open to some objections and is at variance with the opinions and ideas of many learned men in essential points, but I cannot shake it off until another, more logical and convincing, is found sufficiently powerful to drive it away.

AN APPEAL TO THE EDUCATED NATIVES.

BY BABU K. N. BASU.

India was once the great centre of civilisation and education; and its varied sciences, arts, and philosophy, astronomy, astrology, pure and mixed mathematics, geodesy, metaphysics, logic, poetry, &c., were taken and sent over to the different countries of Europe and Asia, from which those European countries reached the climax of civilisation and education by culture; but those sciences and arts gradually sunk in the abyss of the most oppressive foreign rule in mediæval India. Through the medium of Western civilisation and education, those very sciences and arts are appearing anew and creating a good deal of wonder in modern India.

The astrology of ancient India is the most wonderful of all the existing sciences, although many of its portions have been completely destroyed and lost in mediæval times. The present dilapidated condition of the science and even its relics have of late created a good deal of wonder in the scientific world.

There are people who are quite incredulous in the belief of the science of astrology, although its wonders have of late been revealed in many countries of Europe and America. It is out of sheer madness that such people do not believe in its truth even when many astrological cal-

culations made by Indian astrologers have been corroborated by facts and their truths laid bare before their eyes.

There were many seats for the culture of that wonder-creating science—astrology—in different parts of India, one of which was Murshedabad. Most of the eminent astrologers created marvels here in bygone days, and have gone the way of all earthly things. We may here name one of those veteran astrologers, Sivanarayana Vidyaratna Bhattacharya of Mutrapara, Berhampur, who is still living and whose wonderfully accurate astrological calculations have created a great deal of sensation here and abroad.

It is a matter of deep regret and humiliation that the modern educated Indians do not take a bit of interest in the recovery and in the cause of the furtherance of the long-lost Aryan sciences, and they are not prone to encourage the veteran Indian philosophers, who may still be found living in many a corner of the vast Indian empire, for the re-establishment of the bygone fame of the philosophy and the sciences of the ancient Indians; but, on the other hand, they discourage those Indian philosophers by their arch remarks and derision. We, therefore, make an earnest appeal to the masses of the modern educated natives to instil the minds of the veteran Indian philosophers, of different schools of Indian philosophy and sciences, who are still found living, scattered over, in different parts of India, with the spirit of encouragement for the furtherance and improvement of the Aryan sciences and philosophy, and for the recovery of the full harvest of fame, which India once had the good luck to gather in.

Berhampur, Sept. 1880.

[Continued from the October number.]

A TREATISE ON THE YOGA PHILOSOPHY.

BY N. C. PAUL, G.B.M.C., SUB-ASSISTANT SURGEON.

Colonel Townsend, an English officer of excellent natural parts, and of great honour and integrity, could die or expire when he pleased, and again revive. He observed the strictest regimen, living on the softest vegetables and the lightest animal food, drinking asses' milk daily, even in the camp, and, for common drink, Bristol water. By an abstemious course of diet he could suspend the respiration and pulsation, and thereby assume a condition similar to death, or the samādhi of the Indian faqirs. Low diet and a state of composure or rest were the principal means employed by the English officer to assume this death-like appearance. The faqir who was buried alive for 40 days in the time of Runjeet Singh, and then exhumed alive, lived entirely upon milk previous to his burial, and abstained from food, drinks, and air, all the time he was buried. To all intents and purposes he hibernated. A faqir, who hibernated in Jesselmere, lived entirely upon milk.

The above facts establish, beyond doubt, the property in milk of conducing to hibernation. All the profane and sacred writings of the Hindus extol milk as an aliment favouring longevity. I believe it is to the highly hygienic property in milk that the cow owes its sanctity amongst the Hindus, whose unparalleled benevolence to the animal is notorious.

All hybernal aliments diminish the exhalation of carbonic acid from the lungs. They, therefore, diminish the waste of the animal economy.

The following table shows the relative waste of the body from different varieties of diet.

Names of diet.	Specific number, indicating waste in a given time.
Vegetable diet.	1000
Mixed do.	1445
Animal do.	2367

Without a few remarks, the above table will not be well understood. If a man, living on vegetables, loses 1000 grains in weight in a given time, the same man will lose 1445 grains of his weight during the same time, while living upon mixed diet; and 2367 grains while living upon animal food.

A studious man digests badly when he lives upon mixed or animal food. But he digests the hybernal aliments with ease. With milk diet he can undergo mental labour which would be painful and injurious to digestion, should he live upon animal or mixed diet. Milk is the normal food of an intellectual man. Mental labour, when indulged in after meals of mixed or animal diet, is the prolific source of an infinite variety of diseases. To painters, engravers, poets, mathematicians, and scientific men in general, the nature of whose avocations requires fixed attention and mental abstraction, milk is admirably adapted.

The following table shows the analysis of milk.

Cow's-milk, as analysed by Liebig.	100 grs.	1000 grains.	14400 grains, or 1 seer.	28800 grains, or 2 seers.
Water.....	87. 080	870. 80	12539. 520	25070. 940
Carbon.	6. 982	69. 82	1005. 408	2010. 816
Hydrogen.	1. 144	11. 44	164. 736	329. 472
Nitrogen.....	. 520	5. 20	74. 880	149. 760
Oxygen.	3. 649	36. 49	525. 456	1050. 912
Salts and earths.	. 625	6. 25	90. 000	180. 000

Rice is another article of diet used by the Yogis of India. Its composition is shown in the table following.

Rice.	100 grains.	1000 grains.	14400 grains, or 1 seer.
Water.....	7. 6	76.	1094. 4
Carbon.....	42. 1036	421. 036	6062. 9184
Hydrogen.....	5. 754	57. 54	828. 576
Nitrogen.....	1. 268	12. 68	182. 592
Oxygen.....	42. 8744	428. 744	9173. 576
Salts and earths.	. 4	4.	57. 6

Wheat is another staple article of diet of Yogis. Its composition is as follows.

Wheat.	100 grains.	1000 grs.	14400 grs., or 1 seer.
Water.....	10.	100.	1440.
Carbon.....	40. 557	405. 57	5840. 108
Hydrogen.....	5. 53	55. 3	796. 32
Nitrogen.....	2. 149	21. 49	308. 556
Oxygen.....	39. 759	397. 59	5724. 366
Salts and earths...	2.	20.	288.

Barley is another article of the Yogi's diet. The Emperor Akbar, who was noted for justice and moderation, lived upon barley and anethum sowa. According to Dr. Beekman and Bonssingault, barley, dried at 212° F., contains 2.02 per cent. of nitrogen. According to the latest authority, it has the following composition.

Barley.	100 grains.	1000 grs.	14400 grs., or 1 seer.
Water.....	9. 37	93. 7	1349. 28
Carbon.....	44. 32	443. 2	6382. 08
Hydrogen.....	2. 38	23. 8	342. 72
Nitrogen.....	1. 8	18.	259. 2
Oxygen.....	40. 47	404. 7	5827. 28
Salts and earths....	1. 66	16. 6	239. 04

Meat, which the Yogis abstain from, has the following composition.

Fresh meat.	100 grains.	1000 grains.	14400 grs., or 1 seer.
Water	75. 012	750. 12	10801. 2
Carbon.....	12. 972	129. 72	1867. 99
Hydrogen.....	1. 897	18. 97	273. 19
Nitrogen.....	3. 762	37. 62	541. 75
Oxygen	5. 31	5. 31	764. 64
Salts and earths.	1. 057	10. 57	152. 23

The numerical proportion of carbon to oxygen, in carbonic acid, is as 1 to 2.666. Carbonic acid that is thrown out from the lungs and the skin, arises from the combination of the carbon of the aliments with the inspired oxygen. When the oxygen is deficient in the aliment, its carbon, in order to be converted into carbonic acid, requires more oxygen from the atmospheric air which can only be accomplished by increasing the number of respirations.

The following table shows the numerical proportion of carbon to oxygen, in different aliments referred to in the foregoing tables.

Aliments.	Numerical proportion of carbon to oxygen.
Fresh Meat	1 to .409
Milk.....	1 „ .522
Barley	1 „ .913
Wheat	1 „ .98
Rice.....	1 „ 1.001

Animal flesh, when used as an aliment, requires more atmospheric oxygen, and hence it is necessary for a carnivorous animal to accelerate respiration by motion. A tiger, which lives entirely upon flesh diet, moves to and fro even when confined in an iron cage, in order to consume the more oxygen from the air. For an amount of meat containing one grain of carbon, the animal must inhale 2.257 grains of atmospheric oxygen.

One living upon cow's milk must inhale 2.144 grains of atmospheric oxygen for a quantity of the nutritious fluid containing one of carbon. He should be less active than one living upon flesh diet. A person who lives upon barley consumes 1.753 grains of atmospheric oxygen for a quantity of the aliment containing one grain of carbon. He that lives upon wheat consumes 1.686 grains of atmospheric oxygen for a quantity of the aliment yielding one grain of carbon. One living upon rice requires 1.665 of atmospheric oxygen for a quantity of the aliment containing one grain of carbon.

The following table shows the relative quantity of atmospheric oxygen, in grains, required for one grain of carbon of different aliments.

Aliments.	Relative Quantity of atmospheric oxygen for each alimental grain of carbon.
Meat	2. 257 grains.
Milk.	2. 144 „
Barley.	1. 753 „
Wheat.	1. 686 „
Rice.	1. 665 „

An aliment is more or less stimulant to the circulating system, according to the more or less quantity of nitrogen contained in a given weight of the substance, as shown by the table following.

Azotized aliments.	Quantity.	Quantity of Nitrogen.
Fresh meat.	1000	37. 62
Wheat.	do.	21. 49
Barley.	do.	18. 00
Rice.	do.	12. 68
Fresh cow's-milk	do.	5. 20
Fresh asses'-milk	do.	2. 63

From the above table it is evident that asses' milk is the least stimulant to the circulating system; and, owing to this circumstance, Colonel Townsend, who used asses' milk habitually, acquired the power of expiring and reviving when he pleased.

Woman's milk contains 1.9516 per cent. of nitrogen. 1000 parts of this milk contain 1.9516 of nitrogen. It is the lightest of all animal aliments. A child at the breast enjoys a longer repose, in consequence of the low stimulating nature of woman's milk, which is the only nourishment it takes until it is weaned.

The hybernal aliments, such as barley, rice, wheat, sugar, ghee, milk, &c. &c., promote longevity, increase power and strength. They are pleasing to the palate, nourishing, permanent, and congenial to the body. According to the Bhagavat Gita, all aliments which are neither too bitter, too saltish, too hot, too pungent, too astringent, nor too inflammable or heating, are regarded as *satya guni* food. They are said to be palatable, nourishing, permanent, and congenial to the body.

SLEEP.

As Yoga, or human hibernation, is nothing more than prolonged sleep, it may not be altogether uninteresting to discuss the subject of somnolency before we enter upon the difficult subject of self-trance practised by the Indian fakirs. Sleep may be defined the repose of the organs of sense and motion. "It is of inestimable value to man. It knits up the raveled sleeve of care. It is the death of each day's life. It is sore labour's bath. It is the balm of hurt minds, and chief nourisher in life's feast."

The duration of sleep in manhood is from 4 to 6 hours per day. It is longer with the child at the breast than with one that is weaned. It is longer with boys and girls than in the case of adults; and longer with adults than with the aged.

There are instances on record, of individuals sleeping for weeks, months, nay even for years.

Comment.—We have ourself known a Russian lady—Madame Kashereimof,—whose sister, then an unmarried lady, about 27, slept regularly for six weeks at a time. After that period she would awake, weak but not very exhausted and ask for some milk—her habitual food. At the end of a fortnight, sometimes three weeks, she would begin to show unmistakable signs of somnolence, and at the end of a month fall into her trance again. Thus it lasted for seven years, she being considered by the populace as a great saint. It was in 1841. What became of her after that, we are unable to say.

"Samuel Chilton, a labourer, aged about 25, residing at Tinsbury near Bath, was accustomed to fall into a sleep from which no one could rouse him till after a month's time, during which he neither ate nor drank. Once he slept for seven weeks, during which he made water once and had one evacuation."

"There lived in the parish of Cortachy, in the county of Forfar, between 1819 and 1834, a certain female, Euphemia Lindsay, commonly known through the most of Forfarshire by the appellation of sleeping Effie. Her peculiarities were as remarkable as those of any one who has appeared in the annals of human history. She was addicted to wandering, and commonly left her home about the time when other people retired to rest, and during

the night would frequently wander from twelve to fifteen miles. It was remarked that when she took these nocturnal journeys she was sure shortly afterwards to fall into sleeping fits; and it was no unusual thing for her to sleep two or three weeks without awaking. In the winter of 1820 she slept five weeks, and during the spring of 1825 she slept six weeks and three days, which was the longest sleep she had been known to take. She never touched her store of provisions during the time she slept."

During sleep the temperature of the body is diminished, the number of pulsations diminished, and the respirations less frequent and audible. During deep sleep there are about 22 pulsations and 6 respirations per minute. Sleep is prolonged in proportion as the animal heat subsides to that of the surrounding atmosphere.

A deep and perfect sleep (*sushupti*) has been aptly defined a temporary cessation of all the functions of animal life, viz., of thought, sensation, mental emotion, and all their combinations and modifications. In *sushupti* the soul is extricated from terrestrial bonds, and man is free from all sins.

Yoga has been differently defined by different authorities. Some have defined it mental abstraction; some have defined it silent prayer; some have defined it the union of the inspired to the expired air; some have defined it the union of mind to soul. But by Yoga I understand the art of suspending the circulation and respiration. Yoga is chiefly divided into *Rāja Yoga* and *Hatha Yoga*. I shall first consider *Rāja Yoga*.

Comment.—Here the author falls into an unmistakable error. He confounds the *Rāja* with the *Hatha* Yogins, whereas the former have nothing to do with the physical training of the *Hatha* nor with any other of the innumerable sects who have now adopted the name and emblems of *Yogins*. Wilson in his *Essays on the Religions of the Hindus* falls into the same confusion and knows very little, if anything at all, of the true *Rāja Yogins* who have no more to do with *Siva* than with *Vishnu* or any other deity. Alone, the most learned among the *Sankara's Dandis* of Northern India, especially those who are settled in Rajputana who would be able—if they would—to give some correct notions about the *Rāja Yogins*; for these men, who have adopted the philosophical tenets of Sankara's *Vedanta*, are, moreover, profoundly versed in the doctrines of the *Tantras*—termed devilish by those who either do not understand them or reject their tenets with some preconceived object. If, in speaking of the *Dandis*, we have used above the phrase beginning with the conjunction "if," it is because we happen to know how carefully the secrets of the real *Yogins*—may even their existence itself—are denied within this fraternity. It is comparatively but lately that the usual excuse adopted by them, in support of which they bring their strongest authorities, who affirm that the *Yogi* state is unattainable in the present or *Kali* age—has been set afloat by them. "From the unsteadiness of the senses, the prevalence of sin in the *Kali*, and the shortness of life, how can exaltation by the *Yoga* be obtained?" enquires *Kasikhandā*. But this declaration can be refuted in two words and with their own weapons. The duration of the present *Kali Yuga* is 432,000 years of which 4,979 have already expired. It is at the very beginning of *Kali Yuga* that Krishna and Arjuna were born. It is since Vishnu's eighth incarnation that the country had all its *historical* *Yogins*, for as to the prehistoric ones, or claimed as such, we do not find ourselves entitled to force them upon public notice. Are we then to understand that none of these numerous saints, philosophers and ascetics from Krishna down to the late Vishnu Brahmachari Bawa of Bombay had ever reached the "exaltation by *Yoga*?" To repeat this assertion is simply suicidal in their own interests.

It is not that among the *Hatha* *Yogins*—men who at times had reached through a physical and well-organised system of training the highest powers as "wonder-workers"—there has never been a man worthy of being considered as a true *Yogin*. What we say, is simply this: the *Rāja Yogin* trains but his mental and intellectual powers, leaving the physical alone, and making but little of the exercise of phenomena simply of a physical character. Hence it is the rarest thing in the world to find a real *Yogi* boasting of being one, or willing to

exhibit such powers—though *he does acquire them as well as the one practising Hatha Yoga, but through another and far more intellectual system*. Generally, they deny these powers pointblank, for reasons but too well-grounded. The latter need not even belong to any apparent order of ascetics, and are oftener known as private individuals than members of a religious fraternity, nor need they necessarily be Hindus. Kabir, who was one of them, fulminates against most of the later sects of mendicants who occasionally become warriors when not simply brigands, and sketches them with a masterly hand:—

"I never beheld such a *Yogi*, Oh, brother! who forgetting his doctrine roves about in negligence. He follows professedly the faith of MAHADEVA and calls himself an eminent teacher; the scene of his abstraction is the fair or market. MAYA is the mistress of the false saint. When did DATTATRAYA demolish a dwelling? When did SUKHADEVA collect an armed host? When did NARADA mount a matchlock? When did VYASADEVA blow a trumpet? etc."

Therefore, whenever the author—Dr. Paul—speaks of *Rāja Yoga*—the *Hatha* simply is to be understood.

Rāja Yoga consists of eight stages, viz., *Yama*, *Niyama*, *Asana*, *Prānāyāma*, *Pratyāhāra*, *Dhāranā*, *Dhyāna*, and *Samādhi*.

Yama.—Under this term the practice of the five acts of restraint is included, viz., *Ahinsā*, (absence of violence or cruelty to living creatures, universal innocence), *Asteya* (avoidance of theft), *Satya* (truth), *Brahmacharya* (chastity), and *Aparigraha* (disinterestedness, or non-acceptance of gifts).

Under the head of *Yama* some of the best moral maxims of all religions are evidently included.

Niyama.—After practising *Yama*, a *Yogi* practises *Niyama*. Under *Niyama* are comprehended:—*Saucha* (purity, personal cleanliness), *Santoska* (contentment, patience under injuries), *Tapasya* (devotion, self-mortification, self-denial), *Swādhyāya* (knowledge of nature and of soul), and *Īśvara prānidhāna* (adoration of one Supreme Being, the Creator, the Preserver, and Destroyer of the world).

Asana.—This is a fixed attitude of intense meditation. It is the third stage of *Yoga*. There are many *āsanas* or postures, in which the *Yogi* is directed to sit while he engages in *Yoga*, or the art of reducing or suspending the functions of respiration and circulation. Of these *āsanas* the most important are the *Siddhāsana* and the *Padmāsana*.

Without the practice of *āsana*, *Yoga* cannot be practised. By the practice of *āsana* the *Yogi* is supposed to secure immunity from certain diseases.

By practising successfully the two postures, *Padmāsana* and *Siddhāsana*, one can easily attain the seventh and eighth stages of *Yoga*, viz., *Dhyāna* and *Samādhi*. The *Siddhāsana* may be thus practised. Place the left heel under you and the right heel in front of you; fix the sight upon the space between the eyebrows, or the seat of the phrenological power, Individuality, and, while in this motionless attitude, meditate upon the syllable *Om*, a mysterious word, the frequent inaudible repetition of which is said to ensure release from worldly existence.

The second posture is the *Padmāsana*, which is thus practised. Place the left foot upon the right thigh, and the right foot upon the left thigh; hold with the right hand the right great toe, and with the left hand the left great toe, (the hands coming from behind the back and crossing each other); rest the chin on the interclavicular space, and fix the sight on the tip of the nose.

The *Siddhāsana* and *Padmāsana* are both tranquil and quiet postures, favouring a tranquil circulation and slow respiration. In these postures the *Yogis* sit and pronounce inaudibly the hypnotic syllable *Om*, and meditate upon it, in order to tranquillize circulation and retard the respiratory movements. By persevering practice, the *Yogis* prolong the duration of the above-named postures, and, in proportion as they continue these attitudes, they diminish the quantity of their aliments. They reside in their

subterranean retreats, called *guphás*, after they have become adept in the practice of these postures. There they live upon hybernal aliments, a circumstantial account of which has been recorded in the preceding pages.

When a Yogí, by practice, is enabled to maintain himself in one of the above-mentioned postures for the period of three hours, and to live upon a quantity of food proportional to the reduced condition of circulation and respiration, without inconvenience, he proceeds to the practice of Pránáyána. This is the fourth stage or division of Yoga. It is the suspension of the respiratory movements, which the Yogís daily practise with a view to purging themselves from minor sins. Like the Himalayan marrot, a Yogí lives in a subterranean retreat, which is contrived with great art, and consists of an oval cavern, large enough to contain two or three individuals, and having a narrow and long passage. The entrance to the *guphá* is very narrow, and is blocked up with clay when the Yogí attains to the state of Samádhi. While living in the *guphá*, the Yogí lives upon milk, of which he is extremely fond, and sits and lies upon kus'a grass, blankets, and skins of the stag. Breathing the confined atmosphere of a *guphá* possessing uniform temperature, he is not troubled by the vicissitudes of the weather to which others are liable. A Yogí is directed to pronounce inaudibly the mantras, Bam, Sam, and Lam, 600 times. He then pronounces Bam, Bham, Mam, Yam, Ram, and Lam, 6060 times. He next pronounces Dam, Dham, Nam, Tam, Tham, Dam, Dham, Nam, Pam, and Pham, 6000 times. He then pronounces inaudibly Kam, Kham, Gam, Gham, Nam, Cham, Chham, Jam, Jham, Nam, Tam, and Tham. He then pronounces inaudibly Am, Ám, Im, Ím, Um, Úm, Rim, Rím, Lrim, Lrím, Em, Aim, Om, Aum, Am, 6000 times. And lastly he utters inaudibly Hansa 2000 times. He follows this course of *japa* for some time, in order to reduce his respiration, and thereby enable himself to endure the privation of air for a time without inconvenience. Dr. Grant says that an animal whose respiration is small can endure the total privation of air for a certain period.

He next practises the Yámyásana for the period of three months, in the following manner. He inspires through the left nostril, fills the stomach with the inspired air by the act of deglutition, suspends the breath, and then expires through the right nostril. He next inspires through the right nostril, swallows the inspired air, suspends the breath, and finally expires through the left nostril. By the practice of the Yámyásana the Yogí purifies his system, and is thereby enabled to swallow a large quantity of the inspired air.

Suspension of the breath, or Pránáyána, cannot be practised by a Yogí who eats more than enough or less than enough; who sleeps too much or who does not sleep at all. A person who is moderate in eating, sleeping, and recreation and exercise, is qualified for the practice of Pránáyána. He aims at a pure, sublime, and perfect devotion, unalloyed with all selfish considerations. He aspires to an entire disinterested love of God, with a view of obtaining beatitude, or emancipation from terrestrial bonds, technically called *Moksha*. With a view of purifying his soul, a Yogí courts silence or taciturnity (*maunavrata*), tranquillity, repose, solitude, moderation in eating and sleeping; turns away his eyes from terrestrial vanities, and practises the Pránáyána.

The following are the principal processes of Pránáyána, selected from different authorities.

PRELIMINARY PROCESS.

Inspire through the left nostril for the period of 3.4128 seconds, suspend the breath for the period of 13.6512 seconds, and then slowly expire for the period of 6.8256 seconds, through the right nostril. Then inspire through the right nostril for the period of 3.4128 seconds, suspend the breath for the period of 13.6512 seconds, and then expire through the left nostril for the period of 6.8256 seconds. Lastly,

commence the process with the left nostril in a similar way. This process is to be practised four times in the course of the day, for the period of 48 minutes each time. Continue the process for three months, at the expiration of which attempt to increase gradually the duration of Pránáyána until able to practise the following process. Inspire through the left nostril for the period of 13.6512 seconds, suspend the breath for the period of 54.6048 seconds, and then expire through the right nostril for the period of 27.3024 seconds. Next inspire through the right nostril for the period of 13.6512 seconds, suspend the breath for the period of 54.6048 seconds, and inspire slowly through the left nostril for the period of 27.3024 seconds and, lastly, inspire through the left nostril once more for the period of 13.6512 seconds. Suspend the breath for the period of 54.6048 seconds, and expire through the right nostril for the period of 27.3024 seconds.

According to some Yogís, Pránáyána is of three kinds, the Adhana, Madhyama, and Uttama. The Adhana Pránáyána excites the secretion of sweat. It is thus practised. Inspire through the left nostril for the period of 2.5596 seconds, suspend the breath for the period of 10.2384 seconds, and expire through the right nostril for the period of 5.1192 seconds. Next inspire through the right nostril for the period 2.5596 seconds, suspend the breath for the period of 10.2384 seconds, and expire through the right nostril for the period of 5.1192 seconds. Lastly, inspire through the left nostril for the period of 2.5596 seconds, suspend the breath for the period of 10.2384 seconds, and expire through the right nostril for the period of 5.1192 seconds. The second variety of Pránáyána is called the Madhyama Pránáyána. It is attended by convulsive movements of the features. It is thus practised. Inspire through the left nostril for the period of 5.1192 seconds, suspend the breath for the period of 20.4768 seconds, and expire through the right nostril for the period of 10.2384 seconds. Next inspire through the right nostril for the period of 5.1192 seconds, suspend the breath for the period of 20.4768 seconds, and expire through the left nostril for the period of 10.2384 seconds. Lastly, inspire through the left nostril for the period of 5.1192 seconds, suspend the breath for the period of 20.4768 seconds, and expire through the right nostril for the period of 10.2384 seconds. The third or Uttama variety of Pránáyána raises the *Padmasana* above the surface of the earth. It is by the successful practice of this Pránáyána that the aerial Brahman of Madras is supposed to have supported himself in a miraculous posture, which puzzled the ingenuity of the European spectators. It is thus practised. Inspire through the left nostril for the period of 7.6788 seconds, suspend the breath for the period of 30.7152 seconds, and expire through the right nostril for the period of 15.3576 seconds. Next inspire through the right nostril for the period of 30.7152 seconds, and expire through the right nostril for the period of 7.6788 seconds, suspend the breath for the period of 30.7152 seconds, and expire through the left nostril for the period of 15.3576 seconds. Lastly, inspire through the left nostril for the period of 7.6788 seconds, suspend the breath for the period of 30.7152 seconds, and expire through the right nostril for the period of 15.3576 seconds.

Comment.—All the above are, as we said before, the practices of *Hatha Yoga*, and conducive but of the production of physical phenomena—affording very rarely flashes of real clairvoyance, unless it be a kind of feverish state of artificial ecstasy. If we publish them, it is merely for the great value we set upon this information as liable to afford a glimpse of truth to skeptics, by showing them that even in the case of the *Hatha Yogins* the cause for the production of the phenomena as well as the results obtained can be all explained scientifically; and that, therefore, there is no need to either reject the phenomena *a priori* and without investigation or to attribute them to any but natural though occult powers, more or less latent in every man and woman.

(To be continued.)

A CORRESPONDENT'S QUESTIONS.

1. It appears from the revealed books of all religions prevalent at the present time in the world that their authors have nowhere specified the *nature* of God. His innumerable attributes are explained in a very exhaustive manner, but His real self is nowhere defined. It can thus be irrefutably concluded that the authors of those Revealed books were themselves ignorant of His *reality*. Such being the case, it is not understood what object the different religious teachers want to have worshipped by their respective believers. It is astonishing that they are believed to have known the Being, and yet have not been able to specify Him in their books. When the nature of that Being as well as His will and intention are unknown, who can confidently say whether He is pleased with prayers or not?

2. It is universally admitted that nothing can come into existence without a maker. Upon this it is believed that God has created every thing. On such reasoning I am obliged to ask who is God's maker, and where does this series end?

3. Can we find out in *what state* do souls live after death and *where* are the departed from this world since its commencement?

4. God is perfect and free from all desires—for desires are caused by some necessity. Then with what object has God created the world and man? If he has nothing to gain by this creation, His work would be useless, but if for the good of man, even this appears objectionable, for an action for its own sake is redundant.

5. Now as the laws of Nature are in their working order, what is God doing? If employed on repairs, then his original work appears to be defective. If unemployed, illness is a vice.

6. What is the perfect state of the soul? If the series of its improvement be accepted as infinite, then reason becomes confounded.

(Continued from the October number.)

A THEOSOPHIST ON MATERIALISM.

BY P. RATHNAVELU, ESQ.

The Theosophical critic in the THEOSOPHIST thus attempts to account for the hostile attitude of the Scientists towards Spiritualists, and concludes by saying that their hostility is due to the fact "that scientists are unable to satisfactorily explain the cause of these (spiritual) manifestations by the known laws of matter, the applicability of which seems to them to be the crucial test by which to judge of the reality or otherwise of a phenomenon, all testimony of a most reliable kind to the contrary, notwithstanding." If the question were merely whether or not a certain spiritual phenomenon or manifestation of psychic power, alleged to have happened, is credible, the answer of the scientist would most naturally be, that the truth of the happening of such a phenomenon, depends solely on the amount and character of the evidence brought to bear upon it; and it would be then quite unjustifiable on the part of the scientist to contend that one, who was an eyewitness of the phenomenon in question, can reasonably afford to disbelieve or ignore it, for the simple reason that he is not able to explain its cause. But the matter would be otherwise, should the scientist himself be asked to pin his faith to a fact, even though it be a fact, on the mere ground of hearsay, or on the testimony of one or more, whose sincerity he is not in a position to question: in which case he is not even bound to answer yes or no. Again in regard to the point whether a certain manifestation of the powers of mind can be satisfactorily explained, and is subject to the known laws of matter or mind, the scientist has but one answer to offer—it depends

upon the merit of each case brought under his observation. If a certain phenomenon is inexplicable to him and cannot be explained on the known laws of nature, he cannot but say, that it is inexplicable, and it is no shame to "call a spade a spade." This rational and most acceptable view of any phenomenon, whose laws are unknown and whose cause is buried deep in the abyss of the unknowable, is decidedly no hostility towards believers in such phenomenon, who, as much as they, are ignorant of the laws governing it. And no scientific thinker would be so inconsiderate as to maintain that the truth of an event depends on our ability to interpret it in terms of the known laws of nature.

Now let us see what our theosophical friend has to say on the leading thinkers and scientists of the day. "Mill, Spencer, Bain, Huxley, Tyndall, Darwin, Buchner, and the like are the gods of most of our educated youths. They are, so to say, the writers of the scientific Bible, the perusal of which leaves on the mind a vague idea of certain heterogeneous opinions, inclining one to deny the existence of God, and the immortality of the Soul." There is no doubt that the eminent men mentioned above are the gods not only of *our* educated youths but also of those of Europe and America, and can justly be thought to have dethroned the triune God of revenge of the Christians, the blood-thirsty God of the followers of Mahomed, and the silly but childish Gods and Goddesses of the orthodox of this land, who are as innumerable as the sands on the sea-shore. They have not only dethroned the idols set up by the various nations on the face of the globe, but also demolished them to pieces, to become absorbed with the elements of nature. Not a vestige of them now remains in some minds to tell their tale. So complete is their emancipation from intellectual slavery. While our friend is right to a certain extent in declaring that the pioneers of the European civilization are the "gods on earth" to some of the educated youths of this country, he is hardly to be deemed just in his observation, which, we beg pardon to say, savours of a religious sneer, that they are as infallible as "*the Book*" of Christians. The laws of nature which they have striven in part to discover and interpret are not fallible, though their interpretation may be, and it is, therefore, disingenuous to place them on a level with the author or authors of the Bible, whose infallibility has justly been ridiculed by a Voltaire and a Paine. We are told besides that a perusal of the writings of the scientists "leaves on the mind a vague idea of certain heterogeneous opinions, inclining one to deny the existence of God and the immortality of the Soul." Is it because that their teachings are not in accord with the belief in the existence of a *personal* God, and the immortality of the soul, that it should be adjudged that a perusal of their writings leaves a vague "idea of certain heterogeneous opinions"? Is it really the result of the individual experience of the writer himself? We cannot but look with pity on the man that confesses that the result of his scientific studies has after all been a vague and confused idea of certain heterogeneous opinions, given by his scientific masters. Has he acquired nothing more than vague ideas of undigested and incoherent opinions (?) entertained by the scientists, to whom the civilized world at large is under great obligations? The world, notwithstanding our critic's abnormal experience of our scientists, feels all the better for them, and has grown richer in knowledge and wisdom. It is asserted that "all arguments from analogy regarding the possibility of a life beyond the grave fail to satisfy the sceptical mind, which generally drifts towards materialism." This seems to be no argument at all in favour of the immortality of the soul. It has been generally acknowledged by thinkers, both scientific and speculative, that analogical argument is logically insufficient and unsound, because it seeks to prove too much. And if an argument, whose sufficiency for purposes of ratiocination is called in question, fails to produce a rational conviction in the minds of sceptics, it is no fault of scepticism, if, as is supposed, they drift towards materialism! However, we are told that "Spiritualism" promises to offer us

"proofs palpable of immortality," and it remains to be seen whether it shall ever redeem its promise. The sceptical mind will then be drawn towards spiritualism, and until then let it not be disturbed in its march towards materialism. And we are not certain, if the mission of the "Theosophists" in general is to revive and strengthen the belief in the existence of a *personal* God and the immortality of the Soul, which materialism has to a certain extent succeeded in undermining in the minds generally of the educated men of the present generation. But the hope of our *Parsi* theosophist to see the grand promise to save sceptical minds from wrecking on the rock of materialism, redeemed at some future day, seems not very bright. For he himself says that "modern spiritualism is yet too young to teach a science of its own. The theories of the Spiritualists regarding the causes of these manifestations that have so profusely and persistently come to light, are *necessarily* imperfect, based as they have been on certain preconceived opinions and a comparatively short experience." That Spiritualism which is as old as man, has not been raised to a science, since the appearance of man on earth, and is yet in its infancy, and that the theories of its professors are *necessarily* imperfect, are lamentable admissions which materialists would do well to take a note of.

5th October 1880, }
36, Iruluppen Street, }
Madras. }

ANIMAL SACRIFICES.

BY BABU K. P. MOOKERJEE.

Sacrifice or what we call "Bali" means something more than the killing of animals. The Tantras inculcate the principles and practice of several sacrifices of which the principal are the he-goat and the male buffalo. It is not the poor animal that we are to kill before the Goddess *Durga* or *Kali*, but those evil propensities of the mind of which these animals are considered as representatives. The he-goat is considered by the Brahmins to be the animal having the foremost tendency or desire for "cupidity" and the buffalo for "anger." The great Jogee Shiva composed the Tantras not for butchering the poor animals, but sacrificing anger, cupidity and the other passions—the six great enemies of the human soul. The only way of purifying the mind is to get rid of the baneful effects of the six passions to which almost every human being is a slave, until by a hard struggle he can subdue them and bring them under his control. The language of the Tantras is too rich of ornaments and allegories to be easily expounded; and it is a matter of great regret that the sublime principles of Tantric philosophy, its "*adhyantic*" or spiritual meaning has been turned out by the weak-minded priests to the basest brutal cruelty.

Baksar, 9th Sept. 1880.

"HE THAT HIDETH HATRED WITH LYING LIPS, AND HE THAT UTTERETH A SLANDER, IS A FOOL."—*Prov. x. 18.*

The above text teaches that folly alone can rejoice in dissembling and slanderous words. No matter how easily to be verified, the case to which the slanderer inclines may be, he is stamped "fool" as soon as the slander has passed his lips.—*Medium and Daybreak.*

NATURAL RELIGION.—*Bishop* (reproving delinquent page): "Wretched boy! *who* is it that sees and hears all we do, and before whom *even I* am but a crushed worm?"
Page: "The missus, my lord!"—*Punch.*

CREMATION OR BURIAL.

Dr. Shirley Deakin says in the *Pioneer*:—"At the meeting of the British Medical Association, held at Cambridge last August, a paper on cremation was read in the Public Health Section. Many of the members present afterwards signed the following address to the Home Secretary:—'We, the undersigned members of the British Medical Association assembled at Cambridge, disapprove of the present custom of burying the dead, and desire to substitute some mode which shall rapidly dissolve the body into its component elements by a process which cannot offend the living, and may render the remains absolutely innocuous. Until some better mode is devised, we desire to promote that usually known as cremation. As the process can now be carried out without anything approaching to nuisance, and as it is not illegal, we trust the Government will not oppose this practice, when convinced that proper regulations are observed, and that ample guarantees of death having occurred from natural causes are obtained than are now required for burial.' As there were many members of the medical profession who approve of the proposal to allow cremation, who were not present at the meeting, Mr. Spencer Wells, Upper Grosvenor-street, W., has consented to receive a note or post card from any medical gentleman who may desire to append his signature to the memorial. As there are many medical men, both European and native, in India, whether members of the British Medical Association or not, who might like to sign the memorial, I shall be glad, on receipt of a post card to that effect, to forward their names to London, or, if they prefer it, they can write direct. A large expression on such a subject by Indian medical men would naturally carry weight, since, residing in a country where cremation is resorted to by most Hindus, they are better able to judge of the advantages of this method of disposal of the dead, and to weigh the objections urged against it than medical men at home are. Some five years ago I urged the adoption of cremation by Anglo-Indians as being more consonant with the reverence cherished for our dead. India is for most of us a country in which we shall reside but a few years at most, and even while serving out here, we are, as a rule, frequently changing stations. Most Anglo-Indians in the course of a few years' service have to mourn the loss of some of those nearest and dearest to them whose remains lie in the cemetery of some distant station, where, in the lapse of time, the tombs tumble to pieces and the inscriptions become illegible unless they have some friend or agent who will look after the graves. How much better would it be to have the remains of our dead reduced to two or three pounds of ashes? In this form they could be carried about and be safe from desecration and from desertion in a far off foreign land. A small hollow bust of the deceased, modelled in bronze or more precious metal, would hold the ashes. The bust might be prepared from plaster casts taken after death or from photographs, and on the back of the bust would be engraved a short life history of the deceased. The modelling of such busts would afford great scope for artistic work. Post-cards inscribed 'Please send in my name as approving of cremation' should be forwarded to me by return of post."

EDISON'S NEW ELECTRIC MOTOR PROPELS A CAR ON A railroad forty miles an hour, and he anticipates increasing the speed to two hundred miles! If this form of evolution continues we shall soon be able to get to a place before we start for it.—*Banner of Light.*

BE THANKFUL THAT YOUR LOT HAS FALLEN ON TIMES when, though there may be many evil tongues and exasperated spirits, there are none who have fire and fagot at command.—*Southey.*

OCCULT PHENOMENA.*

The *Pioneer* of October 7, says:—The following remarkable statement has been forwarded to us for publication:—

On Sunday, the 3rd of October, at Mr. Hume's house at Simla, there were present at dinner Mr. and Mrs. Hume, Mr. and Mrs. Sinnett, Mrs. Gordon, Mr. F. Hogg, Captain P. J. Maitland, Mr. Beatson, Mr. Davison, Colonel Olcott, and Madame Blavatsky. Most of the persons present having recently seen many remarkable occurrences in Madame Blavatsky's presence, conversation turned on occult phenomena, and in the course of this Madame Blavatsky asked Mrs. Hume if there was any thing she particularly wished for. Mrs. Hume at first hesitated, but in a short time said that there was something she would particularly like to have brought to her, namely, a small article of jewellery that she had formerly possessed, but had given away to a person who had allowed it to pass out of their possession. Madame Blavatsky then said if she would fix the image of the article in question very definitely in her mind she, Madame Blavatsky, would endeavour to procure it. Mrs. Hume then said that she vividly remembered the article, and described it as an old-fashioned breast brooch set round with pearls, with glass at the front and the back made to contain hair. She then, on being asked, drew a rough sketch of the brooch. Madame Blavatsky then wrapped up a coin attached to her watch-chain in two cigarette papers and put it in her dress, and said that she hoped the brooch might be obtained in the course of the evening. At the close of dinner she said to Mr. Hume that the paper in which the coin had been wrapped was gone. A little later in the drawing-room she said that the brooch would not be brought into the house, but that it must be looked for in the garden, and then, as the party went out accompanying her, she said she had clairvoyantly seen the brooch fall into a star-shaped bed of flowers. Mr. Hume led the way to such a bed in a distant part of the garden. A prolonged and careful search was made with lanterns, and eventually a small paper packet, consisting of two cigarette papers, was found amongst the leaves by Mrs. Sinnett. This being opened on the spot was found to contain a brooch exactly corresponding to the previous description, and which Mrs. Hume identified as that which she had originally lost. None of the party, except Mr. and Mrs. Hume, had ever seen or heard of the brooch. Mr. Hume had not thought of it for years. Mrs. Hume had never spoken of it to anyone since she parted with it, nor had she for long even thought of it. She herself stated, after it was found, that it was only when Madame asked her whether there was anything she would like to have, that the remembrance of this brooch, the gift of her mother, flashed across her mind.

Mrs. Hume is not a spiritualist, and up to the time of the occurrence described was no believer either in occult phenomena or in Madame Blavatsky's powers. The conviction of all present was that the occurrence was of an absolutely unimpeachable character as an evidence of the truth of the possibility of occult phenomena. The brooch is unquestionably the one which Mrs. Hume lost. Even supposing, which is practically impossible, that the article, lost months before Mrs. Hume ever heard of Madame Blavatsky, and bearing no letters or other indication of original ownership, could have passed in a natural way into Madame Blavatsky's possession, even then she could not possibly have fore-

* The phenomenon herein described by a number of the most reputable persons in Indian official circles, is only one of a series with which Madame Blavatsky has astounded the Simla public. Such scientific experiments—for of course, it is understood that all supernatural or spiritual cause for the phenomena of occult science is repudiated by Madame Blavatsky, on behalf of the Indian occultists who taught her—have been made by her during the past six years in America, Europe and Egypt. It is hoped by her friends that a compilation of the published accounts by eye-witnesses of these marvels may be made at some convenient time, so as to show that the theory of spiritual mediumship will not apply to them; but that they must be accounted for upon the hypothesis that there are, indeed, still living in India men of that class who were revered by our ancestors as Mahatmas.—P.

seen that it would be asked for, as Mrs. Hume herself had not given it a thought for months.

This narrative, read over to the party, is signed by

A. O. Hume.	Alice Gordon.
M. A. Hume.	P. J. Maitland.
Fred. R. Hogg.	Wm. Davison.
A. P. Sinnett.	Stuart Beatson.
Patience Sinnett.	

* * * The above remarkable statement concerns an occurrence lying outside the range of those which can be accounted for in an ordinary way; but it is one authenticated by nine witnesses, all well-known in Simla society. It has not lain within the province of a journal like the *Pioneer* to collect or discuss the various tales of wonder connected with Madame Blavatsky's powers that have freely been circulating about India among persons interested in occult research, within the last twelve months. But a special case is now presented to public attention in a way which puts the facts in a light which, however startling they may seem, illuminates them clearly enough for the purposes of general consideration. It is rarely of much use to build theories, or even to attempt the vaguest speculation on strange anecdotes which are cloudy in their details, or possibly subject to inaccurate narration. But in the present case we have a very precise statement testified to by witnesses of unimpeachable character and intelligence. We leave it for the present as it stands, as the task of elucidating it by any explanation of the occult theories on which phenomena of the kind described would appear to rest, can hardly be undertaken at a moment's notice. It is enough to add that any one who has looked into Madame Blavatsky's great work, *Isis Unveiled*, will be aware of the general character of the position she takes up in reference to such phenomena as this now before us. They are not alleged to be the work of "spirits" in any way. On the contrary, the weight of all the argument in the book mentioned is turned against the conclusions of the spiritualists. But it is contended by Madame Blavatsky that many forces residing in nature are of a kind which ordinary science has altogether failed to comprehend, and that by means of these the wonderful phenomena she describes,—and in the present case, it appears, has exhibited—are accomplished.—*The Pioneer*.

THE VEDIC SOURCE OF ZOROASTRIANISM.

BY THE LATE BRAHMACHARI BAWA.

The Parsees should know themselves to be of the very same religion as that of the Hindoos, the followers of the religion enjoined by the Vedas or Vedokta Dharma. The religion of the people of India in ancient times was never called the Hindoo Dharma, but the Vedokta or Vedic Dharma. However, I have here used the term Hindoo originally used by the Persians and Afghans on the frontier of India to designate the inhabitants of the country on the other side of the river Indus, called also the Sindhoo—because now-a-days it is generally used by almost all to denote the inhabitants of India. All the religious philosophy and ceremonies of the Parsees will be exactly found in some portions of the Vedas. As in the Vedokta or Vedic religion it is said that the Universe was created by the rising (sphoorti) of the consciousness of the "mithya" or false and perishable Brahm in the infinity of space, so also does the Desatir, a religious work (of the Parsees) of unquestionable antiquity, says that the universe was created in the same way by Bahman or Bahman Amsaspand, or Bhenam, the second person; the first being Hormuzd, who should be truly understood to be the same as the Eternally True and Uncreated Self-Existing Principle. The learned in the sacred language of the Parsee religion should take the trouble to compare the Brahma-Aham-Asmi (I am Brahm), a shrooti of the Vedas,

with the Bhaman Amsaspand or Bhenam of the Desatir, and they should see whether they can reasonably reckon these words to be of the same meaning.

In the 24th Shloka of the 4th Adhyaya of the Bhagwat Gita, Agni or fire is called Brahma. There ब्रह्मणी (Brahma is fire) truly means that the Brahma (Ishwar) exists in the material essence of fire as well as in that of every other thing existent in the universe. In the same way the ancient Parsees also knew and called the Brahma to be the essence of fire &c., as will be seen from the compound word Atash-Behram. Though, on account of the difference of languages the words Brahm and Behram and Bhenam do not sound exactly the same, and may not be so understood by all, yet it is quite certain that their real import is the same.

As in the Vedic religion its followers are obliged to put on the *janai* or sacred thread, so also are the Parsees enjoined by their religion to keep (for ever) their waists thrice girdled with a thin woolen string composed of seventy-two threads. And there is not a single Parsee who would for a moment do away with this *kasti* as they call it. In the Vedic religion this sacred thread carries with it an esoteric meaning. It denotes that every rational and irrational animal or soul has within its essence three distinct dispositions of its ignorant nature, which as long as they exist or are not destroyed, keep it for ever chained to the universe. Those three dispositions of the soul's nature are called the *Satva*, *Rajasa*, and *Tamasa goons*. The *Satva goona* is the conscious, thoughtful, creative and good disposition of the soul's nature of its ignorance of its real self, the Paramatma; the *Rajasa* is its active, worldly, and middling disposition; while the *Tamasa* is its sluggish, wicked, destructive, and bad disposition. To get emancipation or freedom from the universal delusion, one must break these bonds which keep him tied to it. And this is the very reason why a sanyasi—one who having experienced the truth of his eternal self (Paramatma) has left within him no *dsha* or desire of acquiring worldly (false and illusionary) things,—need not keep this sacred thread upon his body.

Just according to the following 42nd Shloka of the 11th Adhyaya of the 11th skandha of the Shrimad Bhagwat सूयैर्निर्वाणोत्रावोवैष्णवःसंमहज्जलं || भूरात्मासर्वभूतानिभद्रपूजापदानिमे|| the religion of the Parsees teaches them to know and worship the essence or existence of the Lord of the Universe (Khooda or Ishwar) in the sun, fire, water, earth, priest or teacher of the Truth of the Paramatma, and in the cow, &c.

The Parsees differ a little from the Hindus in regard to the nature of their food. It is true that they at present use animal food, but, however, they would not, for anything in the world, use beef. And this they have been doing since long before their coming over to India, for even in Persia the cow was and is reckoned by them a sacred animal. And as among all animals, domestic and wild, the cow on account of its mild nature is at all times reckoned an animal deserving of man's protection and love, the religious commandment which enjoins the Parsees to reckon it as sacred must simply mean that they should never slaughter any poor and inoffensive animal either for food or for any other purpose. Besides, as their religion strictly forbids them to throw animal hair and such other impure things in the sacred fire, how would it allow them to cook over it animal flesh for their food? Therefore, the Parsees are as much forbidden as the Hindus to use animal flesh for food.

In the religious books of the Parsees are also found the names and accounts of Vyasa, Rama, Parshurama, King Chandrahāsya and others who are mentioned in the Purans, these five or six or even a hundred thousand years ago.

The religious works of the Parsees were written in *karita chhanda* or in a sweet and poetical language called *Zend*. They were for the most part destroyed or lost at the time of the political and religious revolution which

took place in Persia twelve hundred and seventy-five years ago.

Though on account of their original warlike (kshatriya,) habits and on account of the difference of the climate of their original country from that of India, the Parsees somewhat differ from the Hindus in their customs and habits, and ways of living, yet the few and scanty of their religious works which remain at present, undoubtedly prove them to be the followers of the Vedic religion almost in every way.

Now as the Parsees,—originally the rulers and inhabitants of Parus or Persia,—were pitied and supported, when they first came over to India, by the kings and people of India on account of their being known to be of the same religion as theirs, they should in the same manner be always supported and loved by them even at the risk of their own lives. That is to say, they should protect them even like King Sibi who having given his word and promise to protect the bird *kapol* fulfilled it when the time came by preferring to give up instead a piece of his own flesh equal to it in weight. And, on the other hand, the Parsees, keeping all this in mind, should always cherish within their noble and grateful hearts a strong feeling of reverence and love for the Hindus, by whose kindness only they exist at present on the soil of India in such a flourishing state. And let them love the Hindu or Vedic religion not the less, for it is the very foundation and essence of their own religion.

SPIRITUALISM AND THEOSOPHY.

(A lecture delivered, upon invitation, at the rooms of the United Service Institution of India, at Simla, October 7, 1880).

BY COLONEL HENRY S. OLCOTT,

President of the Theosophical Society.

The European audience which gathered to hear Colonel Olcott discourse upon the mediumistic phenomena and their relationship to Theosophical Science, is said to have been the largest ever seen at Simla upon any such occasion. Even Sir Samuel Baker's was smaller, though he had His Excellency the Viceroy, as Chairman. Among many others of note, there were present Lieut-General Sir Donald Stewart, Major-General Napier Campbell, Lieutenant-General W. Olpherts, C. Lindsay Esq., C. S., A. O. Hume Esq., C. S., Major-General J. Hills, Lieut-Colonel E. R. C. Bradford, C. S. I., Colonels A. H. Murray, R. Murray, Maisey and Bampfield, Major P. D. Henderson, of the Foreign Department, Captain P. J. Maitland, Depty. Asst. Q.M.-General. There was also a large number of ladies. The room and lobbies were over-crowded and many had to stand. The lecture occupied somewhat more than an hour in the delivery, including the explanation of the diagrams drawn on the black board, and the interest, excited may be inferred from the fact that no one left before the conclusion. Col. Olcott was introduced by Captain A. D. Anderson, R. A., Honorary Secretary of the United Service Institution, and spoke as follows:—

Ladies and Gentlemen:—Thirteen years ago, one of the most eminent of modern American jurists, John W. Edmonds, Chief Justice of the Supreme Court of New York, declared in a London magazine that there were then at least ten millions of spiritualists in the United States of America. No man was so well qualified at that time as he to express an opinion upon this subject, for not only was he in correspondence with persons in all parts of the country, but the noble virtue of the man as well as his learning, his judicial impartiality and conservatism, made him a most competent and convincing witness. And another authority, a publicist of equally unblemished private and public reputation, the Hon. Robert Dale Owen, while endorsing Judge Edmonds' estimate adds* that there are at least an equal number in the rest of Christendom.

* *The Debatable Land between this world and the next*, p. 174, London: Ed. 1874.

To "avoid chance of exaggeration" he, however, deducts one-fourth from both amounts and (in 1874) writes the sum-total of the so-called spiritualists at fifteen millions. But whatever the aggregate of believers in the alleged present open intercourse between our worlds of substance and shadow, it is a known fact that the number embraces some of the most acute intellects of our day. It is no question now of the self-deceptions of bores and hysterical chambermaids with which we have to deal. Those who would deny the reality of these contemporaneous phenomena, must confront a multitude of our most capable men of science, who have exhausted the resources of their profession to determine the nature of the force at work, and been baffled in seeking any other explanation than the one of trans-sepulchral agency of the same kind or other. Beginning with Robert Hare, the inventor of the oxy-hydrogen blow-pipe and Nestor of American Chemistry, and ending with Fr. Zollner, Professor of Physical Astronomy in Leipzig University, the list of these converted experimentalists includes a succession of adepts of Physical Science of the highest professional rank. Each of them—except, perhaps, Zollner who wished to verify his theory of a fourth dimension of space—began the task of investigation with the avowed purpose of exposing the alleged fraud, in the interests of public morals; and each was transformed into an avowed believer in the reality of mediumistic phenomena by the irresistible logic of facts.

The apparatuses devised by these men of science to test the mediumistic power have been in the highest degree ingenious. They have been of four different kinds—(a) machines to determine whether electrical or magnetic currents were operating; (b) whether the movement of heavy articles, such as tables touched by the medium, was caused by either conscious or unconscious muscular contraction; (c) whether intelligent communications may be received by a sitter under circumstances precluding any possible trickery by the medium; and (d) what are the conditions for the manifestation of this new form of energy and the extreme limitations of its action. Of course, in an hour's lecture I could not describe a tenth part of these machines, but I may take two as illustrating two of the above-enumerated branches of research. The first is to be found described in Professor Hare's work. The medium and enquirer sit facing each other, the medium's hands resting upon a bit of board so hung and adjusted that whether he presses on the board or not he merely moves that and nothing else. In front of the visitor is a dial, like a clock-face, around which are arranged the letters of the alphabet, the ten numerals, the words 'Yes', 'No', 'Doubtful', and perhaps others. A pointer, or hand, that is connected with a lever, the other end of which is so placed as to receive any current flowing through the medium's system, but not to be affected by any mechanical pressure he may exert upon the hand-rest, travels around the dial and indicates the letters or words the communicating intelligence wishes noted down. The back of the dial being towards the medium, he, of course, cannot see what the pointer is doing, and if the enquirer conceals from him the paper on which he is noting down the communication, he cannot have even a suspicion of what is being said.

The other contrivance is described and illustrated in the monograph entitled *Researches in the Phenomena of Spiritualism*, by Mr. William Crookes, F.R.S., Editor of the *Quarterly Journal of Science*, and one of the most successful experimental chemists of our day. A mahogany board, 36 inches long by 9½ inches wide, and 1 inch thick, rests at one end upon a table, upon a strip cut to a knife edge; at the other end it is suspended by a spring-balance, fitted with an automatic registering apparatus, and hung from a firm tripod. On the table end of the board, and directly over the fulcrum, is placed a large vessel filled with water. In this water dips, to the depth of 1½ inches from the surface, a copper vessel, with bottom perforated so as to let the water enter it; which copper vessel is supported by a fixed iron ring, attached to an iron

stand that rests on the floor. The medium is to dip his hands in the water in the copper vessel, and as this is solidly supported by its own stand and ring, and nowhere touches the glass vessel holding the water, you see that should there occur any depression of the pointer on the spring-balance at the extreme end of the board, it unmistakably indicates that a current of force weighable in foot-pounds is passing through the medium's body. (The speaker here explained by diagrams upon the black board the apparatus of Mr. Crookes and Professor Hare.) Well, both Dr. Hare with his apparatus, and Mr. Crookes, with his, obtained the desired proof that certain phenomena of mediumship do occur without the interference, either honest or dishonest, of the medium. To the power thus manifested, Mr. Crookes, upon the suggestion of the late Mr. Serjeant Cox, gave the appropriate name of Psychic Force, and as such it will hereafter be designated by me in this lecture.

I mention these two mechanical contrivances merely to show those who perhaps have never enquired into the matter, but have nevertheless fallen into the common error of thinking the phenomena to be all deceptions, that the utmost pains have been taken by the cleverest scientists to guard against the possibility of fraud in the course of their experiments. If ever there was a fact of science proved, it is that a new and most mysterious force of *some* kind has been manifesting itself since March 1848, when this mighty modern epiphany was ushered in with a shower of raps, at an obscure hamlet in New York State. Beginning with these percussive sounds, it has since displayed its energy in an hundred different phenomena, each inexplicable upon any known hypothesis of science, and in almost, if not quite, every country of our globe. To advocate its study, expound its laws, and disseminate its intelligent manifestations, hundreds of journals and books have from time to time been published in different languages; the movement has its schools and churches, or meeting-halls, its preachers and teachers; and a body of men and women numbering thousands at the least, are devoting their whole time and vital strength to the profession of mediumship. These sensitives, or "psychics," are to be found in every walk of life, in the palaces of royalty as well as the labourer's cottage, and their psychical, or mediumistic, gifts are as various as their individualities.

What has caused this world-wide expansion of the new movement, and reconciled the public to such a vast sacrifice of comfort, time, money, and social consequence? What has spurred on so many of the most intelligent people in all lands, of all sects and races, to continue investigating? What has kept the faith alive in so many millions, despite a multitude of sickening exposures of rascality of mediums, of the demoralizing tendency of ill-regulated mediumship, and the average puerility and frequent mendaciousness of the communications received? This, that a hope has sprung up in the human breast that at last man may have experimental proof of his survival after bodily death, and a glimpse, if not a full revelation, of his future destiny. All these millions cling, like the drowning man to his plank, to the one hope that the old, old questions of the What? the Whence? the Whither? will now be solved, once and for all time. Glance through the literature of Spiritualism and you shall see what joy, what consolation, and what perfect rest and courage these weird, often-exasperating phenomena of the seance-room have imparted. Tears have ceased to flow from myriad eyes when the dead are laid away out of sight, and broken ties of love and friendship are no longer regarded by these believers as snapped for ever. The tempest no longer affrights as it did, and the terrors of battle and pestilence have lost their greatest power for the modern spiritualist. The supposed intercourse with the dead and their messages have sapped the infallible authority of dogmatic theology. The Spiritualist with the eye of his new faith now sees the dim outlines of a Summer Land where we live and are occupied much as upon Earth. The tomb, instead of seeming the mouth of a void of darkness, has come to look merely like a

sombre gateway to a country of sun-light brightness and never-ending progression towards the crowning state of perfectibility. Nay, so definite have become the fancy pictures of this Summer Land, one constantly reads of baby children growing in spirit life to be adults; of colleges and academies for mortal guidance, presided over by the world's departed sages; and even of nuptial unions between living men or women and the denizens of the spirit-world! A case in point is that of the Rev. Thomas Lake Harris, founder of the socialistic community on Lake Eric which Laurence Oliphant and his mother have joined—who gives out that he is duly married to a female spirit and that a child has blessed their union! Another case is that of the marriage of two spirits in presence of mortal witnesses, by a living clergyman, which was reported last year in the Spiritualistic papers. A Mr. Pierce, son of an ex-President of the United States and long since dead, is said to have 'materialized,' that is, made for himself a visible, tangible body, at the house of a certain American medium, and been married by a minister summoned for the occasion, to a lady spirit who died at the very tender age of seven months and who, now grown into a blooming lass, was also materialized for the ceremony! The vows exchanged and the blessing given, the happy couple sat at table with invited friends, and, after drinking a toast or two, vanished—dress-coat, white gloves, satin, lace and all—into thin air! This you will call the tomfoolery of Spiritualism, and you will be right; but, nevertheless, it serves to show how clear and definite, not to say brutally materialistic, are the views of the other-world order which have replaced the old, vague dread that weighed us down with gloomy doubts. Up to a certain point this state of mind is a decided gain, but I am sorry to say Spiritualists have passed that, and become dogmatists. Little by little a body of enthusiasts is forming, who would throw a halo of sanctity around the medium, and, by doing away with test-conditions, invite to the perpetration of gross frauds. Mediums actually caught red-handed in trickery, with their paraphernalia of traps, false panels, wigs, and puppets about them, have been able to make their dupes regard them as martyrs to the rage of sceptics, and the damning proofs of their guilt as having been secretly supplied by the unbelievers themselves to strike a blow at their holy cause! The voracious credulity of a large body of Spiritualists has begotten nine-tenths of the dishonest tricks of Mediums. As Mr. Crookes truly observed in his preliminary article in the *Quarterly Journal of Science*.—"In the countless number of recorded observations I have read, there appear to be few instances of meetings held for the express purpose of getting the phenomena under test conditions." Still, though this is true, it is also most certain that within the past thirty-two years, enquirers into the phenomena have been vouchsafed thousands upon thousands of proofs that they occur under conditions quite independent of the physical agency of the persons present, and that intelligence, sometimes of a striking character, is displayed in the control of the occult force or forces producing the phenomena. It is this great reserve of test facts upon which rests, like a rock upon its base, the invincible faith of the millions of Spiritualists. This body of individual experiences is the rampart behind which they entrench themselves whenever the outside world of sceptics looks to see the whole 'delusion' crumble under the assault of some new *buna* critic, or the shame of the latest exposure of false mediumship or tricking mediums. It ought by this time to have been discovered that it is worse than useless to try to ridicule away the actual evidence of one's senses; or to make a man who has seen a heavy weight self-lifted and suspended in air, or writing done without contact, or a human form melt before his eyes, believe any theory that all mediumistic phenomena are dire to 'muscular contraction,' 'expectant attention,' or 'unconscious cerebration.' It is because of their attempts to do this, that men of science, as a body, are regarded with such compassionate scorn by the experienced psychologist, Mr. Wallace tells us

that after making careful inquiry he has never found one man who, after having acquired a good personal knowledge of the chief phases of the phenomena, has afterwards come to disbelieve in their reality. And this is my own experience also. Some have ceased to be "Spiritualists" and turned Catholics, but they have never doubted the phenomena being real. It will be a happy day, one to be hailed with joy by every lover of true science, when our modern professors shall rid themselves of the conceited idea that knowledge was born in our days, and question in an humble spirit the records of archaic science.

We have seen that the existence of a force-current has been proven by the experiments of Dr. Hare and Mr. Crookes; so we need trouble ourselves no more with the many crude conjectures about table-moving, chair-lifting, and the raps, being the result of muscular energy of the medium or the visitor, but pass on to notice some of the forms in which this force has displayed its dynamic energies. These may be separated into phenomena indicating intelligence and conveying information, and purely physical manifestations of energy. Of the first class the one demanding first place is the so-called 'spirit-rap.' By these simple signals the whole modern movement called Spiritualism was ushered in. These audible concussions vary in degree from the sound of a pin-head ticking to that of blows by a hammer or bludgeon powerful enough to shatter a mahogany table. The current of psychic-force producing them seems to depend upon the state of the medium's system, in combination with the electric and hygrometaic condition of the atmosphere. With either unpropitious, the raps, if heard at all, are faint; with both in harmony, they are loudest and most persistent. Of themselves these rapping phenomena are sufficiently wonderful, but they become an hundred-fold more so when we find that through them communications can be obtained from intelligences claiming to be our dead friends; communications which often disclose secrets known only to the enquirer and no other person present; and even, in rare cases, giving out facts which no one then in the room was aware of, and which had to be verified later by consulting old records or distant witnesses. A more beautiful form of the rap is the sound of music, as of a cut-glass vessel struck, or a silver bell, heard either under the medium's hand or in the air. Such a phenomenon has been often noticed by the Rev. Stainton-Moses, of University College, London, in his own house, and Mr. Alfred R. Wallace describes it as occurring in the presence of Miss Nichol, now Mrs. Volkmann, at Mr. Wallace's own house. An empty wine-glass was put upon a table and held by Miss Nichol and a Mr. Humphrey to prevent any vibration. Mr. Wallace tells us that, "after a short interval of silence an exquisitely delicate sound as of tapping a glass was heard, which increased to clear silvery notes like the tinkling of a glass bell. These continued in varying degrees for some minutes, &c." Again, Mr. Wallace says that when a German lady sang some of her national songs "most delicate music, like a fairy music-box, accompanied her throughout. . . . This was in the dark, but hands were joined all the time." Several of the persons in this present audience have been permitted by Madame Blavatsky to hear these dulcet fairy-bells tinkle since she came to Simla. But they have heard them in full light, without any joining of hands, and in whatsoever place, she chose to order them. The phenomenon is the same as that of Miss Nichol, but the conditions very different; and of that I will have something to say further on.

Mr. Crookes found the force-current to be extremely variable in the same medium on different days and in the medium from minute to minute its flow was highly erratic. In his book he gives a number of cuts to illustrate these variations as well as of the ingenious apparatus he employed to detect them.

Among many thousands of communications from the alleged spirits that have been given to the public, and which for the most part contain only trivial messages

about family or other personal affairs the details of which were at least known to the enquirers to whom addressed, and which might be attributed to thought-reading, we occasionally come across some that require some other explanation. I refer to those the details mentioned in which are unknown to any one present at the sitting. Mr. Stainton-Moses records one such—a case in which a message was given in London, purporting to come from an old man who had been a soldier in America in the war of 1812 and to have died there. No one in London had ever heard of such a person, but upon causing a search to be made in the records of the American War Department, at Washington, the man's name was found and full corroborative proofs of the London message were obtained. Not having access to books here, I am obliged to quote from memory, but I think you will find my facts essentially correct. In another case, for which Mr. J. M. Peebles vouches, that gentleman received, either in America or somewhere else far away from England, a message from an alleged spirit who said he lived and died at York, and that if Mr. Peebles would search the records of that ancient city the spirit's statements would be found strictly true. In process of time he did visit York and search old birth and burial registers and there, sure enough, he found just the data he had been promised.

Besides communicating by the raps the alleged spirits have employed many other devices to impart intelligence to the living. Such, among others, are the independent writing of messages upon paper laid on the floor under a table or in a closed drawer, between the leaves of a closed book, or on the ceiling or walls, or one's linen; in neither of these cases there being any human hand near by when the writing has been done. All these phenomena I have seen occurred in full light and under circumstances where trickery or deception was impossible. I have also had satisfactory experience of the rare mediumistic powers of Dr. Henry Slade, who, you recollect, was arrested on a trumped-up charge of dishonesty in London, but afterwards gave Zöllner and his brother *savants*, of Leipzig, Aksakof, Boutlerof and Wagner, of St. Petersburg, and the Grand Duke Constantine, a series of most complete tests. It was Madame Blavatsky and I who sent Slade from America to Europe in 1876. A very high personage having ordered a scientific investigation of spiritualism, the professors of the Imperial University of St. Petersburg organized an experimental committee and we two were specially requested by this Committee to select out of the best American mediums one whom we could recommend for the test. After much investigation we chose Dr. Slade, and the necessary funds for his expenses having been remitted to me, he was in due time sent abroad. Before I would recommend him I exacted the condition that he should place himself in the hands of a committee of the Theosophical Society for testing. I purposely selected as members of that Committee men who were either pronounced sceptics or quite unacquainted with spiritualistic phenomena. Slade was tested thoroughly for several weeks, and when the Committee's report was finally made, the following facts were certified to as having occurred. Messages were written inside double slates, sometimes tied and sealed together, while they either lay upon the table in full view of all, or were laid upon the heads of members of the Committee, or held flat against the under surface of the table top, or held in a Committeeman's hand without the medium touching it. We also saw detached hands—that is, hands that floated or darted through the air and had no arm or body attached to them. These hands would clutch at our watch-chains, grasp our limbs, touch our hands, take the slates or other objects from us under the table, remove our handkerchiefs from our coat pockets, &c. And all this, mind you, in the light, where every movement of the medium could be as plainly seen as any that either of my present hearers might make now.

Another form of signalling is the compulsory writing of messages by a medium whose arm and hand are controlled against his volition by some invisible power. Not only

thousands, but lakhs of pages have been written in this way; some of the subject-matter being worth keeping, but the greater part trash. Another method is the impression by the unseen intelligence upon the sensitive brain of a medium of ideas and words outside his own knowledge, such as foreign languages, names of the deceased persons, the circumstances of their deaths, requests as to the disposal of property, directions for the recovery of lost documents or valuables, information about murders, or about distant tragedies of which they were the victims, diagnoses of hidden diseases and suggestions for remedies, &c. You will find many examples of each of these groups of phenomena on record and well attested.

A very interesting anecdote is related in Mr. Dale Owen's *Debatable Land*, about the identification of an old spinet that was purchased at a Paris bric-a-brac shop by the grandson of the famous composer, Bach. The details are very curious and you will do well to read them, lack of time preventing my entering more at length into the subject at this time.

But of all the forms of intelligent communication from the other world to ours, of course, none is to be compared for startling realism with that of the audible voice. I have heard these voices of every volume from the faintest whisper close to the ear, sounding like the sigh of a zephyr through the trees, to the stentorian roar that would almost shake the room and might almost have been heard rods away from the house. I have heard them speak to me through paper tubes, through metal trumpets, and through empty space. And in the case of the world-famous medium, William Eddy, the voices spoke in four languages of which the medium knew not a word. Of the Eddy phenomena, I will speak anon.

One of the prettiest—I would say the most charming of all—but for the recollection of the fairy-like music—of mediumistic phenomena is the bringing of fresh, dew-begemmed flowers, plants and vines, and of living creatures such as birds, gold-fish and butterflies, into closed rooms while the medium was in no state to bring them herself. I have myself, in friends' houses, held the hands of a medium, whom I had first put into a bag that was fastened about her neck with a sealed drawing-string, and with no confederate in the house, have had the whole table covered with flowers and plants, and birds come fluttering into my lap from, Goodness knows where. And this with every door and window fastened, and sealed with strips of paper so that no one could enter from the outside. These phenomena happened mostly in the dark, but once I saw a tree-branch brought in the day-light. I was present once at a seance in America when a gentleman asked that the 'spirits' might bring him a heather-plant from the Scottish moors, and suddenly one, pulled up by the roots and with the fresh soil clinging to them, was dropped on the table directly in front of him.

A highly interesting example of the non-intelligent class of phenomena came under my notice in the course of our search after a medium to send to Russia. A lady medium, named Mrs. Youngs, had a reputation for causing a piano-forte to rise from the floor and sway in time to her playing upon the instrument. Mme. Blavatsky and I went one evening to see her, and what happened was reported in the New York papers of the following day. As she sat at the piano playing, it certainly did tilt on the two outer legs—those farthest from her—and, with the other two, raised six or eight inches from the ground, move in time to the music. Mrs. Youngs then went to one end of the piano and, laying a single finger against the under side of the case, lifted the tremendous weight with the greatest ease. If any of you care to compute the volume of psychic force exerted, try to lift one end of a 7½ octave piano six inches from the floor. To test the reality of this phenomenon I had brought with me a raw egg which I held in the palm of my hand and pressed it lightly against the under side of the piano-case at one end. I then caused the medium to lay the palm of one of her hands against the back of mine that held the egg, and told her to command the piano to rise. A moment's pause only ensued

when, to my surprise, one end of the piano did rise without so much pressure upon the egg as to break the shell. I think that this, as a test of the actuality of a psychic force, was almost as conclusive an experiment as the water-basin and spring-balance of Mr. Crookes. At least it was to myself, for I can affirm that the medium did not press as much as an ounce weight against the back of my hand, and it is quite certain that but very few ounces of pressure would have broken the thin shell of the egg.

One of the most undeniable manifestations of independent force is the raising and moving of a heavy weight without human contact. This I, in common with many other investigators, have witnessed. Sitting at a table in the centre of my own lighted drawing-room, I have seen the piano raised and moved a foot away from the wall, and a heavy leather arm-chair run from a distant corner towards, and touch, us, when no one was within a dozen feet of either of them. On another occasion my late friend and chemical teacher, Professor Mapes, who was a very corpulent person, and two other men, equally stout, were requested to seat themselves on a mahogany dining-table and all were raised from the ground, the medium merely laying one hand on the top of the table. At Mrs. Young's house, on the evening before noticed, as many persons as could sit on the top of the piano were raised with the instrument while she was playing a waltz. The records are full of instances where rooms or even whole houses were caused by the occult force to shake and tremble as though a hurricane were blowing, though the air was quite still. And you have the testimony of Lords Lindsay, Adare, Dumaven, and other unimpeachable witnesses to the fact of a medium's body having floated around the room and sailed out of a window, seventy feet from the ground and into another window. This was in an obscure light, but I have seen in the twilight a person raised out of her chair until her head was as high as the globes of the chandelier, and then gently lowered down again.

You see I am telling you stories so wonderful that it is impossible for any one to fully credit them without the corroboration of their own personal experience. Believe me, I would not tell them at all—for no man desires to have his word doubted—unless I knew perfectly well that such phenomena have been seen hundreds of times in nearly every land under the sun, and can be seen by any one who will give time to the investigation. Despite my disclaimer, you may think that I am taking it for granted that you are quite as well satisfied as myself of the reality of the mediumistic phenomena, but I assure you I do not. I am always keeping in mind that, no matter what respect an auditor may have for my integrity and cleverness, no matter how plainly he may see that I can have no ulterior motive to deceive him—yet he *cannot* believe without himself having had the same demonstrative evidence as I have had. He will—because he must—reflect that such things as these are outside the usual experience of men, and that, as Hume puts it, it is more reasonable to believe any man a liar than that the even course of natural law should be disturbed. True, that assumes the absurd premise that the average man knows what are the limitations of natural law, but we never consider our own opinions absurd, no matter how others may regard them. So, knowing, as I have just remarked, that what I describe has been seen by thousands, and may be seen by thousands more at any time, I proceed with my narrative as one who tells the truth and fears no impeachment. It is a great wonder that we are having shown us in our days, and apart from the solemn interest which attaches to the problem whether or not the dead are communing with us, the scientific importance of these facts cannot be undervalued. From the first—that is to say, throughout my twenty-eight years of observations—I have pursued my inquiry in this spirit, believing that it was of prime importance to mankind to ascertain all that could be learnt about man's powers and the forces of nature about him.

What I shall now relate about my adventures at the Eddy Homestead, in Vermont, America, will tax your in-

dulgence more than all that has preceded. For some years previous to 1874 I had taken no active interest in the mediumistic phenomena. Nothing surpassingly novel had been reported as occurring, and the intelligence communicated through mediums was not usually instructive enough to induce one to leave his books and the company of their great authors. But in that year it was rumoured that at a remote village in the valley of the Green Mountains an illiterate farmer and his equally ignorant brother were being visited daily by the "materialized," souls of the departed, who could be seen, heard and in cases, touched by any visitor. This tempting novelty I determined to witness, for it certainly transcended in interest and importance everything that had ever been heard of in any age. Accordingly, in August of that year, I went to Chittender, the village in question, and, with a single brief intermission of ten days, remained there until the latter part of October. I hope you will believe that I adopted every possible precaution against being befooled by village trickery. The room of the ghosts was a large chamber occupying the whole upper floor of a two-storey wing of the house. It was perhaps twenty feet wide by forty long—I speak from memory. Below were two rooms—a kitchen and a pantry. The kitchen chimney was in the gable-end, of course, and passed through the seance-room to the roof. It projected into the room two feet, and at the right, between it and the side of the house, was a plastered closet with a door next to the chimney. A window, two feet square, had been cut in the outer wall of the closet to admit air. Running across this end of the large room was a narrow platform, raised about 18 inches from the floor, with a step to mount by at the extreme left, and a hand rail or baluster along the front edge of the platform. Every evening, after the last meal, William Eddy, a stout-built, square-shouldered, hard-handed farmer, would go upstairs, hang a thick woollen shawl across the doorway, enter the closet and seat himself on a low chair that stood at the extreme end. The visitors, who sometimes numbered forty of an evening, were accommodated on benches placed within a few feet of the platform. Horatio Eddy sat on a chair in front, and discoursed doleful music on a fiddle and led the singing—if such it might be called without causing Mozart to turn in his grave; a feeble light was given by a kerosine lamp placed on the floor at the end of the room furthest from the platform, in an old drum from which both heads had been removed. Though the light was certainly very dim yet it sufficed to enable us to see if any one left his seat, and to distinguish through the gloom the height and costumes of the visitors from the other world. At a first sitting this was difficult, but practice soon accustomed one's eyes to the conditions.

After an interval of singing and fiddle-scrapping, sometimes of five, sometimes twenty or thirty minutes, we would see the shawl stirred, it would be pushed aside, and out upon the platform would step some figure. It might be a man, woman or child, a decrepit veteran or a babe carried in a woman's arms. The figure would have nothing at all of the supernatural or ghostly about it. A stranger entering at the other end of the room would simply fancy that a living mortal was standing there, ready to address an audience. Its dress would be the one it wore in life, its face, hands, feet, gestures, perfectly natural. Sometimes, it would call the name of the living friend it had come to meet. If it were strong the voice would be of the natural tone; if weak, the words came in faint whispers; if still more feeble, there was no voice at all, but the figure would stand leaning against the chimney or hand-rail while the audience asked in turn—"Is it for me?" and it either bowed its head or caused raps to sound in the wall when the right one asked the question. Then the anxious visitor would lean forward, and scan the figure's appearance in the dim light, and often we would hear the joyful cry, "Oh! Mother, Father, Sister, Brother, Son, Daughter," or what not, "I know you." Then the weird visitor would be seen to bow, or stretch out its hands, and then seeming to gather the last strength that remain-

ed to it in its evanescent frame, glide into the closet again, and drop the shawl before the hungry gaze of the eyes that watched it. But, sometimes, the form would last much longer. Several times I saw come out of the closet an aged lady clad in the Quaker costume, with lawn cap and kerchief pinned across her bosom, grey dress and long housewifely apron, and calling her son to the platform, seat herself in a chair beside him, and after kissing him fondly talk for some minutes with him in low tones about family matters. All the while she would be absently folding the hem of her apron into tucks, and smoothing them out again, and so continuing the thing over and over just as—her son told me—she was in the habit of doing while alive. More than once, just as she was ready to disappear, this gentleman would take her arm in his, come to the baluster, and say that he was requested by his old mother, whom we saw there, although she had been dead many years, to certify that it was, indeed, she herself and no deception, and bid them realize that man lives beyond the grave, and so live here as to ensure their happiness then.

(To be continued).

REMARKABLE ANSWER TO PRAYER!

We quote the following from the *Religio-Philosophical Journal*:—

The *Literary Churchman* gives an amusing anecdote of the Rev. R. S. Hawker, vicar of Morwenstow, who was walking one day on the cliffs near that place with the Rev. Mr. W.—when a gust of wind took off the latter's hat and carried it over the cliff. Within a week or two, a Methodist preacher at Truro was discoursing on Prayer, and in his sermon he said: "I would not have you, dear brethren, confine your supplications to spiritual blessings; but ask also for temporal favors. I will illustrate my meaning by relating an incident that happened to myself ten days ago. I was on the shore of a cove near a little insignificant place in North Cornwall called Morwenstow, and about to proceed to Bude. Shall I add, my Christian friends, that I had on my head at the time a shocking bad hat—that I somewhat blushed to think of entering that harbour-town and watering-place so ill adorned as to my head? Then I lifted up a prayer for a covering more suited to my head. At that solemn moment I raised my eyes and saw in the spacious firmament on high—the blue ethereal sky—a black spot. It approached—it largened—it widened—it fell at my feet. It was a brand-new hat by a celebrated London maker! I cast my battered beaver to the waves, my Christian friends, and walked into Bude as fast as I could with a new hat on my head." The incident got into the *Methodist Reporter*, or some such paper, under the heading of "Remarkable Answer to Prayer." "And," said the vicar, "the rascal made off with Mr. W.'s new hat. There was no reaching him, for we were on the cliff and could not descend the precipice. He was deaf enough, I promise you, to our shouts."

BEGGARS IN INDIA.

BY THE HON. RAO BAHADUR GOPALRAO HARI DESHMUKH,
Vice-President of the Theosophical Society.

There is no country in the world in which there are more beggars than in India. There is one class of beggars who from sickness or old age are obliged to beg as those whom we see on the streets, but this class of real beggars who have a claim on the sympathy of the community is small, compared to the religious mendicants who swarm the city and whom people feed with great zeal to the neglect of the real beggars. I will attempt to classify these religious mendicants who refuse to work and who vow to live by alms.

The Indian community may be first of all divided into two grand classes—*साधु* and *संनारी*—those who pretend to have given up the world, and those who are attached to the world and follow some occupation of life.

The first and oldest class of beggars is composed of Brahmans.—I mean *भिक्षुक ब्राह्मण* and not the *गृहस्थ ब्राह्मण*. The former may be brought under one of the following denominations—

सन्यासी, ब्रह्मचारी, प्रदाक्षिणो, कावञ्जे, माधुकरो, वारकरो, तीर्थवासी, वैदिक, पंडित, हरदास, पुराणीक, जाज्ञा, &c.

To this original class of Beggars, the Bouddhas and Jains have added the following:—

साध्वी, यांत, शिपूज,

To these Nathapanthies or Yogees have made a considerable addition, such as—

कानफाट, अवघड, सरभंगो,

Shankaracharya Swamee has made an important addition of Gosawis of ten orders. They are numerous in the country. The orders are styled *गिरो, पुरो, भारांत, पर्वत, अरण, बन, इंद्र, सरस्वात, &c.*

These Gosawis like Brahmans have divided themselves into *त्यागी* and *घरबारी*. Inability of the community to feed a large number of idle men has naturally led to this division.

The promoters of Tantra religion have added *उपासक, मंत्रशास्त्री, ओम्ने* &c. After Shankaracharya's death an opposition rose to his doctrines. The doctrine of 'I am God'—*अहं ब्रह्मास्मि*—became distasteful to the people and four Acharyas or teachers set up four Sampradayas of Vaisnavas in opposition to Shiva worship of Shankaracharya. These teachers were *मध्व रामानुज निबार्क* and *विष्णुस्वामी*. They taught *भक्तिमार्ग* or love of a personal God as a great beneficent being and creator of human soul and of the world. Their doctrines are different and are called *द्वैत, विज्ञेष्ण द्वैत, द्वैता द्वैत* and *शुद्धाद्वैत*. All these doctrines are opposed to *अद्वैत* taught by Shankaracharya. They established the order of *Byrghcees* whom we meet with in all Dharmasallas (rest-houses), *Saddavarats* or charitable distribution of food. There are about twenty places at which food is given gratis.

There have appeared minor teachers who have established their own orders, such as *Kubri Narrack Vallub Swamee Narayan, &c.*

Each teacher thought that unless he had a class of beggars to propagate his doctrines, he would not be successful. Each has, therefore, secured an eleemosynary class for the propagation of his tenets.

The Mahomedan invasion of India has given to India a numerous and well-supported class of beggars, called *सयद, फकर, पोर, हाफोज, बाल, मुजावर, मुतवाल &c.*

It is said that Yogees were once very predominant in India and that they were aided by nine *nathas* and eighty-four *siddhas*. The followers of Yogees have large establishments in India. In Jodpoor they are *Gooroos* or spiritual preceptors of the royal family. In Ahmedabad there lived a Yogee called *Maniknath* after whom the street is called *Manick Chouk* and a bastion of the city wall is called *Manik Boorooz*. It is said that when the city was built by *Ahmed Shah*, this Yogee existed and that *Ahmed Shah* had to court his favor.

पंथ

पाखांड

There are twelve Panths and thirty-six Pakhands. Some of these are called after the names of the teachers, such as:—

मलुकदासी	गुरुनानकपथी
रामदासी	गुरुकबीरसाहेब पथी
दादुपथी	सत्संगी
मानभाव	हरीजन
रामभोह	
बिजमार्गी	

Each of these has a number of beggars. Some worship idols of particular deities. The Vaishnavas have their *Thakoordars*; others have *Ram Shiv* idols, &c. *Kabirpanthies* and *Ramsnahis* do not worship idols of any kind. In their monasteries their books and their *Gooroos'* foot-prints are worshipped. The disciples of *Nanak*

do not take any idols, but their Granth Sahib takes their place. The disciples are called Udasies and those who were armed were called Khalsas, who fought battles with the Emperor of Delhi.

Each sacred place (they are very numerous) has a set of beggars, such as—

Ganga pootras	at Benares.
Gayawals	at Gaya.
Prayagawals	at Allahabad.
Chobays	at Mathoor.
Badvays	at Pandharpoor.
Pandas	at Jagganath.
Waghays and Moorlies	at Jeyjooree.
Dasrees	at Giri Venkoba.
Bhootays	at Toolzapoor.
Poojarees	at Rameshwar.
Vrittiwants	at Nasiek.
Bhopays	at Suptashringa.
Jangams	at Shambhoo Mahadew.
Oopadhays	at Oozan.
Googooli	at Dwarka.

Besides these there are other beggars called :—

प्रणामी	डौरी	सरवदे
गुरव	गोधळी	गधर्व
राउळ	मदारी	गोपाळ
चिककथी	भर्तरी	भाट
वासुदेव	भोजक	नट
डाकोते	तरगळे	भराडि
पांगुळ	दरवेशी	गरोडा
कुळगुरु		

The begging population in India is one-tenth of the whole and much property and trouble is wasted in supporting them. Every one feels himself burdened with this number and no account is made of the real beggars—orphans, widows, blind, lame and diseased. Agriculturists, merchants, nobles and travellers are almost assaulted and surrounded by various classes of beggars who eat up all their savings and leave nothing for industrial projects. These beggars are a great curse of India and they have kept the country in a state of ignorance and poverty.

It is a point of honor in India to support and maintain these beggars in the name of religion. Different sects have different doctrines, different deities, different rosaries, and different marks on their foreheads. Some practise great austerities called तप, fast, and hold up their hands till they become quite dry and mortified. Others go naked and call themselves दिगंबर. Some recite names of their gods, whole day and night, which they call जप. The chief of a monastery is called Mahant. This man is generally elected. His chief qualification is that he must not be a maimed man nor of the lowest caste. He must have visited principal places of pilgrimages. Gosawis take precedence of Byraghees. There are sometimes terrible disputes. In 1803 there was a bloody battle between these two sects. The Mahant of each sect claimed the right of bathing first in the Ganges at Hardwar. Scindia's Government was weak and they told Gosawis to settle the dispute by sword. The two sects fought. Ten thousand Byraghees lay dead on the field. The Gosawis enforced the right of bathing first, which they maintain to this day. Before the establishment of the British Government the Gosawis wandered in armed bands over the country and proved great pests to the people. They levied contributions from the villagers. The Gosawis eat meat, and drink, while Byraghees abstain from these. The Vaishnawa doctrines are allied to Jain doctrines in many respects.

REMARKABLE INSTANCE OF LONGEVITY.

BY T. M. BURNSIDE, ESQ.

In the June number of the THEOSOPHIST there are some interesting cases of unusual longevity recorded, extracted from the St. Louis Post, in which Mary Benton, the old woman of Elton, county Durham, England, is

represented as being still alive, in her 148th year, and in full possession of her faculties. Anxious to be correct upon the matter, I wrote to the *New Castle Weekly Chronicle*, making enquiry, and the Editor gave me the following reply, from which it will be seen that Mary Benton died 27 years ago, having nearly completed her 122nd year:—

“T. BURNSIDE, South Shields.—The extract from the Bombay paper which you send us refers to Mary Benton, who was born at a little village near Staindrop, in the county of Durham, in the year 1731. She resided at Elton, near Stockton-on-Tees, and, had she lived a month longer, she would have completed her hundred and twenty-second year. When 120 years of age the old lady was in full possession of her mental and physical powers. She was the subject of a poem, entitled ‘The Old, Old Woman of Elton,’ by Eta Mawr, which originally appeared in *Bentley's Magazine*.”

INDIAN ART IN LONDON.

The *Weekly Times* of June 27, contains an article upon the display of Indian Art at Kensington, so appreciative of the peculiar and inimitable merits of our National Native Genius, that it must interest all our readers. The writer, an old and capable observer, whose pseudonym is “Littlejohn” says:—

“Recommend everybody to go to the South Kensington Museum and spend as much time as can be spared for several visits to the magnificent collection of Indian Art objects now to be seen there. It comprises the articles belonging to the old Indian Museum, and an immense number more lent by the Queen, the Prince of Wales, and others, or obtained as the property of the new Museum. It is impossible to walk through the numerous galleries in the most cursory way without taking a strong interest in the remarkable races of that vast Oriental Empire whose lines of development have been so different from our own, and it is quite as astonishing to note the points in which they are superior to Europeans as to observe the indications of their defects. Take first the manifestations of their religion. The enormous labour and skill exhibited in their temple work, as illustrated by a multitude of full-sized casts and original objects, shows them to have been, and to be, a people saturated with supernaturalism and the sentiment of worship; but the European mind revolts from the monstrous forms under which they typified the various attributes of their innumerable gods. They are not, properly speaking, idolators, any more than Roman Catholics are. They can distinguish the deity from the symbol, and their thinkers have been what Max Müller calls Henotheists rather than Polytheists—that is to say, they troubled themselves with no subtle metaphysics, of divided or undivided personality, such as are found in the perplexities of the Athanasian Creed. They could think of the favourite deity they selected for worship as the supreme one, with no more confusion of substance than a Roman Catholic feels in paying his vows to the Lady of Loretto when he knows that another is worshipping the same personage as the Lady of Lourdes. Everybody knows that Hindoo idols are nearly all ugly, and that those of the Greeks were nearly all beautiful; but what is curious to note is, that in other directions than that of embodying mythological ideas, the Hindoos had, and have, as fine a taste as the Greeks. How could the people so refined in the perception of form and colour—as much of their textile work, their carving, inlaying, metal casting, enamelling, &c., show them—make their religion so hideous? The answer probably is, that their political condition has always been a sort of slavery to successive despotisms, and that until the English became their rulers they were never secured from military violence for any length of time, and they have thus been made servile worshippers of power. The Mahometans, who came as a strong conquering race, although to some extent influenced by the corruptions of

Hindooism, in the main adhered to their higher Monotheistic faith, detested idolatry, and preserved a manlier character than the Hindoo. But I am not writing an essay on mythology and politics, but simply commenting upon Indian Art, which has always been intimately connected with the religion of the people—benefited by it in some directions, and damaged in others. The condition of the people, and the influence under which their arts have grown, are well illustrated in the Museum. Next to their religious art comes that associated with war. Many of the most beautiful specimens of ornamentation will be found on the barrels of matchlocks, the blades and hilts of swords, and the discs of shields. Never were murderous appliances made more tempting to wear and wield. The same skill which carved the jade hilt, inlaid it with coloured gems, and damascened in gold a text from the Koran on the finely-tempered blade, might find abundant employment in the decoration of pacific objects, if the mental and moral condition of the people required them to the same extent. Arms are still greatly valued in the East as personal ornaments, and their artists have certainly made them splendid symbols of pride and power. Our conquests have tended to lessen the demand for costly weapons, but while that is an indication that more general security has been obtained, it is much to be regretted that we have not encouraged the application of the skill and taste they exercised to other purposes. A wealthy Englishman would have no ambition to go out partridge-shooting with a gun of which the barrels were inlaid with a running pattern of gold, and the stock glittering with rubies on an ivory ground; but this sort of work would make his wife an exquisite jewel casket, or adapt itself to many uses in common life.

“Amongst the most fascinating decorative objects, a globular bottle of pearl-coloured jade, inlaid in a graceful pattern with rubies and enamels, might, perhaps, carry off the palm. It belongs to the Mogul period, and is shown in Plate 56 of the second volume of Dr. Birdwood’s cheap and excellent “Indian Arts.” The Chinese, who are the great jade-workers, have not, I believe, done anything of this kind, and the Indian artists showed their fine taste in seeing what an admirable ground a stone of this peculiar tint and sheen affords for colour decoration.

“The Indian jewellery deserves careful attention, and might help to cure the love of clumsy vulgar things which English folks are so apt to fool away their money for. The common principle of English jewellery is weight of metal and obvious value of stones. It nearly always suggests the idea of how much that friend of the impecunious called “my uncle” would lend upon it, and rarely, except for the prismatic glitter of the diamonds, exhibits any trace of beauty. I am afraid the number of male persons with well-lined purses, who want more artistic work than is required to make a miniature gold horseshoe with little stones for the nails, is very limited amongst us, and their female counterparts are perfectly satisfied with a bracelet like a curtain ring, and an imitation of a ribbon twisted in a love-knot round a big stone for the clasp. People in this state of darkness have a good deal to learn before they can approach the silver filigree work of Cuttack, or the pearl and diamond comb of Jaipur. Silver jewellery has been very fashionable of late, but it is rare to see anything more graceful than the Hottentots could make, and, as soon as the fashion changes, the things will have no value, except as old metal. Whenever art jewellery is appreciated, the value of good specimens will be permanent. No one would think of selling a bit of work like that of Cellini for 3s. 9d. an ounce, and the few persons who want something better than the abominable machine-made salt-cellars, tea-pots, and spoons, give very high prices for handwork of the early George’s date, or Queen Anne’s.

“In no department is Indian taste more remarkably shown than in the patterns of their best carpets and rugs, with their rich deep glow of well-harmonized colours. The vulgarizing influence, and the fraudulent one also, of competitive trade is spoiling this kind of work to a consider-

able extent. Not only are the natives induced to depart from the sound principles of colour which they have inherited through a long series of ancestors, but European traders have taught them their nefarious tricks of scampish work. Native work, unadulterated by the folks who send their missionaries to the Hindoo, are remarkable for good wearing qualities; but Dr. Birdwood tells us that, by means of a “School of Industry” and trade tricks, the Jubbulpur carpets have not only deteriorated in design, but that their foundation is so scamped that they often reach this country in such a state that they will not bear sweeping, or even unpacking. British trade can scarcely be called a civilizer when it takes this form. It is not by such means we shall raise the morals of the various heathens we pretend to teach.

“I have not spoken of the pottery, the brass-work, or many other things that are most interesting to study. Take the Indian arts altogether, they are well qualified to increase the respect felt towards their producers. The most beautiful things are done by village artificers, who, if they had been born in an English county, would only have been rough labourers, carpenters, or blacksmiths. They work for what we should call nothing—threepence a day will command the services of a goldsmith who can make far better articles than most London shops have to show. Food is very cheap, and the climate makes many things quite superfluous or inconvenient that are wanted here. Of course, the life of a Hindoo is much lower than that of the educated and well-situated classes in this country; but how many thousands have we whose occupations require less skill, who cultivate no taste, and whose sole notion of enjoyment is filthy tipping at the public house? It is not only wealth of property that is distributed amongst us with monstrous inequality, but wealth of mind is equally wanting in diffusion. Our cultivated classes and individuals are as widely separated from a huge mass of ignorance and degradation as if they lived in another land. In India there is less of this inequality. The village population is not so much behind the richer folks; indeed, the latter frequently deserve to be considered the lowest in the scale. Probably the peasants of India enjoy life as much, or more than ours do, with more wants and insufficient means of gratifying them; but their range of ideas must be far more limited, and their morality much worse. The upper ranks—with their seclusion of women, plurality of wives, and very limited occupations requiring intelligence—for the most part deserve less respect than the steady-working and skilful artizan; and the native rulers are too inflated with pride of caste and position to understand that the welfare of their people ought to be the constant object of their care.

“Great changes are really going on in India, though it is not uncommon to hear the people spoken of as a stationary population; and if more English families should settle amongst them as colonists, the advance would be more rapid. The most important mental movement is that of the Brahmo-samaj, which takes a simple theistic form strongly opposed to mere mythology and to the systems of caste. This should be encouraged, as it brings the people nearer to our own ideas.”

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THE THEOSOPHIST

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THE ASIATIC POPULAR MAGAZINE.

CONDUCTED BY H. P. BLAVATSKY

UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY.

THE Proprietors have pleasure in announcing that this useful and popular periodical began its Second Volume with the issue for October 1880. All yearly subscriptions for the First Volume expired with the number for September 1880, and persons wishing to continue as subscribers must remit for the new term in advance as heretofore. The same rates will be charged as before; and the price being barely large enough to cover the cost of production, no credit can or will be given in any case.

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