

THE THEOSOPHIST

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

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सत्यान् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

SPECIAL NOTICE TO CORRESPONDENTS.

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

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

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

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

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

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

REMOVAL OF HEADQUARTERS.

The growth of the Theosophical Society and new geographical distribution of its work compel the removal of the Asiatic Headquarters to a point on the East coast of India. When the Founders visited, for the first time, Bengal and Madras, this year, after nearly four years' residence at Bombay, a view of the country and close acquaintance with the people showed them the expediency of an immediate transfer of the Headquarters. Accordingly, after completing the tour of those two Presidencies in June last, they arranged to take up a residence at Madras. Thither the Headquarters establishment will be removed in the last days of December, and the January number of the THEOSOPHIST (which will be brought out before the 1st proximo) will be the last issued at Bombay, if satisfactory arrangements can be made at

Madras: otherwise it will be still published at Bombay. But this does not concern our subscribers, whose copies will be sent punctually, as hitherto. *All correspondence and postal matter, intended to reach us or any officer or other person attached to the Headquarters staff, after January 1, should be addressed to "Adyar, Madras," instead of Breach Candy, Bombay.*

If our foreign members will consult the map of India and compare it with a list of our Asiatic Branches, they will find that to the West of the 77th degree of longitude E. of Greenwich—which passes through almost the centre of the Indian Peninsula—we have but ten Asiatic branch societies, viz., Trichur (Malabar Coast), Bombay, Baroda, Bhavnagar, Poona, Jeypore, Lahore, Rawal Pindi, and Simla (two); to the East of the line we have twenty-seven,* viz., Ceylon (eight), Java, Tinnevely, Madras, Nellore, Guntur, Calcutta (two), Berhampore, Kishnaghur, Darjeeling, Bhagalpur, Jamalpur, Muddelpoorah, Allahabad, Bareilly, Cawnpore, Lucknow (two), and Meerut. Besides these, others are forming in Eastern India, and, in time, our operations will extend to other countries to the Eastward. It is, therefore, more convenient and economical to be at Madras than at Bombay, both as regards the executive work of the Society and the practical business of publishing this magazine. All persons, whether amicably disposed to our work or not, will concede that a happier moment could not have been chosen for the removal of the Headquarters from Bombay. The strong opposition always inseparable from such undertakings as this of ours and which we had of course to encounter, has not simply subsided of itself, but been successfully vanquished and virtually crushed. Even the ingenuity of unprincipled enemies and slanderers can no more avail. We have outlived all that, and the number of our sympathisers has been steadily increasing since our arrival in February, 1879. With some of our earlier friends who have stood true to the Cause through all its vicissitudes, we are very sorry to part, even though it be but the breaking up of neighbourship; but, every year, we shall visit Bombay at the time of our annual tour, as well as other parts of India. And as regards the intercourse between the several Branches and the Founders, it will make no difference whether our official residence be at one side or the other of the G. I. P. It is a satisfaction for us that we are carrying to our new home the good wishes of so considerable a body of Bombay friends. But, as the proverb says, "Nothing succeeds like success!"

* Up to November 15,

THE POOR BRUTES.

"Twere all as good to ease one beast of grief,
As sit and watch the sorrows of the world,
In yonder caverns with the priests who pray.

"Unto the dumb lips of his flock he lent
Sad pleading words, showing how man, who prays
For mercy to the gods, is merciless,
Being as gods to those ; . . ."

[Arnold's *Light of Asia*.]

A certain Fellow and Councillor of our Society and member of the Bombay Branch is engaged in a noble work, which reflects honour upon us all. Mr. Kavassji M. Shroff, a Parsi gentleman among the most public-spirited and intelligent of his indefatigable race, is known in England as a colleague and friend of the late philanthropic Miss Mary Carpenter, and in America as a lecturer upon Fire Worship. At Bombay his name has been long identified with movements of public importance, among them that of Prevention of Cruelty to Animals, of the local Society devoted to which work he is Secretary. There have long been such praiseworthy bodies in Europe and America, but, curiously enough, our Parsi colleague has devised a new feature in their administration never yet thought of by the more experienced Western philanthropists, and which vastly enlarges the scope of their usefulness. The Bombay daily papers have noticed the scheme approvingly, and from the *Gazette* of July 22, and *Times of India* of November 6, we copy in full the extracts which follow, in the hope that they may incite humanitarians elsewhere to imitate this most laudable example:—

"We are glad to hear that there is good prospect of a hospital for animals being established in Bombay at an early date. The Society for the Prevention of Cruelty to Animals has been in existence in this city for the last seven years, and has undoubtedly done much good work. But the preventive system at present followed, Mr. Shroff has discovered from his experience as Secretary of the Society, is not without drawbacks. As worked at present, the method is briefly this. Three or four inspectors, or agents, employed by the Society, go about in the town from 7 to 10 a.m., and whenever they see any animal, horse or bullock, that is unfit for work, they hand over the driver of the animal to the nearest policeman, who takes the offender and the animal to either of the two Presidency Magistrates' Courts. The animals thus gathered together are made to stand in a row for the inspection of the magistrate as he enters the Court. Fines varying from two to ten Rupees, according to the intensity of the cruelty, are inflicted, on the payment of which the owners are allowed to take away their animals. In most cases the cartmen are poor people who, with their families, subsist on what they earn by plying their vehicles. Suppose a cartman is fined because his pair of bullocks is unfit for work. The payment of the fine sweeps away his wages for a couple of days, and if he refrains from putting his oxen to his cart until such time as the necessary relief is obtained, there is starvation staring himself, his family and his bullocks in the face. He consequently is unmindful of the sufferings of his dumb companions, and after paying the fine, puts them to work again at once for the purpose of gaining his livelihood. The cartman once fined, falls into the clutches of the same, or other, agent over and over again. Instances have been gleaned from the diaries of the agents showing that the same cartman has been fined three or four times for the same animals bearing the same marks of cruelty. A cartman cannot take his animal when wanting curative treatment to any of the European or native veterinary establishments in the city, as the very heavy admission fee forbids it. This state of affairs puts the poor people in a sad plight. Properly speaking, the action of the Society, without affording the necessary means of alleviating the pains and cruelties inflicted on the animals, becomes a powerful instrument for inflicting misery on poor, half-clad, half-starving creatures. Mr. Shroff suggests that measures should be taken to change the plan of work, by establishing under the auspices of the Society a large hospital to which owners of diseased cattle, instead of being subjected to fines, may be persuaded to take their animals for curative treatment. Efforts have been made to raise the necessary funds by public subscription. At an influential meeting of grain and seed merchants held at the Mandvi-bunder in April last, resolutions were unanimously carried to the effect that each native merchant dealing in grain and seeds should contribute to the funds of the Society two annas for every 100 bags imported by him into Bombay. A number of mucedaduns connected with the local firms have also agreed to authorise the Society to collect one anna on every 100 bags of grain and seeds exported. In pursuance of this arrangement, an office was opened on the 1st of May last at Waree-bunder, for the collection of the fees. All the merchants' men, when they go to the G. I. P. Railway goods-

shed in the neighbourhood to clear their masters' goods, step up to the Society's office daily and pay the fees due. The merchants and mucedaduns have authorised the Society to devote the amount thus collected to the maintenance of the proposed Hospital for Animals; to engaging a sufficient number of agents to suppress all sorts of cruelties; to providing water-troughs in the city where they may be needed; and to establishing branches of the Society in such towns in the Presidency as the Committee of the Society may deem proper. This is a satisfactory beginning; but the revenue derivable from this source is not considered sufficient to enable the Society to carry out all the proposed measures; and we are told that the local Government has spontaneously offered to co-operate with the Society in this instance, by offering to establish a veterinary college in connection with the proposed hospital for the purpose of training a number of young men in veterinary science. A Parsee gentleman, we are further informed, has offered to contribute a large sum for the purchase of the ground and the erection of the necessary buildings for the hospital."—[*Bombay Gazette*.]

"An influential meeting of native cotton merchants was held yesterday afternoon at Petit House in the Fort, for the consideration and adoption of measures for the furtherance of the establishment of a hospital for the medical treatment of temporarily disabled animals. The hospital is to be located somewhere near Chinchpogooly, where is situated a valuable parcel of land which has been presented by a munificent Parsee millowner of this city, Mr. Dinshaw Manockjee Petit, for the purposes of the hospital. In addition to this, the same gentleman has promised the Society for the Prevention of Cruelty to Animals, by whom the institution will be worked, funds to erect suitable hospital accommodation on the above piece of ground. Mr. Dinshaw Manockjee Petit, who was unanimously voted to the chair, suggested the levy of a pound of cotton per each candy sold as a means of providing funds for the maintenance of the hospital. Mr. K. M. Shroff, honorary secretary to the S. P. C. A., appealed to the sympathy of the assembled gentlemen, and adduced a number of facts and arguments to prove that such an institution was a long-felt desideratum in a large city like Bombay. Mr. Shroff's remarks were received by the meeting with great approval, several of the members endorsing and supporting them subsequently. It was then unanimously resolved, after a brief consultation, that further consideration of the question be adjourned until Sunday, the 26th instant, to enable the cotton merchants, some of whom were unavoidably absent, to agree to the terms proposed. In the meantime, Mr. Shroff was requested to print and circulate copies of the draft deed. A general wish was expressed that more Hindu members might be introduced on to the managing committee of the S. P. C. A. than has hitherto been the case. Mr. Shroff replied to this complaint by stating that it was no fault of the Society that more Hindu members were not to be found on the managing board; in fact, it was the fault of the parties themselves, who took very little interest in other ways than by contributing handsomely to the Society's income. Mr. Shroff took this opportunity of eulogizing the energy and deep interest displayed in the Society's cause by such representative men as the Hon. Justice Bayley, Mr. Dinshaw Manockjee Petit, Mr. Henry Cleveland, Sir Frank Souter, &c. Mr. Shroff remarked that the infusion of a similar ardent spirit by his native brethren into the cause of the Society would be heartily welcomed, not only by himself, but by his fellow workers. Nosegays and rosewater having been distributed, the meeting separated after according the usual vote of thanks to the Chairman."—[*Times of India*.]

Unless we mistake, posterity will offer a more lasting homage to the names of Mr. Dinshaw Manockjee, Mr. Shroff, and their colleagues than "nosegays and rosewater." For a very great body of people in these Asiatic countries have in their natures an inbred tender compassion for the brute creation; and long before the London S. P. C. A. arose, there existed in a Hindu quarter of Bombay, a refuge for animals called "Pinjrapol," where even the fleas and bugs are fed on the bodies of living men who hire themselves out for this curious service at so much per night! It is a common thing for a Hindu merchant or speculator to vow that if he succeeds in a certain venture he will buy so many cattle, sheep or other animals doomed to the shambles, and send them to Pinjrapol to be kept at feed for the rest of their natural lives. But though Pinjrapol is richly endowed, having a revenue of, we believe, more than a lakh of rupees annually, its internal management leaves much to be desired. This, under the intelligent supervision of Mr. Shroff, is most likely to be avoided in the proposed Animal Hospital, and as we remarked above, it is a cause of honourable pride to every member of our Society that so Buddha-like a practical charity should have been set afoot by our Parsi colleague and brother. We hope these lines may come under the eye of Mr. Henry Bergh, the American zoophile.

RELIGIOUS EDUCATION IN INDIA.

BY A. O. HUME, F.T.S.

Owing to a variety of circumstances well-known to all interested in the subject, the present is really and truly a pregnant period, big with the future fate of education in India.

Twenty-six years ago, when, in Upper India, little comparatively had been done in the way of education for the masses, I was able to found several hundred village schools (such as later have been established in every district,) and to open a High School, which in those days afforded a good secular middle-class education to between three hundred and four hundred boys; and still, I believe, holds its own fairly with similar institutions established later by Government. For many years, despite the distractions of the Mutiny, I devoted all my energies to popular education, and probably no one outside the Educational Department, and not many inside it, ever, during the course of only five or six years, had such ample opportunities for observing the practical effects of our secular system of education, as myself.

A zealot, to commence with, in the faith that knowledge is strength, and intensely impressed with the conviction that mental culture in all forms *could* be nothing but an unmixed benefit, I grew first to doubt this dictum, and, later, gradually came to realize that, in a state of society such as that formed by the masses here, intellectual culture, unless accompanied hand in hand with moral development, *must* unavoidably, in the long run, prove an unmixed evil.

I saw clearly enough that inherent in human nature lay the two opposing principles—not only the principle of evil, of which some creeds make so much in their doctrine of original sin, but also the principle of good, and that in many cases this latter spontaneously effected a moral development *pari passu* with the mental culture effected by our secular education. But I saw that our system, so far from favouring or smoothing the way for this, operated distinctly to impede it; and in 1866, ten years after I first took up State education, and before I finally disconnected myself from it, I propounded in a timid, hesitating way, for I did not then see things so clearly as I now do, the doctrine *which* I now desire to reassert.

I was well snubbed at the time for my suggestions, and such perhaps will be the only tangible result of their reiteration, but I have passed beyond the stage where apparent failure discourages; I know now that the right triumphs in the long run, and that, therefore, if I have seized on any truth, that at any rate *must* live on, come of me what may; while, if I am wrong, none can desire an earlier or deeper grave for my misconceptions than myself.

Now the doctrine that I propounded, and to which I again desire to recall attention, was that the Standard Government Profession of Religious impartiality, where State education generally is concerned, is a gigantic sham; and where village schools and primary education are concerned, a gigantic fraud to boot.

For these village schools are in no sense of the word State schools—but peoples' schools. Not only is their cost levied from the people, from village to village, by a cess *ad hoc*, but, although of recent years this cost is levied by law *nolens volens*, this law could never have come into operation had not a certain number of zealous Collectors, more than twenty-five years ago, by extraordinary efforts, and as the result of their personal influence (in days when this was a real power) succeeded in persuading the people of their districts to pay *voluntarily*, as a free gift to a good cause, that cess which many years later Government, owing to the precedent thus established, found itself strong enough to impose, univ-
ersally, as a *compulsory* cess.

So all these village schools are purely peoples' schools, every farthing of their cost being defrayed from the funds

contributed locally and for this special object. They are no more State schools than my horses are *syces'* horses because I furnish the *syces* with the funds to provide the requisite food and bedding, and pay them wages for tending and cleaning those horses.

And the true attitude of our Government in regard to these schools is—"we don't teach Christianity in these schools for several reasons. In the first place, most of us don't care much about this rather old-fashioned article. In the second place, the natives are a queer lot, and really though they do stand a great deal (and up to a certain point are truly a peace-at-any-price people) we are by no means sure that they *would* stand this. And thirdly, because our virtuous professions of entire impartiality in religious matters greatly strengthen our position in matters of far more vital importance. *But* we have got the entire education of the country into our hands by our village schools; we have stamped out the great bulk of indigenous education, and *if we don't teach Christianity, at any rate, we take care that no other religion is taught.*"*

This position I maintain to be a sham and a fraud. As regards schools and colleges maintained out of the general revenues, a verbal defence of the system may be set up; but as regards the village or primary schools paid for by a local cess, where every village that benefits from a school, every village in the circle or *mulya* pays for *more* than the benefits it receives (a portion of its payments being, with questionable propriety, absorbed for Provincial educational purposes), no defence is possible, and the only justification is that contained in the old saying—*Væ victis!*

What else is possible? In ninety-nine out of every hundred primary schools, the great majority of the boys

* If Mr. Hume had had the Mission Reports before him he could have scarcely caught the spirit of their policy better than in the present expressions, Dr. Christlieb in his "Foreign Missions of Protestantism" [London, 1880] says that the Government Schools in India "by rooting out a mass of heathen prejudice . . . must prepare the way for Christianity. But it is a circumstance in the highest degree to be deplored that, by the influence of rationalistic teachers, a spirit decidedly Anti-Christian is now prevalent, and *sectarianism towards every form of positive religion directly promoted.* . . . And if I judge rightly, the short sightedness of this system, which, by preserving a certain neutrality in matters of religion, seeks—vainly, however—to keep things smooth, is calling forth in ever increasing numbers, voices of dissent in India and England. For in its education policy the Government is *impartial* neither to Christianity nor to Hinduism, but, *at the expense of both, favours scepticism, which believes only in human science.*" He calls the Government's policy "a see-saw system in schools and churches," and scolds Lord Lytton for having, when Viceroy, subscribed Rs. 500 to the Golden Temple at Amritsar, and Sir Richard Temple for attending a Ganapati festival at Bombay. Higher Education he denounces: "*What India needs is not so much academies as Christian elementary schools.*" And the it dies are his, not ours, though we might well have italicised them to show the Hindus what sort of Missionary games are being played behind the screens. Dr. Christlieb favours "insisting that in the selection of teachers for the High Schools, more attention be paid to the possession of real Christian conviction, in order that scientific instruction may be given on at least a Christian basis." (*Op. cit.* pp. 179 to 183). The author cited is the learned and famous Professor of Theology and University Preacher, in Bonn University. Turning to Ceylon we find the same padristical "neutrality" observed by the Government as regards religious education. The Kandy Convention of 1875 under which Great Britain took over the supreme authority previously enjoyed by the Kandyan Kings, specially stipulated that the religion of Buddha should be protected and preserved. But in 1877, advantage was taken of an abortive insurrectionary *emete* in which it was charged that one or more Buddhist priests were compromised, to abolish this clause of the Treaty, and a policy of "neutrality" was taken up. The result has been disastrous in one way to the public morals, since the sovereign power formerly exercised by the King of Kandy to disrobe or unfrock delinquent priests, has not been wielded by the British authorities, and many priests, especially in the up-country, have fallen into disreputable practices which react very injuriously upon the public morals. In the Government Vernacular schools the Christianised school-books, specially prepared by the Missionaries, to undermine and stamp out "heathen Buddhism," are used to this very day, although a Special Commission have been nominally at work during the past *fifteen years* upon a new set of non-religious school-books. This state of things is the very cause of our Society's educational labours in Ceylon. To mark still more offensively the sham neutrality in religious matters, grants-in-aid of Buddhist schools established under the influence of our Society, for the education of Buddhist children under the auspices of committees of their own faith, have been refused in three instances the present year, *because they were within three miles of another [Missionary] Grant-in-aid school!* Every influence—social, journalistic, and other, seems employed to hinder the resuscitation of Buddhism and force Christianised school education upon the people. But the Padris' Plot will not succeed; mark our words—it will NOT succeed. The Dutch authorities resorted to severe and arbitrary measures to compel the Buddhists to renounce their faith;—measures affecting the legitimacy of their children, the tenure of their property, and their right to testify. They filled the Island with hypocrites, that is all. When the English succeeded the Dutch, the sham structure of official Christianity crumbled to dust. The Missionaries are now trying to effect by secret cunning what the Dutch failed to get by open force. They will not succeed.—ED. THEOS.

are either Hindus or Mahomedans. In Hindu pergunnahs, tappahs, &c., there may be 2 or 3 per cent. of the scholars who are Mahomedans and *vice versa*. The rarest thing is a village school in which there is anything like an approach to an equality in numbers in the children representing the two faiths.

In the Hindu schools the boys should be regularly taught texts out of the Shastras, and in the Mahomedan schools texts out of the Koran and its commentaries, inculcating purity of life, a true estimation of the things of this world, and an earnest aspiration for those of a better life. In either case the two or three children differing in creed from the bulk of their school-fellows should, unless their parents specially so desire it, be exempt from this particular branch of tuition. In the rare cases in which both creeds are fairly represented, ethics should be taught to both sets of children by professors of their own faiths from texts drawn from their respective sacred writings.

There is absolutely no practical difficulty involved, so far as the people themselves are concerned. There are dozens of learned and good Hindus and Mahomedans who could and would prepare gratuitously the necessary textbooks; books to whose morality no Christian could take exception, and to whose teachings no Hindu or Mahomedan (though possibly holding them *incomplete* as avoiding sectarian dogmas) would *object*.

But hitherto our Government, despite the liberality and broad-mindedness of many of its individual members, has always collectively been too bigoted, or too much afraid of Exeter Hall, to act honestly in this matter. A considerable portion hug themselves in the belief that our present system is at any rate destructive, and is thus paving the way for Christianity (an absurd delusion to which the practical results should have long since opened their eyes), while the remainder simply have not the courage to face the outcries of bigots about "propagating false religions," "denying their Lord," and all the similar phrases, of which all churches ever keep a large assortment on hand, alike for retail and wholesale dealings.

If it be said now, as it once before was, "Mr. ——— deliberately proposes that we should abandon the position of religious neutrality assumed by the wisdom of our predecessors, and heretofore consistently maintained by ourselves, and (representatives of a *Christian* Government, praying weekly in our churches that all men may be led to the *True Faith*) should openly teach in our schools those false religions to which this unhappy country owes its deep degradation." If this, or words to this effect, be now urged, I reply—(1) that the position of Government, so far from being in educational matters, one of strict neutrality, is one of unbending and unvarying, though veiled, opposition to all India's national faiths; (2) that the primary schools, all over the Empire, are in no sense State schools, but essentially the peoples' schools; (3) that there is no such thing as a false or a true religion, *en masse*, religion being a thing entirely between an individual soul and the *Divine*, and being true or false in every individual case precisely to the extent and in the degree to which the former harmonizes or discords with the latter; and (4) that, as regards degradation, in every true sense of the word, fully as much degradation is to be met with amongst the populations of (say) Worcester-shire and Lancashire as amongst those of the Meerut and Cawnpore districts.

But what is to be done? Simply insist upon exploding this venerable sham. With all its faults our Government has some merits, or it would not be here, and amongst these (like the unjust judge of the New Testament who, though averse to bother himself, yet, when greatly importuned by the poor widow, did at last as a lesser evil of the two, arise and do her justice) our Government has the merit of always yielding to a just demand, if *only* it be sufficiently long and loudly urged!

It is a mere question of pertinacity and vehemence. If six people ask mildly, no matter for what, or how just

their claim, the flattest possible refusal necessarily awaits them. If six millions ask, they are put off with promises of considering the question; but if sixty millions scream and shout and swear they will have it, they get it, and there's an end of it. Good governments like that of Great Britain are *always on the side of large majorities*.

Now ever since this Education Commission commenced its sittings, I have been receiving letters inquiring whether nothing can be done towards blending some moral and spiritual element in the education, which, by reason of the State supports it receives, is crushing out, for the masses at any rate, all other education. This is my reply:—It rests entirely with the people to decide what shall and shall not be. If a sufficient number of them are sufficiently in earnest, and speak up sufficiently strongly and loudly about the matter, before this High Commission shall

"Close its bright eye and curb its high career,"—

then that disgrace to us, that curse to the country, a soulless materialistic education, may be replaced by what is alike a glory and a blessing—an education in which mind and soul are developed *pari passu*.

It is a mere case of asking and having, knocking and its being opened,—*provided* that a sufficient number ask and that the knocking is really loud.

EDITOR'S NOTE.—The various Indian branches have often demanded that some active work shall be assigned them by the Parent Society: let them see here *one* field wide enough to occupy all their time and talents. Their first work should be to head a movement in their respective districts for the spread, among their own people, of religious education of their own kind. In this noble undertaking the services of their most learned pandits should be enlisted to co-operate with such Anglo-Indian friends of India as Mr. Hume and others who have the moral welfare of the people at heart. What our President has set the members of the Colombo and Galle branches to doing, ought to be taken in hand by all our Indian branches; and if they will add to this a thorough promotion of the study of mesmerism and other elementary branches of psychic science, great interest would be awakened in the contents of their respective sacred books. In connection with Mr. Hume's paper we gladly give place to a Minute addressed to Dr. Hunter's Education Commission, while at Madras, by our esteemed brother and colleague, Mr. P. Sreenevasrow, Judge of the Small Cause Court, and a Vice-President of the Madras Theosophical Society; a copy of which he has kindly sent us. It is gratifying to note the agreement between these two eminent Theosophists as regards the moral and religious training of Native youth:—

OBSERVATIONS OF P. SREENEVAS ROW, OF MADRAS, ON THE EXISTING SYSTEM OF EDUCATION IN THE GOVERNMENT SCHOOLS.

The course of instruction adopted in the Government schools has reference principally to the Intellectual branch, and leaves little or no scope for the remaining three branches of Education, namely, Physical, Moral and Religious. I beg to notice some of the evil tendencies of this system, and to submit proposals which in my humble opinion are calculated to remove them to a great extent.

As to Physical Education.

No limit being assigned to the age of the candidates appearing for the several examinations, every little boy aspires, naturally enough, to passing them, at the first available opportunity, with the view of reaching the final goal, the B. A. examination, as rapidly as the Rules will admit. This desire of going through various examinations in rapid succession is enhanced by the restriction imposed by the Government against the admission of persons of more than twenty-five years of age into the public service, Covenanted or Uncovenanted. Hence all physical comforts are disregarded to an undue extent; a gymnasium (if there be one available) is never thought of; and the whole time and energy of the student are devoted to the study of the books prescribed for the examination. The result is that when a boy arrives at the end of his school-studies, he discovers himself in a weak and emaciated condition, incapable of either bodily or mental exertion. It would be a great boon if a gymnasium could be attached to each school; but this is impossible on various grounds. The abolition of the Order of Government aforesaid, and the imposition of a condition that no boy shall appear for any examination until after he is 16 years of age, and for the B. A. examination until after he is 21,

will I think tend to remove this evil. It is a matter for consideration whether such restrictions as to age would not affect prejudicially those poor classes of students, who may be naturally anxious to pass an examination as early as possible, in order to secure some employment for their livelihood. But I submit the preservation of health is necessary not only for the rich, but for the poor also. Indeed I am inclined to think that it is the poor, rather than the rich, who suffer by such a hurried course of study, for this simple reason that the former cannot command the nourishment which is within the reach of the latter.

As to Intellectual Education.

The Intellectual education imparted in the Government school is about all that can be desired. It is this which absorbs the whole time and attention of the master and the pupils; and if in any respect it needs improvement, it will no doubt be effected by the Commission. But I may add that the limitations of the age of the candidates appearing for examinations as above suggested will have the additional advantage of giving them more time and energy for the development of their intellectual powers and capacities. The great influence which physical health is capable of exercising over men's minds can hardly be exaggerated.

As to Moral and Religious Education.

The Government having, in the Legislative and Executive Departments, declared their right to direct and control public instruction, and accepted the obligation of imparting education to their subjects, one great problem is solved; and the only question is, how best this recognized duty is to be performed. It is, in my humble opinion, a great mistake to suppose that this most important obligation is completely discharged by the State providing an agency, however perfect and strong, for the enlightenment and instruction of the Intellect *alone*. Mankind has of late been bowing the knee a little too much before Intellect, more especially successful Intellect. But we should not lose sight of the fact that "Intellect is not a power, but an instrument," as Mr. Herbert Spencer says, Intellect, I would add, is the handmaid of Morality; by itself it serves no appreciable purpose and no desirable end; but is capable of producing immense good when allied to and controlled by Moral faculties. For, Morality concerns mankind in all their relations with each other, and it is a link which connects the Ruler with the ruled. Indeed, I hold that the State is a necessary condition of man's moral nature; for rights are requisite to the existence of men's duties and virtues, and Government is necessary for the existence of those rights. So that the State can hardly be deemed to have done its duty completely, unless it includes a systematic teaching of Morality in the educational studies. But Morality alone does not suffice for life. Disunited with Religion, Morality may for a time subsist, as flowers retain their scent and colour even after they have been plucked; but a time will sooner or later come when this will fail. The most complete moral culture of individuals is that which is connected with their religious culture. Religion has in all ages and nations been an important element in the formation of man's moral character; and Religion ought to be the basis upon which all national Institutions rest. The State recognises this great fact; and the sacred Title borne by Her Majesty the Queen-Empress is, "The Defender of Faith."

And yet we see that Morality and Religion are excluded from the curriculum of the studies observed in the Government schools; and this we are led to believe is the result of the religious neutrality of Government. Owing to this policy, it is said, the Government is put to the necessity of separating the Intellectual elements of education from its Moral and Religious portions; and to promote the former under their direct management, leaving the latter utterly uncared for.

But I beg leave to state that such separation is impossible; and that it has never been successfully effected. Even matters which may be regarded as having an interest for intellect only, inevitably lead us to higher education, which has a religious interest. The study of the Material world leads to questions respecting the way in which it was created and governed; and the study of human history leads to questions respecting the Providential history of the World. The great writers on history and philosophy have been obliged to touch upon matters which vitally affect Religion. Professor Bain, while professing to give to the world a moral science founded on principles irrespective of Religion, feels the necessity of giving a long summary of the Theories of the Material world, held by Berkeley, Hume, Reid, Stuart, Hamilton, J. S. Mill and others, and an equally long resumé of the views of Plato, Aristotle, Descartes, Arnauld, Kant and a host of others, as to the origin of Knowledge, Experience and Intuition;—subjects which affect the Deity, matter and spirit, and which the learned Author exhorts us to lay aside in discussing matters connected with Mental and Moral Science! It is thus clear that it is not possible to separate education into two parts, religious and secular, as they are popularly understood; and to teach the latter portion independent of the former. The religious portion must of necessity be referred to, even if it be for no other purpose than that of refuting religion. This is exactly what has been done by the numerous writers on philosophy and other subjects. Many of the books used in the schools are pervaded by a tone which to say the least is not favourable to the cause of Religion; and the inevitable result is that the boys

who are made to study such works, have learnt to disregard Religion; break up the traditional beliefs; and declare that Religion has been exploded by science, and that morality should be founded on atheistic principles! The ultimate consequences of such Godless education cannot but be mischievous to the country and to the State. I am not one of those who condemn freedom of thought even in religious matters; but what I deprecate is the system by which the Indian youth grows sceptical over religious subjects, not after a due and impartial investigation, but simply by his coming into contact incidentally with passages which are irreligious in their tendency. The result could not have been otherwise, seeing that the student is denied the advantage of religious instruction on the one hand, and is compelled to read and digest works which have an atheistic ring about them on the other.

Surely, a system which encourages such a state of things must needs be rectified. It may be said that the remedy is in the hands of the people themselves, who may impart to their youth such religious instruction as they may consider to be essential. But this is not quite possible.

In these days, the children are sent to school as soon as they are able to talk, and move about freely; and they spend a number of years in school, until in fact they are passed out as full blown B. A.'s or some such thing. Whatever items of knowledge they pick up; whatever ideas they form; and whatever associations they contract, are all done in the school, and nothing outside. Their whole time and attention being devoted to school books, they fall very little under what is called the home influence; and their parents and guardians feel naturally disinclined to disturb the progress of a state of things which they themselves have brought about. The unfavourable impressions which the children receive in the school for a series of years at the early part of their age, sit deep in their hearts, and exert a very demoralizing influence upon them in after-life, to the prejudice of themselves, and of those who come in their way.

Will Government tolerate such state of things? Will it still persist in a policy, which excludes Religion from the State education, but encourages something which is anti-religious, though in the most indirect manner? Can all this be the result of the policy of religious neutrality?

Impossible! The policy of the State in the matter of Religion in India is most beautifully enunciated in the Proclamation issued to the people when the Queen assumed the direct government of this country. Her Majesty was graciously pleased to declare:—

"Firmly relying Ourselves on the truth of Christianity, and acknowledging with gratitude the solace of Religion, We disclaim alike the right and desire to impose our convictions on any of our subjects. We declare it to be Our Royal will and pleasure that none be in anywise favoured, none molested or disquieted, by reason of their religious faith or observances; but that all shall alike enjoy the equal and impartial protection of the Law; and We distinctly charge and enjoin upon all those who may be in authority under Us that they abstain from all interference with the religious belief or worship of any of Our subjects on pain of Our highest displeasure."

This is the true interpretation of the neutral Religious policy of Government. As religious culture consists in what passes in men's own souls, this policy means and directs that the State shall not assume an empire over men's consciences, and that men should be left free from constraint on the part of the State as to the prosecution of their religious culture. But when we see that both the Sovereign and the subjects (or to speak more strictly an overwhelming majority of the subjects) are those who recognise the solace of Religion, there seems to be nothing in the policy of religious neutrality which would prevent Government from providing a competent machinery for imparting religious instruction, and leave it open to the people to avail themselves of the same as best they choose. Indeed, it seems to me that it is the duty of Government to make such provision for the benefit of its subjects.

Here the question arises as to the particular Religion for the teaching of which the Government should provide an agency, considering that there are so many different forms in which Religion is practised by mankind.

I propose to solve this question in the same way in which the question of teaching numerous other branches of knowledge is solved. As there are variations in the several prevailing doctrines of Religion, so there are differences in the theories of sciences also. As for instance, in Psychology there is a great diversity of opinion among the philosophers as to the very standard of morality. The Sentimental theory, the Intellectual theory, the Sovereign Authority, the Self-interest, Utility, and several other systems are deliberately put forward by their respective adherents. In Physical science, there are similar variations of views on the most important subjects. As to Light, we have the Emanation theory, the Undulatory theory, and the Diffusion theory, all differing from one another. The Germ theory, including protoplasm, radiant matter, and spontaneous generation, is still unsettled. The forms in which the Evolution theory is presented to the world are too numerous to be counted on our fingers. A German philosopher is said to be busy in trying to upset the views of a host of other Scientists by showing that the Earth is stationary; while a philosopher in England is preparing a denial of the laws of gravitation, attributing motion to a species of Magnetism. Mr. Crookes, the eminent

English physicist, having, in the course of his study of the phenomena of spiritualism, been led to make numerous important discoveries in the arena of Nature, is now engaged in exhibiting experiments upon a peculiar state of Matter, which he calls radiant matter, *alias* the fourth condition of matter; the theory of which Professor Zöllner propounds very fully in his work on *Transcendental Physics*, and proves that *Matter can pass through matter*; thus affecting the corner stone of the hitherto prevailing system of cosmic philosophy.

If the existence of so many and so varied theories in almost all important subjects connected with the physical science is not considered to be a sufficient ground for the exclusion of science from the course of public instruction; and if the Government found it convenient to establish chairs of Professorships for teaching the same,—why, I beg leave to ask, should Morality and Religion be excluded from the educational studies, and why should any difficulty be anticipated in the appointment of Professors of Religion on the score of its presenting different doctrines and sects in a similar way? The Professors of Religion can well afford to do what the Professor of Physical science is now doing; namely,—he takes up some Text-book on any given subject; and instructs his pupils therein, explaining the different theories and views at proper places. What is there to prevent a Professor of Religion from adopting such course? It is not required that matters of rituals and ceremonials, or other minor details should be taught in the school; and if these are excluded, as of necessity they must be, the course of public instruction on the subject of Religion would be confined to those broad principles which are common to all religionists, except as to doctrinal or sectarian questions, which may be conveniently dealt with gradually according as the student shows progress in his studies.

But as it is not always possible to secure the services of one Professor who is well versed in the systems and intricacies of all the prevailing forms of Religion; as it is furthermore necessary that there should be a division of labour; and as, more especially, it is highly necessary that the Government should be kept free from being suspected of favouring a person of one Religion in preference to another, it is advisable that Government should establish chairs of Professorship for each one of the principal prevailing Religions in their Colleges; such as Christianity, Muhammadanism, and Hinduism in Madras; the Bud-dhism and Zoroastrianism being added in the other Presidencies. Whatever may be the sub-divisions of each of these several religions, they are all built on one and the same foundation; as for instance, speaking of Hinduism, I beg to state that the Vedas, Smritis, and Puranas, are all the same for all the numerous sub-divisions of Hinduism: even the commentaries are the same for all, except in certain parts where doctrinal and sectarian differences arise. It is therefore quite possible for the Hindu Professor to take up for his text one book which is common to all, such as Bhagavat-Gita, or Vishnu Purana; and teach his class, explaining away the doctrinal differences as they arise. I am sure that the same course may most conveniently be adopted by the Professors of Christianity, Muhammadanism and so forth.

Under these circumstances, I beg to propose that Government should recognise the duty of teaching Religion and Morality founded on Religion, in their schools, and appoint Professors of several denominations in each College.

I submit that the appointment of such Professors need not add much to the financial allotments annually made to the Department of Education. There is hardly any justification for the Government to indent upon England or Germany for Sanscrit Professors to be employed in the Indian Colleges on a salary ranging from Rupees 500 to Rupees 750 per mensem. Happily, India can boast of Sanscrit Pundits, whose services as Professors of Literature and Religion may be easily secured at a small decent monthly or yearly honorarium. And I may venture to add that Muhammadan Maulavis and Christian Priests may with equal facility be engaged to serve the public in this good cause of Religious instruction. The cost of the whole staff of Professors of Religion, being thus minimised, may be slightly more than the saving which may be effected by the discontinuance of expensive Professors of Sanscrit from other countries. The services of the Vernacular Professors and masters, already employed in our Colleges, may be utilised in teaching Religion wherever such course would be possible.

When all this is done, I humbly recommend, as an additional encouragement to the study of Religion, that Government should establish Degrees of honour in Theology, and confer them on persons producing Certificates of proficiency in Morality and Religion from any one of the recognised Churches. There will be little or no difficulty in ascertaining the existence of several Christian Churches capable of granting such Certificates, nor of the Hindu *Mattams*, who are supported largely by the State, and who would only be too glad to receive a mark of recognition at the hands of Government by serving them in this respect. And I believe there may be some such institutions among the Mahamadan also, who may be willing to assist the Government in conferring the proposed degrees.

So that, on the whole, I expect that the cause of Morality and Religion will be based on a firmer footing, and be the source of blessing to all, if the proposals I have ventured to submit should meet with the approval of the Authorities. Should those proposals not commend themselves to the approval of the Govern-

ment, then the only other alternative which they might adopt would be to withdraw from the position of being a direct educator, and leave the field to independent bodies, who would be free to teach Religion and Morality founded on Religion; but this course would throw the whole responsibility of imparting education upon the people, who are not yet prepared to undertake it. It is therefore earnestly hoped that the Government will themselves take some active measures on the subject proposed, as it is clear that the present system of ignoring those most important branches of education is fraught with danger to the social fabric; and no well-wisher of his country, who sees the increasing growth of scepticism and atheism, and the consequent loosening of the sacred bonds of Morality, can fail to wish that some remedy may be speedily provided.

(Copy)

(Signed) P. SREENEVAS ROW.

Madras, 16th October 1882.

THE MAGICAL EVOCATION OF APOLLONIUS OF TYANA.

A CHAPTER TRANSLATED BY THE EDITOR, FROM ELIPHAS LEVI.*

We have already said that in the Astral Light, the images of persons and things are preserved. It is also in this light that can be evoked the forms of those who are no longer in our world, and it is by its means that are effected the mysteries of necromancy which are as real as they are denied.

The Cabalists, who have spoken of the spirit-worlds, have simply related what they have seen in their evocations.

Eliphas Levi Zahed (these Hebrew names translated are: Alphonse Louis Constant), who writes this book, has evoked and he has seen.

Let us first tell what the masters have written of their visions or intuitions in what they call the light of glory.

We read in the Hebrew book, "The Revolution of the Souls," that there are souls of three kinds; the daughters of Adam, the daughters of the angels, and the daughters of sin. There are also, according to the same book, three kinds of spirits: captive spirits, wandering spirits, and free spirits. Souls are sent in couples. There are, however, souls of men which are born single, and whose mates are held captive by Lilith and Nammah, the queens of Styrgis;† these are the souls which have to make future expiations for their rashness, in assuming a vow of celibacy. For example, when a man renounces from childhood the love of woman, he makes the spouse who was destined for him the slave of the demons of lust. Souls grow and multiply in heaven as well as bodies upon earth. The immaculate souls are the offspring of the union of the angels.

Nothing can enter into Heaven, except that which is of Heaven. After death, then, the divine spirit which animated the man, returns alone to Heaven, and leaves upon earth and in the atmosphere two corpses. One terrestrial and elementary; the other, aerial and sidereal; the one lifeless already, the other still animated by the universal movement of the soul of the world (Astral light), but destined to die gradually, absorbed by the Astral powers which produced it. The earthly corpse is visible: the other is invisible to the eyes of the terrestrial and living body, and cannot be perceived except by the influences of the Astral or translucent light, which communicates its impressions to the nervous system, and thus effects the organ of sight, so as to make it see the forms which are preserved, and the words which are written in the book of vital life.

When a man has lived well, the astral corpse or spirit evaporates like a pure incense, as it mounts towards the higher regions; but if man has lived in crime, his astral body, which holds him prisoner, seeks again the objects of passions, and desires to resume its course of life. It torments the dreams of young girls, bathes in the steam

* From "Dogme et Rituel de la Haute Magie."

† A word applied by the Valiginians and Orientals to a certain kind of unprogressed, elementary spirits.—Ed.

of spilt blood, and hovers about the places where the pleasures of its life flitted by; it watches continually over the treasures which it possessed and concealed; it exhausts itself in unhappy efforts to make for itself material organs and live evermore. But the stars attract and absorb it; it feels its intelligence weakening, its memory is gradually lost, all its being dissolves. . . its old vices appear to it as incarnations, and pursue it under monstrous shapes; they attack and devour. . . The unhappy wretch thus loses successively all the members which served its sinful appetites; then it dies a second time and for ever, because it then loses its personality and its memory. Souls, which are destined to live, but which are not yet entirely purified, remain for a longer or shorter time captives in the Astral body, where they are refined by the odic light which seeks to assimilate them to itself and dissolve. It is to rid themselves of this body that suffering souls sometimes enter the bodies of living persons, and remain there for a while in a state which the Cabalists call Embryonic.

These are the aerial phantoms evoked by necromancy. These are the larvæ, substances dead or dying, with which one places himself in rapport; ordinarily they cannot speak except by the ringing in our ears, produced by the nervous quivering of which I have spoken, and usually reasoning only as they reflect upon our thoughts or dreams.

But to see these strange forms one must put himself in an exceptional condition, partaking at once of sleep and death; that is to say, one must magnetize himself and reach a kind of lucid and wakeful somnambulism. Necromancy, then, obtains real results, and the evocations of magic are capable of producing veritable apparitions. We have said that in the great magical agent, which is the Astral light, are preserved all the impressions of things, all the images formed, either by their rays or by their reflections; it is in this light that our dreams appear to us, it is this light which intoxicates the insane and sweeps away their enfeebled judgment into the pursuit of the most fantastic phantoms. To see without illusions in this light it is necessary to push aside the reflections by a powerful effort of the will, and draw to oneself only the rays. To dream waking is to see in the Astral light; and the orgies of the witches Sabbath, described by so many sorcerers upon their criminal trials, did not present themselves to them in any other manner. Often the preparations and the substances employed to arrive at this result were horrible, as we have seen in the chapters devoted to the Ritual; but the results were never doubtful. Things of the most abominable, fantastic, and impossible description were seen, heard and touched.

In the spring of the year 1854, I went to London to escape from certain family troubles and give myself up, without interruption, to science. I had introductory letters to eminent persons interested in supernatural manifestations. I saw several, and found in them, combined with much politeness, a great deal of indifference or frivolity. Immediately they demanded of me miracles, as they would of a charlatan. I was a little discouraged, for to tell the truth, far from being disposed to initiate others into the mysteries of ceremonial magic, I have always dreaded for myself the illusions and fatigues thereof; besides, these ceremonies demand materials at once expensive and hard to collect together. I, therefore, buried myself in the study of the High Cabala, and thought no more of the English adepts until one day, upon entering my lodging, I found a note with my address. This note contained the half of a card, cut in two, and upon which I recognized, at once, the character of Solomon's Seal and a very small bit of paper, upon which was written in pencil: "To-morrow, at three o'clock, before Westminster Abbey, the other half of this card will be presented you." I went to this singular rendezvous. A carriage was standing at the place. I held in my hand, with seeming indifference, my half of the card; a servant approached, and opening the carriage door, made me a sign. In the carriage was a lady in black, whose bonnet was covered with a very thick veil; she

beckoned to me to take a seat beside her, at the same time showing me the other half of the card which I had received. The footman closed the door, the carriage rolled away; and the lady having raised her veil I perceived a person whose eyes were sparkling and extremely piercing in expression. "Sir," said she to me, with a very strong English accent, "I know that the law of secrecy is very rigorous among adepts; a friend of Sir Bulwer Lytton, who has seen you, knows that experiments have been requested of you, and that you have refused to satisfy their curiosity. Perhaps you have not the necessary things; I wish to show you a complete magic cabinet; but I demand of you in advance the most inviolable secrecy. If you do not give this promise upon your honour I shall order the coachman to reconduct you to your house." I promised what was required, and I show my fidelity in mentioning neither the name, the quality, nor the residence of this lady, whom I soon recognized as an initiate, not precisely of the first degree, but of a very high one. We had several long conversations, in the course of which she constantly insisted upon the necessity of practical experiments to complete initiation. She showed me a collection of magical robes and instruments, even lent me some curious books that I needed; in short, she decided to try at her house the experiment of a complete evocation, for which I prepared myself during twenty-one days, by scrupulously observing the practices indicated in the XIIIth chapter of the "Ritual."

All was ready by the 24th of July; our purpose was to evoke the phantom of the Divine Apollonius and interrogate him as to two secrets, of which one concerned myself and the other interested this lady. She had at first intended to assist at the evocation, with an intimate friend; but at the last moment, this lady's courage failed, and, as three persons or one are strictly required for magical rites, I was left alone. The cabinet prepared for the evocation was arranged in the small tower, four concave mirrors were properly disposed, and there was a sort of altar, whose white marble top was surrounded by a chain of magnetized iron. Upon the white marble was chiselled and gilded the sign of the Pentagram; and the same sign was traced in different colours upon a fresh white lambskin, which was spread under the altar. In the centre of the marble slab, there was a little brazier of copper, containing charcoal of elm and laurel wood; another brazier was placed before me, on a tripod. I was clothed in a white robe, something like those used by our Catholic priests, but longer and more full, and I wore upon my head a crown of verbena leaves interwoven in a golden chain. In one hand I held a naked sword, and in another the Ritual. I lighted the two fires, with the substances requisite and prepared, and I began at first in a low voice, then louder by degrees, the invocations of the Ritual. The smoke spread, the flame flickered and made to dance all the objects it lighted, then went out. The smoke rose white and slow from the marble altar. It seemed to me as if I had detected a slight shock of earthquake, my ears rang and my heart beat rapidly. I added some twigs and perfumes to the braziers, and when the flame rose, I saw distinctly, before the altar, a human figure, larger than life size, which decomposed and melted away. I re-commenced the evocations, and placed myself in a circle which I had traced in advance of the ceremony between the altar and the tripod; I saw then the dish of the mirror facing me, and behind the altar became illuminated by degrees, and a whitish form there developed itself, enlarging and seeming to approach little by little. I called three times upon Apollonius, at the same time closing my eyes; and, when I re-opened them, a man was before me, completely enveloped in a shroud, which seemed to me rather gray than white; his face was thin, sad and beardless, which did not seem to convey to me the idea which I had previously formed of Apollonius. I experienced a sensation of extraordinary cold, and when I opened my mouth to question the phantom, it was impossible for me to articulate a sound. I then put my hand upon the sign

of the Pentagram, and I directed towards him the point of the sword, commanding him mentally by that sign, not to frighten me but to obey. Then the form became confused, and suddenly disappeared. I commanded it to reappear; upon which I felt pass near me, like a breath, and something having touched the hand which touched the sword, I felt my arm instantly stiffened, as far as the shoulder. I thought I understood that this sword offended the spirit, and I planted it by the point in the circle near me. The human figure then re-appeared, but I felt such a weakness in my limbs, and such a sudden exhaustion seize hold of me, that I took a couple of steps to seat myself. As soon as I was in my chair, I fell in a profound slumber, accompanied by dreams, of which, upon returning to myself, I had only a vague and confused remembrance. For several days my arm was stiff and painful. The apparition had not spoken to me, but it seemed that the questions which I wished to ask it, answered themselves in my mind. To that of the lady, an interior voice replied in me, "Dead!" (It concerned a man of whom she wished to have some intelligence.) As to myself I wished to know, if reconciliation and pardon would be possible between two persons, of whom I thought, and the same interior echo pitilessly answered, "Dead!"

I relate these facts exactly as they happened, not forcing them upon the faith of any one. The effect of this first experiment upon me was something inexplicable. I was no longer the same man.

I twice repeated, in the course of a few days, the same experiment. The result of these two other evocations was to reveal to me two Cabalistic secrets, which might, if they were known by every one, change in a short time the foundations and laws of the whole of Society. . . . I will not explain by what physiological laws, I saw and touched; I simply assert, that I did see and touch, that I saw clearly and distinctly, without dreaming, and that is enough to prove the efficacy of magic ceremonies. . . .

I will not close this chapter without noticing the curious beliefs of certain Cabalists, who distinguish apparent from real death, and think that they seldom occur simultaneously. According to their story, the greatest part of persons buried are alive, and many others, whom we think living, are in fact dead. Incurable insanity, for instance, would be, according to them, an incomplete but real death, which leaves the earthly body under the exclusive instinctive control of the astral or sidereal body. When the human soul experiences a shock too violent for it to bear, it would separate itself from the body and leave in its place the animal soul, or, in other words, the astral body; which makes of the human wreck something in one sense less living than even an animal. Dead persons of this kind can be easily recognized by the complete extinction of the affectional and moral senses; they are not bad, they are not good; they are dead. These beings, who are the poisonous mushrooms of the human species, absorb as much as they can of the vitality of the living; that is why their approach paralyzes the soul, and sends a chill to the heart. These corpse-like beings prove all that has ever been said of the vampires, those dreadful creatures who rise at night and suck the blood from the healthy bodies of sleeping persons. Are there not some beings in whose presence one feels less intelligent, less good, often even less honest? Does not their approach quench all faith and enthusiasm, and do they not bind you to them by your weaknesses, and enslave you by your evil inclinations, and make you gradually lose all moral sense in a constant torture?

These are the dead whom we take for living persons; these are the vampires whom we mistake for friends!

EDITOR'S NOTE.—So little is known in modern times of Ancient Magic, its meaning, history, capabilities, literature, adepts, and results, that we cannot allow what precedes to go out, without a few words of explanation. The ceremonies and paraphernalia so minutely described by Levi, are calculated and

were intended to deceive the superficial reader. Forced by an irresistible impulse to write what he knew, but fearing to be dangerously explicit, in this instance, as everywhere throughout his works, he magnifies unimportant details and slurs over things of greater moment. True, Oriental Occultists need no preparation, no costumes, apparatus, coronets or war-like weapons; for these appertain to the Jewish Kabala, which bears the same relation to its simple Chaldean prototype as the ceremonious observances of the Romish Church, to the simple worship of Christ and his apostles. In the hands of the true adepts of the East, a simple wand of bamboo, with seven joints, supplemented by their ineffable wisdom and indomitable will-power, suffices to evoke spirits and produce the miracles authenticated by the testimony of a cloud of unprejudiced witnesses. At this seance of Levi's, upon the re-appearance of the phantom, the daring investigator saw and heard things which, in his account of the first trial, are wholly suppressed, and in that of the others merely hinted at. We know this from authorities not to be questioned.

THE "(NON)-MAGICAL" MIRRORS OF JAPAN.

BY BARON F. DE TENGNAGELL, F.T.S.

In an article which appeared in the "THEOSOPHIST" of the month of August, 1882, Mr. W. R. Frink of Salt Lake City, U. S. America, asks the explanation of the Japanese magic mirrors; herewith is what I have found in a pamphlet published at Amsterdam:—

"These mirrors are curious because when a ray of sunlight reflected by their surface is received on a white screen, one sees in the figure which appears there the reproduction of the forms in relief placed at the back of the mirror.

"For a long time, no one was able to find out to what cause these singular effects were due; and several hypothesis were published in the 'Annales de Chimie et de Physique' for the month of May 1880. There are two kinds of these mirrors; one of which must be heated in order to obtain the required effect, while for the other this precaution is not needed.

"Bertin and Dubosq tried to reproduce these mirrors, and for this purpose employed ordinary bronze, the surface of which (after being polished) was covered with nickel. These mirrors being heated give a very distinct reproduction of the figures made on their backs, but lose almost entirely this power when left to cool. Some Roman characters engraved on the back of a Japanese mirror, beside some Chinese characters in relief, appear in the projected image as black, but the Chinese ones in white as usual. Some plates silvered and others covered [rolled?] with silver did not give the desired result, because the surface cannot be sufficiently polished. As it is very difficult to heat these mirrors equally all over, Bertin and Dubosq tried if by means of a strong pressure it would be possible to obtain the necessary depressions. The true explanation of the seemingly magical phenomenon is that it is owing to the metal being very thin, and in the polishing some very slight depressions are invisible to the naked eye, produced, which change the mode of refraction of the solar rays and trace in the projected image the thickest parts (Chinese characters) of that which is on the back of the mirror.

"Finally, Dubosq made a copper box, of which the mirror formed the lid, while by means of a forcing pump and a gutta-percha pipe air was concentrated in it. Under a pressure of two atmospheres one obtains with the Japanese mirrors and their imitations reflected figures as clear as those obtained by the aid of heat. The result is still more striking when the figures engraved on the back are surrounded by figures in relief; the engraved ones are then reproduced in black and those in relief in white. A strong light is absolutely required, such as the light of the sun or that of burning calcium; gas light is too weak."

This is a faithful translation of the article I have found and I hasten to place it at your disposal to use as you think best.

Island of Java, November 1882,

THE UTTERANCES OF RAMALINGAM PILLAI.

The communication from an esteemed brother, Mr. Velayudam Mudalliar, F.T.S., Tamil Pandit in the Madras Presidency College, which appeared in the THEOSOPHIST for July last, has been excepted to by Mr. N. Chidambaram Iyer, of Trivadi, Madras Presidency, who sends us his criticisms thereupon, together with a joint reply to certain questions of his addressed to a well-known *Chela*, or pupil, of the late Ramalingam Swami. The gentleman says, in a private note to us, that he has "the greatest respect for the Adept Brothers, for the Founders of the Theosophical Society, and for Ramalingam himself, who was no doubt a great man in his own way." He fully believes in the existence of the Brothers, and appreciates the work done by our Society "in so far as it tends to awaken in the minds of the Hindus a respect for the wisdom and learnings of their eminent ancestors." So far, well; but having thus wreathed his rapier with flowers he then makes a lunge with it at the Founders' ribs. "But, I do not at all approve," says he, "either their *indirect attempts* to spread Buddhism in the land of the Hindus, or the apathy with which the elite of the Hindu community view the evil that threatens to seriously injure the religion of their forefathers." This—if we may be pardoned the liberty of saying so—is rhetorical nonsense. The public discourses and private conversations of Colonel Olcott in India will be scrutinised in vain for the slightest evidence upon which the charge of Buddhistic propagandism could be based. That work is confined to Ceylon. His addresses to Hindus have so faithfully mirrored the religious and moral sentiments and aspirations of the people, that they have been voluntarily translated by Hindus into various Indian vernaculars, published by them at their own cost, and circulated all over the Peninsula. They have—as abundant published native testimony proves—stimulated a fervid love for India and her glorious Aryan past, and begun to revive the taste for Sanskrit literature. As for the tone of this magazine, it speaks for itself. Take the thirty-nine numbers thus far issued, and count the articles upon Buddhism in comparison with those upon Hinduism, and it will be found that while confessedly an esoteric Buddhist, yet the Editor has taken great pains to avoid anything which might look like an Indian propagandism of that philosophy. For two years our Colombo Branch has been publishing a weekly paper—the *Sarasavi Sandaresa*—in advocacy of Buddhism, yet we have carefully abstained from quoting its articles lest we might depart from our rule of strict impartiality. No, this charge must be ascribed to that orthodox prejudice which, under every phase of religion, begets intolerance and runs into persecution. It may amuse our critic to learn that some narrow-minded Buddhist bigots in Ceylon regard Colonel Olcott as scheming to break down orthodox Buddhism by gradually introducing Hindu ideas about the Soul, and he was publicly called to account because we use the mystic syllable OM on our Society documents and call ourselves *Theo-sophists*! So, too, an eminent Mussalman gentleman among our Fellows was soundly rated by his still more distinguished brother, because he had joined a body of persons banded together to Aryanise Islam!

Following is the correspondence sent us by Mr. Chidambaram; together with the rejoinder of Mr. Velayudham, to whom we submitted it for comment. It scarcely proves the former's case, but still, despite its length, we make place for it to give both sides the chance to be heard.—ED.

THE CORRESPONDENCE.

TRIVADI, July 27, 1882.

"My dear friend,

A certain gentleman has recently published certain statements about your celebrated Guru Ramalingam Pillai which I am slow to believe as being wholly correct, and which I know is not the whole truth about the man. Of the numerous disciples of the man there is none who has made such fearful sacrifices in

every way as you have done and none so faithful as you are to his cause. For you are I think the only one perhaps that even now declines to quit the very quarters that once witnessed the fame of this remarkable man. Having spent besides, the whole of your time, both day and night, by the side of the man, no one appears in my eyes better fitted than yourself to give a correct account of that man's views and aims.

I therefore wish to draw your attention to the following points, and I have too great confidence in your strict adherence to the cause of truth to doubt for a moment that you will write anything but what is wholly true."

It is not desirable that anything which is not wholly true, and which is not the whole truth, should be published touching the memory of a great man.

Yours sincerely,

N. CHIDAMBARAM IYER.

To Venkatesa Iyer, Vadalur, S. Arcot District.

GREAT LIGHT OF MERCY.

Questions asked by N. Chidambaram Iyer, and replies thereto by the Members of the Shadantha Samarasa Sudha Sanmarga Satya Dharma Sabha of Uttavagnanasittipuram, otherwise known as Vadalur or Parvatheepuram, in the District of South Arcot in the Madras Presidency.

Q. 1. Did your Guru say that before long the esoteric meaning of the Vedas and Shastras would be revealed by Mahatmas in the North to foreigners?

A. Our Guru said that people in the North were more orthodox than those in the South, and therefore more corrigible, and that he had been sent down by God for the purpose of evangelizing men possessing a black (ignorant) mind with a white (clean) body. *Vide note (a.)*

Q. 2. Did he say that the fatal influences of the Kaliyug would be neutralized in about 10 years?

A. He said that the time was close at hand when God would appear on earth and play on it; that as men had ceased to love virtue, they, as well as animals, would suffer innumerable miseries which, however, would soon be removed by God, by whose power all men would be brought under the sway of his blessed reign. *(b.)*

Q. 3. Did he not believe in a personal God, especially in Siva, and does he not refer in his works to God as having appeared before him in a physical shape?

A. He never said there was no personal God.* He said there was but one God; that that God possessed all the attributes ever assigned to him by man in word or thought, and many other attributes; that the world was governed by persons chosen by Him for the purpose, and that he was one of the chosen few. *(c.)*

Q. 4. After he had gone into Samadhi and the doors of the room were closed by his orders, was the room opened and the place examined a year later? You told me that the Collector of South Arcot and a member of the Madras Revenue Board at one time asked permission of yourself and others in charge of the room to open it, and that permission was refused. When was this? Was it before or after the expiration of a year from the 30th January, 1874, when your Guru entered on his Samadhi?

A. He said that if his followers should at any time find him apparently lifeless, they should not, thinking him to be dead, either burn or bury him. One day in the month of January, 1874, we found that the breathing had stopped, and for four days we continued to pay our customary respects to him. We then found it necessary to close the doors owing to some disturbance set on foot by some of his followers. Then followed some further disturbance by the police. Some three months after, on the receipt of the police occurrence report, Mr. J. H. Garstin, the then Collector of South Arcot, and Mr. George Banbury, the then Member of the Revenue Board, visited the spot and asked for permission to open the doors, which

* If he had believed in a personal God would he not have so declared? Since the above article was put in type Mr. Chidambaram has kindly sent us for inspection an original copy of a Tamil handbill (Notice) issued by Ramalingam about 10 years ago, together with his (Mr. C's) English rendering of the same. We find upon a careful examination of the Tamil what seems unquestionable evidence that the famous Sadhu believed in the God of the Adwaites, *i.e.* a non-personal Universal Essence; and that the wonders he promised to his followers were only to be enjoyed by Siddhas, or Yogis.—ED. T.

was, however, refused, and the gentlemen went away evidently satisfied with our conduct. On the 30th month we found the lock opened. A certain bold man entered the room and reported that he found the body of our Guru. *We were not prepared to credit his word.* He subsequently died after suffering many miseries. (d.)

Q. 5. Did he say that after going into Samadhi he would go to Europe or America in his physical or astral body and work there? Did he say that persons from Russia and America would come and preach in India the doctrine of Universal Brotherhood which he was forced to give up for want of support?

A. He said that Europeans would try to take possession of the Vadalur Dharmasala, but will not eventually do so; that *God meant to take him to countries where while men live, as Europe and America; that rumours would reach us that he was seen in those countries; that though this will certainly be true, no attempt should be made to find him out, and that it was his wish that his followers should not quit the Dharmasala at Vadalur.*

He also said that before the advent of God there would be witnessed certain miracles on earth and that all should not be surprised at or deceived by them. (e.)

Q. 6. Did not your Guru predict, as certain Astronomers have since done, that in the course of some 20 years, the greater part of mankind would be carried away by death, and that actuated by a desire to avert this calamity he was endeavouring hard to soothe the wrath of the Almighty? In fact was not this the main aim of his life and of the Sabha started by him?

A. The main object of our Guru was, that all men should enjoy the blessings he himself enjoyed. We find that his prayer to the Almighty was to the effect that he should be the means of imparting such blessings to the world at large. The aim of the Sabha is that every one should try his best to find out truth and act accordingly. (f.)

Q. 7. What was his object in advising his followers to bury the dead bodies of their relations?

A. It should not be supposed that to one that had the power to raise the dead burning would make the task more difficult than burying. It is a sin in us to destroy the body created by God. Learned men say that even where life is extinct the life principle never leaves the body, and that therefore to burn such body would be murder. Besides, as the natural wish is that the dead should return to life in their identical bodies, it is not proper to destroy such bodies. Besides, we know that certain great men, after they enter on their Samadhi, remain with their bodies for a long time. We have seen that the bodies of persons who were considered to be ordinary men, remained free from decay after burial; and as it is difficult to find out the real excellence and virtue of certain persons, it is always safe and advisable to bury the dead as a general rule. (g.)

Q. 8. Was not your Guru serious when he said in the Notice circulated by him that those that frequent his Sabha would witness the phenomena of the dead returning to life and of the old becoming young? You will remember having given me a Tamil copy of the Notice for translation into English.

A. To witness the phenomena mentioned in the Notice at the time of their actual occurrence, two things are necessary—1st, Body (or long life); 2nd, Certain powers. To possess these it is necessary to pray to the Almighty. The Notice in question was issued for the purpose of awakening in men a desire to acquire the said requisites. (h.)

Q. 9. Was your Guru a believer in a future birth? Was it not the opinion of your Guru that when a man dies everything in him dies with him, and that Nirvana or Moksha consists in the preservation of this physical body from dissolution?

A. There is a future birth. To one that has learned to preserve his body from dissolution there is no future birth.

The truth of this will become apparent when the matter is fully analyzed and examined. (i.)

Q. 10. With what object was that huge building erected at a cost of over half a lakh of rupees? With what object was that huge blank book got up which is still preserved under lock and key? (j.)

A. As the building is of service in the elucidation of those principles that throw light on the Nature of God, the obstacles in the way of seeing Him and the means of overcoming these, it resembles a map or plan. Again, our Guru told us that one day we should find the blank book fully written up, that the writing should be viewed as the Samarasa Veda of the Sabha, and that the Sumnum Bonum of life and the means of attaining it would be mentioned in it.

The above, we have to remark, will not be clear and satisfactory to those that do not deeply go into the subject.

VENKATESA IYER.

A. SABAPATHI, GURUKKAL.

S. NAYANA REDDIAR.

20th Avani, Chithrabanu.

NOTES BY N. CHIDAMBARAM.

(a) Question No. 1 is plain enough. From the reply it does not appear that Ramalingam Pillai ever said that "the esoteric meaning of the Vedas and other sacred books of the East would be revealed by the Mahatmas in the North to foreigners," as stated by Pandit Velayudum Mudalliar.—(Vide pages 243 and 244 of the last July issue of the THEOSOPHIST.)

(b) This sounds not unlike the expected advent of Christ by the Christians. I doubt whether the Founders of the Theosophical Society or the Adept Brothers themselves at all share in some such expectation. It is not improbable that the Pandit himself, judging from the signs of the time, was led to the opinion which he ascribes to his Guru. [Here follow some irrelevant remarks by the writer which, being based upon flagrant misinformation as to our Society and, moreover, couched in objectionable language, are omitted.—ED. T.]

(c) This and reply to question No. 2 do not seem to indicate that in Ramalingam Pillai's opinion, "what men call God is in fact the principle of Universal love which produces and sustains perfect harmony and equilibrium throughout all Nature," as stated by the Tamil Pandit.

(d) From this it is evident that it is not true that the "door was locked by his orders," as stated by the Pandit, nor "the only opening walled up." It is also clear that the place was not "opened and examined a year later," but fully 30 months later, nor is it true that "there was nothing to be seen but a vacant room," for there was the body of Ramalingam Pillai as reported by the only eye-witness that had the courage to enter the room and examine it, though this is discredited by those that chose to remain without.

(e) Question No. 5 is plain enough. It does not appear from the reply to it that Ramalingam Pillai ever "exclaimed that the time is not far off when persons from Russia and America will come to India and preach the doctrine of Universal Brotherhood." Nay, more; the last sentence of the reply, if it means anything at all, would seem to show that the Sabha is not prepared to "appreciate the grand truths" preached by foreigners, nor are they inclined to attach any importance, agreeably to the instructions of their Guru, to the "many wonders worked by the Brothers who live in the North."

(f) Questions No. 6 to No. 10 were suggested to me by various discussions which I had with Venkatesa Iyer, the most important Chela of Ramalingam Pillai, in fact one of the very few that even now strictly adhere to the instruction of the Guru, and who, unlike the Tamil Pandit, gave up years ago his lucrative profession as a practitioner at a mofussil bar and now resides at Vadalur. Question No. 6

is plain enough ; still a direct reply to it has not been vouchsafed. The reply, however, shows that Ramalingam was a firm believer in a personal God and that he wanted to assume the position of a Saviour of mankind.

(g) Here is a clear hint that Ramalingam Pillai entertained the Christian notion of the possibility of the resurrection of the dead. While Ramalingam was for burial, the members of the Theosophical Society are, I believe, in favour of cremation.

(h) There is a clear mention made here of that one thing with which Ramalingam Pillai's memory is inseparably connected in the eyes of those that know anything of him, viz., his promise to raise the dead. To speak of Ramalingam and to omit his avowed powers to raise the dead, is to describe the figure of "Polyphemus with his eye out."

I am prompted to remark that of all the Pandit's omissions in publishing a true version of Ramalingam Pillai's life this seems to be the most serious and objectionable.

(i) I cannot suppose for a moment that the Theosophical Society at all entertain the opinion that one can wholly escape paying the final debt to Nature.

(j) As the 13th sentence is not clear I may be allowed to state here what the popular notion is on the subject, viz., that the building was erected for the purpose of receiving God when he makes his advent.

You will thus note that there are several important points in connection with the life of Ramalingam Pillai, of which not the least mention is made by the Pandit in his account of the same. Far from the views of Ramalingam Pillai being "identically those of the Theosophical Society," you will observe that there is not one important point about which both parties would mutually shake hands ; or one common ground except perhaps as to the obnoxious distinctions of caste in which Ramalingam Pillai was naturally much interested for this plain reason, viz., that he occupied, though by the accident of birth, the lowest round of the ladder, or, in other words, he was a Sudra. In conclusion, I shall also leave the readers "to draw their own inferences from the facts" as you have done.*

N. CHIDAMBARAM IYER.

Trivadi, September 24, 1882.

REJOINDER OF PANDIT VELAYUDAM.†

The Iyer says that there were numerous errors and omissions in the life of Ramalingam Pillai as sketched by the Tamil Pandit. Nowhere does the author of the criticism, N. Chidambaram Iyer, say what the error is. The criticism, seems to be full of irrelevant questions and answers.

Supposing that he means the passage "I need hardly remark that these principles are identically those of the Theosophical Society" to be an error, the meaning of the phrase "Samarasa Veda Sammarga Sangam," as understood from the works of Ramalingam Pillai, and the primary objects of the Theosophical Society, as given in the rule book of the Society (on page 5), show to any man of ordinary common sense, how the principles of both the Societies may be considered identical.

Samarasa Veda Sammarga Sangam is a society formed to propagate a feeling of Brotherhood and social unity among all mankind without distinction of caste or creed, as enjoined in the Vedas and Agamams, and to look after the well being and happiness of all living objects, without doing the slightest harm ; knowing that the nature of the Supreme Power is to pervade all life and to inseparably connect itself with the Soul.

What N. Chidambaram Iyer means by the Question 1 cannot easily be seen.

It was written that Ramalingam Pillai said that those who are capable of being members of the Sangam exist in the North. That this statement is true, Venkatesa Iyer (the so-called chief Chela, by the critic) and the rest admit. Is it a mistake to say that Mahatmas are the only fit persons to explain and reveal the Vedas and Shastras, when once their existence is admitted ?

It is nowhere pointed out in the Pandit's sketch that Ramalingam Pillai ever said that there is not a Personal God. Here may be adduced in favour of the statement "That what men call 'God' is, in fact, the principle of Universal Love," a stanza from "Thirumanthiram" by "Thirumular" one of the Sivemata Acharyas, and who lived for 3,000 years.

"The ignorant say that Love and Brahmam are different. None know how love becomes Brahmam. After knowing that love is Brahmam one becomes absorbed in love and Brahmam."

This is also shown in Ramalingam Pillai's works, viz., "Arulperumjothi Akaval," &c. Nothing more is said in the sketch about a personal God.

Question 5—"You are not fit to become. . . . upon this country." (P. 224, THEOSOPHIST, July number.) N. C. might have meant to call an error. That this is a fact Venkatesa Iyer and others admit ; though not in the very same words, yet in other words. Sabapathy Gurukul, who signs N. C.'s criticism also signs the certificate appended to the Tamil pamphlet published by the Pandit.

If the statement that the door was closed by the orders of Ramalingam Pillai be untrue, and that it was closed (4) four days after, without his orders, be true, could these (Venkata Iyer and others) the chief Chelas, do what was not ordered by their Guru ? Let wise readers judge. If it be an error to have said that the door of the Samadhi room was opened 12 months after, when it was 30 months after, the Pandit need only remark that he was not present at Vadalur and that he only wrote what he had heard. That the remains of Ramalingam Pillai were found by the daring fellow who entered the Samadhi room, even Venkatesa Iyer himself does not believe.

It is said that the Pandit has made many omissions in his sketch of the life of Ramalingam Pillai which Chidambaram Iyer and Venkatesa Iyer hint at by a series of questions and answers. (Can omissions be considered as errors ?)

As the lectures of Ramalingam Pillai were of a scientific nature, the Pandit interpreting their meaning in a scientific light, wrote his sketch. He does not, like others, give a fabulous meaning to what has been said. If this (the fabulous meaning) be the real meaning of the sayings we shall rejoice to see them fulfilled.

N. Chidambaram Iyer says, "I have the greatest respect for the Adept Brothers (Mahatmas), and for Ramalingam Pillai himself who was no doubt a great man in his own way." And yet further writes : there is not one point about which both parties could mutually shake hands as on common ground, except perhaps in the impropriety which both perceived "in the obnoxious distinction of caste in which Ramalingam Pillai was much interested for the plain reason, viz., that he occupied through the accident of birth the lowest round of the ladder or, in other words, he was a Sudra."

Not only Ramalingam Pillai and the Founders of the Theosophical Society, but also the Upanishads and the works of the Rishis named by N. C., and those of Sankaracharya, the Guru of the present Brahmins, imply that the distinction of caste is nothing but trivial prejudice.

"O ! Precious ! He who has seen you is divine and finds divinity (Pasa Brahmemo) in everything he sees, such as grass, trees, &c."

Such is the meaning of a stanza of Ramalingam Pillai. But why should Venkatesa Iyer be called the Chief Chela ? While there is no one to object to his being called even the Chiefest, the Pandit does not at all say, nor presume to say, that he is the only Chela of

* Certainly they will, and perhaps some may fail to agree with our correspondent. We should say this was more than probable.—Ed. T.

† Freely rendered into English by G. Subbiah Chetty Garu, F.T.S., who speaks in the third person.—Ed. T.

R. P.'s. It may here be asked how long it is since Venkatesa Iyer became a *Sanyasi*.

(for) T. VELAYUDAM MUDALIAR, F.T.S.,

Tamil Pandit of Presidency College.

Madras, October 30, 1882.

EDITOR'S NOTE.—The matter must stop here; at least until we can see some better reasons than at present to continue it. The facts are all in and the reader can judge which party is nearest right.

THE CHIEF MISSION OF THE THEOSOPHICAL SOCIETY.

BY M. D. CHATTERJI.

The *Indian Spectator* (Bombay) of the 12th instant, of which a copy has reached my hand, remarks:—

“Whatever its cavillers may say, there is one good the Theosophic movement is doing in India, for which the promoters must be given full credit. We refer to the growing spirit of friendliness between Europeans and natives. The notable instances that could be named are a well-known English journalist and an equally well-known Anglo-Indian official, now retired. The change in the tone, if not the policy, of the *Pioneer* is truly gratifying, and that change is generally attributed to the teachings of Theosophy. Without accepting the miraculous achievements of the Himalayan Brothers or of their representatives, one might be justified in saying that the incident above referred to is in itself a miracle of which any agency, human or super-human, might well be proud! Of Mr. A. O. Hume we cannot say with certainty that his public utterances are entirely due to a sudden impulse from without. But there is little doubt that his generous instincts have been utilised of late with excellent effect. He is one of the largest contributors to contemporary Indian literature, and whatever proceeds from him has a peculiar value for the educated native reader. His recent appeal to the people to be up and doing, to prove themselves worthy of the political boon offered them by a righteous Government, is one of those fervent and inspiring utterances which go straight to the heart of the nation. With the help and co-operation of their Anglo-Indian fellow-subjects, the natives of India will not take long to be instructed in the practical business of self-government. And the success of this magnificent political experiment will have to be credited, in however small a degree, to the account of a movement which, though scrupulously abstaining from politics, has had, if not a direct, yet a distinct influence on the moral and mental education of the people. With all its foibles and vagaries the Theosophic Association is strengthening brotherly love between nations, and that in itself is work to be grateful for.”

It is very gratifying to note this change in the tone of a journal which, if I mistake not, was bitterly opposed to the Theosophical Society a year or two ago. It has always occurred to me, a silent observer of all that has passed during the last four years that the Founders of this Society have been in India—that they could do the greatest amount of good to our country if they could but succeed in their professed object of bringing together the rulers and the ruled on the common platform of an united intellectual Brotherhood. Many have not like me, I am afraid, watched very anxiously the progress of this association in its researches in Science or Occultism, since the generality of mankind for whom we have to work very naturally care but little about these subjects. So far as these results, however, have been made public, we have every reason to hope and believe that there is much more of truth underlying them than is apparent to ordinary sceptical eyes. But, however, great may be this truth, we are told that it is not within the easy reach of all, nor is it of any great use on this earth. When our turn comes to pass into the next world, if there should be one, we shall, I believe, not enter it without being furnished with the necessary conditions to live in it. We have therefore to think of the present and make the best of this life. I have always thought it the highest duty of man to serve

his fellow-men, and if there is a just God, he cannot but be pleased with whatsoever we may do to ameliorate the lot of Humanity. If there should be a future life, the good we may thus do here cannot but serve us in the hereafter. And if there should be none, our good works will ever be handed down from generation to generation and our memory ever remain imperishable. Thus, either way, *immortality* necessarily awaits an unselfish and a practical philanthropist and a patriot. But this is evidently a digression. A genuine philanthropist works without the least interested motive; he lives for others, he works for others, he dies for others. And such evidently seem to be the noble aspirations of the Founders of the Theosophical Society. Since the time they came here they have been ill-treated by some of our foolish and ungrateful countrymen, notwithstanding their professions, that they had come here to live and die with us. Happily, however, events have proved the truth of their professions, and the opposition is gradually dying a natural death. The slow but steady change in the tone of the *Pioneer* towards the natives proves to our countrymen that our friends meant real work, have gone at it in right earnest, and that in convincing the judgment and winning the sympathies of influential Anglo-Indians for us, they were wiser than we. I am assured by certain of my friends that since joining the Society they have marked a great change in the attitude of the Anglo-Indian members towards them. The Westerns have thus been gradually taught to respect our nation for their past ancestral glory, and the greatness and splendour of their mother-country, and perhaps for the hope that those capabilities, intellectual, moral and spiritual, of the Aryans, though inert, may yet be re-awakened in their now unworthy descendants. At the same time the Natives are being taught to respect the Westerns for their present progress and for their growing desire to know more and more of our national sciences and philosophies, as praised in recent noble utterances of Professor Max Müller, Dr. Huntre, Mr. Hume and others. The feelings of both Asiatics and Westerns have thus been so far modified as to pave the way for that closer attraction which may draw them together to stand at last upon the platform of Brotherhood. The greatest service ever done yet by the *Pioneer* to this cause of Brotherhood, is the article entitled “The Indo-British Nation,” which was copied all over India by all the Native papers, and which has been attributed—how justly let Europeans say—to the influence of the new theosophical ideas that are affecting Anglo-Indian thought. But, while Hindus must concede that the Founders of this movement have stuck to their original policy, and are still carrying on their self-imposed duty to us, without one selfish thought of recompense, what can we say for ourselves? When I seriously consider this point, I regret very much to find that we have not done a thousandth part of what we ought. Some of our countrymen seemed to have ignorantly expected that for simply joining the Theosophical Society they had the right to claim a gift of psychic powers, or at least to be given adept teachers, or Gurus, who would take them in hand as Chelas! With these absurd anticipations of *Sidhis* and miracle-working in their behalf, they have grudgingly paid the prescribed small entrance fee; and, losing soon their illusion, have sunk into apathy or changed into actual enemies, plotters and defamers. Happily, however, there have been comparatively few of the latter class; the larger number seem to have merely kept aloof and allowed our friends to fight their battle single-handed. Now that the Theosophical Society has won success and the worst of the struggle seems to be over, we may expect to see these faint hearts reviving into a factitious enthusiasm and pluming themselves upon the dates of their diplomas. But it must not be understood by either the Theosophists or ourselves that the full mission of the Society is yet completely achieved. The field is a very large one and requires extensive effort. The various concrete prejudices of the age are to be conquered, the various

nationalities are to be taught to respect each other, religious bigotry and dogmatic intolerance are to be vanquished. Then only will the entire dream of Theosophy be realised, and a re-united India offer to the world the sublime spectacle of one family bound in the ties of Universal Brotherhood. I know these ideas are utopian to some people; but the above-mentioned and many more results which we have already witnessed with wondering eyes during the last few years, appeal to our sense of shame and tell us not to let these strangers work on, as they have hitherto, done—alone. Certainly, all of us cannot take an active part in the work, but it would be just to expect a moral support at least. My own mind is now fully made up; and if the application for membership, which I have sent in, be favourably received, our Western friends will find at least one Hindu who will esteem it no less a privilege than duty to share in their sacred—and as I regard it, most important work—the spiritual and moral regeneration of our motherland. Let others chase after *Siddhas* if they will, I am for the enlightenment of my people in what concerns their individual and social welfare.

Bengal, November 17, 1882.

LETTERS ON THEOSOPHY: THE SECRET DOCTRINE.

BY A LAY CHELA.

Few experiences lying about the threshold of occult studies are more perplexing and tormenting than those which have to do with the policy of the Brothers as to what shall and what shall not be revealed to the outer world. In fact it is only by students at the same time tenacious and patient,—continuously anxious to get at the truths of occult philosophy, but cool enough to bide their time when obstacles come in the way, that what looks at first sight like a grudging and miserly policy in this matter on the part of our illustrious teachers can be endured. Most men persist in judging all situations by the light of their own knowledge and conceptions, and certainly by reference to standards of right and wrong with which modern civilisation is familiar a pungent indictment may be framed against the holder of philosophical truth. They are regarded by their critics as keeping guard over their intellectual possessions, declaring "we have won this knowledge with strenuous effort and at the cost of sacrifice and suffering: we will not make a present of it to luxurious idlers who have done nothing to deserve it." Most critics of the Theosophical Society and its publications, have fastened on this obvious idea and have denounced the policy of the BROTHERS as "selfish" and "unreasonable." It has been argued that as regards occult *powers* the necessity for keeping back all secrets which would enable unconscientious people to do mischief, might be granted, but that no corresponding motives could dictate the reservation of occult philosophical truth.

I have lately come to perceive certain considerations on this subject which have generally been overlooked; and it seems desirable to put them forward at once. Especially as a very considerable block of occult philosophical teaching is now before the world, and as those who appreciate its value best, will sometimes be inclined to protest all the more emphatically against the tarliness with which it has been served out and the curious precautions with which its further development is even now surrounded.

In a nutshell, the explanation of the timid policy displayed, is that the BROTHERS are fully assured that the disclosure of that actual truth about the origin of the World and of Humanity,—of the laws which govern their existence and the destinies to which they are moving on which constitutes the secret doctrine,—is calculated to have a very momentous effect on the welfare of mankind. Great results ensue from small beginnings and the seeds

of knowledge now being sown in the world may ultimately bear a prodigious harvest. We, who are present merely at the sowing, may not realise the magnitude and importance of the impulse we are concerned in giving, but that impulse will roll on, and a few generations hence will be productive of tremendous consequences one way or the other. For occult philosophy is no shadowy system of speculation like any of the hundred philosophies with which the minds of men have been overwhelmed; it is the positive Truth, and by the time enough of it is let out, it will be seen to be so by thousands of the greatest men who may then be living in the world. What will be the consequence? The first effect on the minds of all who come to understand it, is terribly iconoclastic. It drives out before it *everything* else in the shape of religious belief. It leaves no room for any conceptions belonging even to the ground-work or foundation of ordinary religious faith. And what becomes then of all rules of right and wrong, of all sanctions for morality? Most assuredly there are higher rules of right and wrong thrilling through every fibre of occult philosophy really, than any which common place theologies can teach; far more cogent sanctions for morality than can be derived at second-hand from the distorted doctrines of exoteric religions; but a complete transfer of the sanction, will be a process involving the greatest possible danger for mankind at the time. Bigots of all denominations will laugh at the idea of such a transfer being seriously considered. The orthodox Christian, confident in the thousands of churches overshadowing all western lands; of the enormous force engaged in the maintenance and propagation of the faith, with the Pope and the Protestant hierarchy in alliance for this broad purpose, with the countless clergy of all sects, and the fiery Salvation Army bringing up the rear, will think that the Earth itself is more likely to crumble into physical ruins than the irresistible authority of Religion to be driven back. They are all counting however without the progress of enlightenment. The most absurd religions die hard; but when the intellectual classic definitively reject them, *they die*, with throes of terrible agony, may be, and perhaps, like Samson in the Temple, but they cannot permanently outlive a conviction that they are false among the leading minds of the age. Just what has been said of Christianity may be said of Mahomedanism and Brahminism. Little or no risk is run while occult literature aims merely at putting a reasonable construction on perverted tenets,—it showing people that truth may lurk behind even the strongest theologic fictions. And the lover of orthodoxy in either of the cases instanced may welcome the explanation with complacency. For him also, as for the Christian, the faith which he professes, sanctioned by what looks like a considerable antiquity to the very limited vision of uninitiated historians, and supported by the attachment of millions grown old in its service and careful to educate their children in the convictions that have served their turn,—is founded on a rock which has its base in the foundations of the World. Fragmentary teachings of occult philosophy seem at first to be no more than annotations on the canonical doctrine. They may even embellish it with graceful interpretations of its symbolism, parts of which may have seemed to require apology when ignorantly taken at the foot of the letter. But this is merely the beginning of the attack. If occult philosophy gets before the world with anything resembling completeness it will so command the assent of earnest students that for them nothing else of that nature will remain standing. And the earnest students in such cases must multiply. They are multiplying *now*, even, merely on the strength of the little that has been revealed. True as yet—for some time to come,—the study will be as it were the whim of a few; but "those who know," know among other things that, give it fair play, and it must become the subject of enthusiasm with all advanced thinkers. And what is to happen when the world is divided into two camps,—the whole forces of intellectuality and culture on the one side, those of ignorance and superstitious fanaticism

on the other! With such a war as that impending the adepts who will be conscious that they prepared the lists and armed the combatants, will require some better justification for their policy before their own consciences than the reflection that in the beginning people accused them of selfishness, and of keeping a miserly guard over their knowledge and so goaded them with this taunt, that they were induced to set the ball rolling.

There is no question, be it understood, as to the relative merits of the moral sanctions that are afforded by occult philosophy, and those which are distilled from the worn out materials of existing creeds. If the world could conceivably be shunted at one *coup* from the one code of morals to the other, the world would be greatly the better for the change. But the change cannot be made all at once, and the transition is most dangerous. On the other hand it is no less dangerous to take no steps in the direction of that transition. For though existing religions may be a great power—the Pope ruling still over millions of consciences if not over towns and states, the name of the Prophet being still a word to conjure with in war, the forces of Brahminical custom holding countless millions in willing subjection,—in spite of all this the old religions are sapped and past their prime. They are in process of decay, for they are losing their hold on the educated minority; it is still the case that in all countries the camps of orthodoxy include large numbers of men distinguished by intellect and culture, but one by one their numbers are diminishing. Five and twenty years only, in Europe, have made a prodigious change. Books are written now that pass almost as matters of course which would have been impossible no further back than that. No further back, books thrilled society with surprise and excitement, which the intellectual world would now ignore as embodying the feeblest commonplaces. The old creeds in fact are slowly losing their hold upon mankind,—more slowly in the more deliberately moving East than in Europe, but even here by degrees also,—and a time will come, whether occult philosophy is given out to take their place or not,—when they will no longer afford even such faulty sanctions for moral conduct and right, as they have supplied in times gone by. Therefore it is plain that something *must* be given out to take their place, and hence the determinations of which this movement in which we are engaged is one of the undulations,—these very words some of the foremost froth upon the advancing wave.

But surely when something which must be done, is yet very dangerous in the doing the persons who control the operations in progress may be excused for exercising the utmost caution. Readers of the THEOSOPHIST will be aware how bitterly our adept "BROTHERS" have been criticised for choosing to take their own time and methods in the task of partially communicating their knowledge to the world. Here in India these criticisms have been indignantly resented by the passionate loyalty to the Mahatmas that is so widely spread among Hindoos,—resented more by instinct than reason, in some cases perhaps, though in others no doubt as a consequence of a full appreciation of all that is being now explained and of other considerations beside. But in Europe such criticisms will have seemed hard to answer. The answer is really embodied however imperfectly in the views of the situation now set forth. We ordinary mortals in the world, work as men travelling by the light of a lantern in an unknown country. We see but a little way to the right and left, only a little way behind even. But the adepts work as men travelling by daylight with the further advantage of being able at will to get up in a balloon and survey vast expanses of lake and plain and forest.

The choice of time and methods for communicating occult knowledge to the world necessarily includes the choice of intermediary agents. Hence the double set of misconceptions, in India and Europe, each adapted to the land of its origin. In India where knowledge of the

Brothers' existence and reverence for their attributes is widely diffused, it is natural that persons who may be chosen for their serviceability rather than for their merits, as the recipients of their direct teaching, should be regarded with a feeling resembling jealousy. In Europe the difficulty of getting into any sort of relations with the fountain-head of Eastern philosophy, is regarded as due to an exasperating exclusiveness on the part of the adepts in that philosophy, which renders it practically worth no man's while to devote himself to the task of soliciting their instruction. But neither feeling is reasonable when considered in the light of the explanations now put forward. The Brothers can consider none but public interests in the largest sense of the words, in throwing out the first experimental flashes of occult revelation into the world. They can only employ agents on whom they can rely, for doing the work as they may wish it done,—or at all events in no manner which may be widely otherwise. Or they can only protect the task on which they are concerned in another way. They may consent sometimes to a very much more direct mode of instruction than that provided through intermediary agents for the world at large, in the cases of organised societies solemnly pledged to secrecy, for the time being at all events, in regard to the teaching to be conveyed to them. In reference to such societies the Brothers need not be on the watch to see that the teaching is not worked up for the service of the world in a way they would consider, for any reasons of their own, likely to be injurious to final results or dangerous. Different men will assimilate the philosophy to be unfolded, in different ways: forsome it will be too iconoclastic altogether, and its further pursuit after a certain point is reached, unwelcome. Such persons entering too hastily on the path of exploration, will be able to drop off from the undertaking whenever they like, if thoroughly pledged to secrecy in the first instance without being a source of embarrassment afterwards, as regards the steady prosecution of the work in hand by other more resolute or less sensitive, labourers. It may be that in some such societies, if any should be formed in which occult philosophy may be secretly studied, some of the members will be as well fitted as or better than any other persons employed elsewhere to put the teachings in shape for publication, but in that case it is to be presumed that special qualifications will eventually make themselves apparent. The meaning and good sense of the restrictions provisionally imposed meanwhile, will be plain enough to any impartial person an reflection, even though their novelty and strangeness may be a little resented at the first glance.

MATTER AND FORCE, FROM THE HINDU STANDPOINT.

BY MOHINI MOHUN CHATTERJEE, F.T.S.

There is a comical side of everything, and modern science is certainly no exception to this general rule. Like Bombastes Furioso it has hung up its dogmatic boots and sent forth a challenge to all comers with such ridiculous pompousness, that it forces a smile to the lips of even the most superficial student of our ancient philosophy; which alone enables us to take a true estimate of the Falstaffian valour of this would-be Cæsar of thought. It is from this philosophy that we learn the true worth of the villainous men in buckram in the shape of exploded superstitions that science claims to have slain. The most comical part of the whole is, perhaps, the bold assurance with which it tries, when pressed hard by an adversary, to take refuge behind its own fanciful laws of war which reminds us of a certain fencer in Molière. The whole existence of modern science is a *reductio ad absurdum* of these laws—the so-called "scientific method"; still, if you make a manly attempt to take down the worn-out boots and make the highway safe for peaceful travellers, Bombastes will frighten them off by his unearthly yells.

An attempt was a short while ago made in these columns by "A Theosophist" to establish, with a flourish of trumpets, some scientific idol, patched up by him, with no great skill or design, on the ruined reputation of Colonel Olcott as a scientist. But the gods of the Philistines have fallen down in the presence of Jehovah's Ark. The reply to it by "Another Theosophist," contained in the same number of this journal, is quite conclusive to all impartial minds. The addition of a few remarks, from the Hindu point of view, to that exhaustive dissertation, will not, it is hoped, be entirely out of place.

If there is one thing more than another which marks the singularly unique position of modern science, it is its burning affection for Protean expressions. "Matter" and "Force" are perhaps two of the commonest scientific terms; but even the greatest of our modern European Pundits are not capable of clearly expressing the ideas these two words are intended to convey. It would perhaps not be an inaccurate representation of the position of science to say that to "MATTER" is that which can resist "FORCE," and "FORCE" is that which can act upon "MATTER." One waggishly disposed might quote *Punch* in this connection—"What is Mind? No matter. What is Matter? Never mind." But in sober earnest we are here brought face to face with this dilemma:—Force either is or is not Matter. If the first branch of the alternative be true, then there is an end of the question, and the scientist deserves but little thanks for having made such a desperate attempt to create confusion. Supposing the other branch of it to be true, let us see to what conclusion such a supposition necessarily leads. Two things which are essentially different from each other cannot, as is taught by our philosophy, have any mutual relation. It may safely be assumed no scientist would ever dream of predicating such a thing of Matter and Force, and it is therefore abundantly clear that Matter and Force are not *essentially* different; but still they may differ in one sense; and no doubt they do so, as the earthenware pot differs from the earth and not as Naught from Aught. This difference is merely the result of a conscious entity thinking in time. It is for this reason that we cannot conceive of the existence of anything beyond the One and the Only One. It would be quite out of place to dwell here at length upon the various steps by which the mind of man attains to this complete Synthetic Unity; it would be quite enough for our purpose to refer all inquirers who are wedded to the Western school of thought to the greatest of Europe's modern philosophers and one who nearly hits upon the TRUTH—Emmanuel Kant. I need scarcely say that the "empiric" scientists, as he calls them, have not yet been able to dislodge him from any single position ever taken by him.

Again, it will be seen, as our ancient philosophers taught, that an effect must have existed in its cause, for that which was *not* can never *be*. To hold otherwise is to hold that a relationship may exist between a thing and its contrary; or, in other words, it is to build upon the foundation of a miracle—which no doubt Science would be the very first to reject with scorn. Now, it is abundantly clear that Matter generates Force, and, therefore, the latter can never be without the former, and is in fact one of the conditions in which the former exists. Science, for reasons best known to itself, has chosen to designate a particular condition of the Universal Substance (the MATTER of Occult Science) by the name of matter *par excellence* and another of its conditions by force. This will be rendered clearer from the following consideration. A weight is raised to a certain height, and the difference of condition thus brought about is called "potential energy;" the weight falls down and the difference of condition in falling is "kinetic energy." This perhaps renders the subject as plain as it is capable of being made. It may, however, here be argued that this difference of condition shows the presence of a differentiating agent. But certainly this agent is not a separate entity; it is that

eternal law of which the Universal Substance itself is the embodiment.

HOW A "CHELA" FOUND HIS "GURU."*

(Being Extracts from a private letter to Damodar K. Mavalankar, Joint-Recording Secretary of the Theosophical Society.)

When we met last at Bombay I told you what had happened to me at Tinnevely. My health having been disturbed by official work and worry, I applied for leave on medical certificate and it was duly granted. One day in September last, while I was reading in my room, I was ordered by the audible voice of my blessed Guru, M———Maharsi, to leave all and proceed immediately to Bombay, whence I had to go in search of Madame Blavatsky wherever I could find her and follow her wherever she went. Without losing a moment, I closed up all my affairs and left the station. For the tones of that voice are to me the divinist sound in nature; its commands imperative. I travelled in my ascetic robes. Arrived at Bombay, I found Madame Blavatsky gone, and learned through you that she had left a few days before; that she was very ill; and that, beyond the fact that she had left the place very suddenly with a *Chela*, you knew nothing of her whereabouts. And now, I must tell you what happened to me after I had left you.

Really not knowing whither I had best go, I took a through ticket to Calcutta; but, on reaching Allahabad, I heard the same well-known voice directing me to go to Berhampore. At Azimgunge, in the train, I met, most *providentially* I may say, with some Babus (I did not then know they were also Theosophists since I had never seen any of them), who were also in search of Madame Blavatsky. Some had traced her to Dinapore, but lost her track and went back to Berhampore. They knew, they said, she was going to Tibet and wanted to throw themselves at the feet of the Mahatmas to permit them to accompany her. At last, as I was told, they received from her a note, informing them to come if they so desired it, but that she herself was prohibited from going to Tibet just now. She was to remain, she said, in the vicinity of Darjeeling and would see the BROTHERS on the Sikkim Territory, where they would not be allowed to follow her. . . . Brother Nobin, the President of the Adhi Bhoutic Bhratru Theosophical Society, would not tell me where Madame Blavatsky was, or perhaps did not then know it himself. Yet he and others had risked all in the hope of seeing the Mahatmas. On the 23rd at last, I was brought by Nobin Babu from Calcutta to Chandernagore where I found Madame Blavatsky, ready to start, five minutes after, with the train. A tall, dark-looking hairy *Chela* (not Clunder Cusho), but a Tibetan I suppose by his dress, whom I met after I had crossed the river with her in a boat, told me that I had come too late, that Madame Blavatsky had already seen the Mahatmas and that he had brought her back. He would not listen to my supplications to take me with him, saying he had no other orders than what he had already executed, namely—to take her about 25 miles, beyond a certain place he named to me and that he was now going to see her safe to the station, and return. The Bengalee brother-Theosophists had also traced and followed her, arriving at the station half an hour later. They crossed the river from Chandernagore to a small railway station on the opposite side. When the train arrived, she got into the carriage, upon entering which I found the *Chela*! And, before even her own things could be placed in the van, the train, against all regulations and before the bell was rung—started off, leaving Nobin Babu, the Bengalees and her servant, behind. Only one Babu and the wife and daughter of another—all Theosophists and candidates for *Chelaship*—had time to get in. I myself had barely the time to jump in, into the last carriage. All her things—with the exception of her box containing the Theosophical correspondence—were left behind together with her

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servant. Yet, even the persons that went by the same train with her, did not reach Darjeeling. Babu Nobin Banerjee, with the servant, arrived five days later; and they who had time to take their seats, were left five or six stations behind, owing to another unforeseen accident (?) at another further place, reaching Darjeeling also a few days later! It requires no great stretch of imagination to know that Madame Blavatsky had been or was, perhaps, being again taken to the BROTHERS, who, for some good reasons best known to them, did not want us to be following and watching her. Two of the Mahatmas, I had learned for a certainty, were in the neighbourhood of British territory; and one of them was seen and recognised—by a person I need not name here—as a high *Chutoku* of Tibet.

The first days of her arrival Madame Blavatsky was living at the house of a Bengalee gentleman, a Theosophist; was refusing to see any one; and preparing, as I thought, to go again somewhere on the borders of Tibet. To all our importunities we could get only this answer from her: that we had no business to stick to and follow her, that she did not want us, and that she had no right to disturb the Mahatmas, with all sorts of questions that concerned only the questioners, for they knew their own business best. In despair, I determined, *come what might*,* to cross the frontier which is about a dozen miles from here, and find the Mahatmas, or—DIE. I never stopped to think that what I was going to undertake would be regarded as the rash act of a lunatic. I neither spoke nor did I understand one word of either Bengalee, Urdu, or Nepalese, nor of the Bhootan, or Tibetan languages. I had no permission, no "pass" from the Sikkhim Rajah, and yet was decided to penetrate into the heart of an independent State where, if anything happened, the Anglo-Indian officials would not—if even they could—protect me, since I would have crossed over without their permission. But I never even gave that a thought, but was bent upon one engrossing *idea*—to find and see my Guru. Without breathing a word of my intentions to any one, one morning, namely, October 5, I set out in search of the Mahatma. I had an umbrella, and a pilgrim's staff for sole weapons, with a few rupees in my purse. I wore the yellow garb and cap. Whenever I was tired on the road, my costume easily procured for me for a small sum a pony to ride. The same afternoon I reached the banks of the Rungit River, which forms the boundary between the British and Sikkhim territories. I tried to cross it by the aerial suspension bridge constructed of canes, but it swayed to and fro to such an extent that I, who have never known in my life, what hardship was could not stand it. I crossed the river by the ferry-boat and this even not without much danger and difficulty. That whole afternoon I travelled on foot, penetrating further and further into the heart of the Sikkhim territory, along a narrow foot-path. I cannot now say how many miles I travelled before dusk, but I am sure it was not less than twenty or twenty-five miles. Throughout, I saw nothing but impenetrable jungles and forests on all sides of me, relieved at very long intervals by solitary huts belonging to the mountain population. At dusk I began to search around me for a place to rest in at night. I met on the road, in the afternoon, a leopard and a wild cat; and I am astonished now to think how I should have felt no fear then nor tried to run away. Throughout, some secret influence supported me. Fear or anxiety never once entered my mind. Perhaps in my heart there was room for no other feeling but an intense anxiety to find my Guru. When it was just getting dark, I espied

a solitary hut a few yards from the roadside. To it I directed my steps in the hope of finding a lodging. The rude door was locked. The cabin was untenanted at the time. I examined it on all sides and found an aperture on the western side. It was small indeed, but sufficient for me to jump through. It had a small shutter and a wooden bolt. By a strange coincidence of circumstances the hill-man had forgotten to fasten it on the inside when he locked the door! Of course, after what has subsequently transpired I now, through the eye of faith, see the protecting hand of my *Guru* everywhere around me. Upon getting inside I found the room communicated, by a small doorway, with another apartment, the two occupying the whole space of this sylvan mansion. I lay down, concentrating my every thought upon my *Guru* as usual, and soon fell into a profound sleep. Before I went to rest, I had secured the door of the other room and the single window. It may have been between ten and eleven, or perhaps a little later, that I awoke and heard sounds of footsteps in the adjoining room. I could plainly distinguish two or three people talking together in a dialect that to me was no better than gibberish. Now, I cannot recall the same without a shudder. At any moment they might have entered from the other room and murdered me for my money. Had they mistaken me for a burglar the same fate awaited me. These and similar thoughts crowded into my brain in an inconceivably short period. But my heart did not palpitate with fear, nor did I for one moment think of the possibly tragical chances of the thing! I know not what secret influence held me fast, but nothing could put me out or make me fear; I was perfectly calm. Although I lay awake and staring into darkness for upwards of two hours, and even paced the room softly and slowly, without making any noise, to see if I could make my escape, in case of need, back to the forest, by the same way I had effected my entrance into the hut—no fear, I repeat, or any such feeling ever entered my heart. I recomposed myself to rest. After a sound sleep, undisturbed by any dream, I woke and found it was just dawning. Then I hastily put on my boots, and cautiously got out of the hut through the same window. I could hear the snoring of the owners of the hut in the other room. But I lost no time and gained the path to Sikkhim (the city) and held on my way with unflagged zeal. From the inmost recesses of my heart I thanked my revered *Guru* for the protection he had vouchsafed me during the night. What prevented the owners of the hut from penetrating to the second room? What kept me in the same serene and calm spirit, as if I were in a room of my own house? What could possibly make me sleep so soundly under such circumstances,—enormous, dark forests on all sides abounding in wild beasts, and a party of cut-throats—as most of the Sikkhimese are said to be—in the next room with an easy and rude door between them and me?

When it became quite light, I wended my way on through hills and dales. Riding or walking the paths, I followed are not a pleasant journey for any man, unless he be, I suppose, as deeply engrossed in thought as I was then myself, and quite oblivious to anything affecting the body. I have cultivated the power of mental concentration to such a degree of late that, on many an occasion, I have been able to make myself quite oblivious of anything around me when my mind was wholly bent upon the one object of my life, as several of my friends will testify; but never to such an extent as in this instance.

It was, I think, between eight and nine A.M. and I was following the road to the town of Sikkhim whence, I was assured by the people I met on the road, I could cross over to Tibet easily in my pilgrim's garb, when I suddenly saw a solitary horseman galloping towards me from the opposite direction. From his tall stature and the expert way he managed the animal, I thought he was some military officer of the Sikkhim Rajah. Now, I thought, am I caught! He will ask me for my pass and what business I have on the independent territory of Sikkhim,

* I call the especial attention of certain of my anxious correspondents to this expression, and in fact to Mr. Ramaswamiar's whole adventure. It will show the many grumblers and sceptics who have been complaining to me so bitterly that the Brothers have given them no sign of their existence, what sort of spirit it is which draws the Adepts to an aspirant. The too common notions, that the mere joining of our Society gives any right to occult instruction, and that an inert sentimental desire for light should be rewarded, arise from the lamentable ignorance which now prevails with respect to the laws of mystical training. Gurus there are now, as there have always been in the past; and now as heretofore, the true Chohas can find among them one who will take him under his care, if like our Timuevely Brother he has determined "to find the Mahatmas or—die!"—D. K. Mavlankar.

and, perhaps, have me arrested and—sent back, if not worse. But—as he approached me, he reined the steed. I looked at and recognised him instantly. . . . I was in the awful presence of him, of the same Mahatma, my own revered *Guru* whom I had seen before in his astral body, on the balcony of the Theosophical Headquarters!* It was he, the “Himalayan BROTHER” of the ever memorable night of December last, who had so kindly dropped a letter in answer to one I had given in a sealed envelope to Madame Blavatsky—whom I had never for one moment during the interval lost sight of—but an hour or so before! The very same instant saw me prostrated on the ground at his feet. I arose at his command and, leisurely looking into his face, I forgot myself entirely in the contemplation of the image I knew so well, having seen his portrait (the one in Colonel Olcott’s possession) a number of times. I knew not what to say: joy and reverence tied my tongue. The majesty of his countenance, which seemed to me to be the *impersonation* of power and thought, held me rapt in awe. I was at last face to face with “the Mahatma of the Himavat” and he was no myth, no “creation of the imagination of a *medium*,” as some sceptics suggested. It was no night dream; it is between nine and ten o’clock of the forenoon. There is the sun shining and silently witnessing the scene from above. I see HIM before me in flesh and blood; and he speaks to me in accents of kindness and gentleness. What more do I want? My excess of happiness made me dumb. Nor was it until a few moments later that I was drawn to utter a few words, encouraged by his gentle tone and speech. His complexion is not as fair as that of Mahatma Koot Hoomi; but never have I seen a countenance so handsome, a stature so tall and so majestic. As in his portrait, he wears a short black beard, and long black hair hanging down to his breast; only his dress was different. Instead of a white, loose robe he wore a yellow mantle lined with fur, and, on his head, instead of a *pagri*, a yellow Tibetan felt cap, as I have seen some Bhootanese wear in this country. When the first moments of rapture and surprise were over and I calmly comprehended the situation, I had a long talk with him. He told me to go no further, for I would come to grief. He said I should wait patiently if I wanted to become an accepted *Chela*; that many were those who offered themselves as candidates, but that only a very few were found worthy; none were rejected—but all of them tried, and most found to fail signally, especially—and—. Some, instead of being accepted and pledged this year, were now thrown off for a year. . . . The Mahatma, I found, speaks very little English—or at least it so seemed to me—and *spoke to me in my mother-tongue—Tamil*. He told me that if the *Chohan* permitted Mdme. B. to go to Pari-jong next year, then I could come with her. . . . The Bengalee Theosophists who followed the “Upasika” (Madame Blavatsky) would see that she was right in trying to dissuade them from following her now. I asked the blessed Mahatma whether I could tell what I saw and heard to others. He replied in the affirmative, and that moreover I would do well to write to you and describe all. . . .

I must impress upon your mind the whole situation and ask you to keep well in view that what I saw was not the mere “appearance” only, the astral body of the Mahatma, as we saw him at Bombay, but the *living man, in his own physical body*. He was pleased to say when I offered my farewell *namaskarams* (prostration) that he approached the British Territory to see the Upasika. . . . Before he left me, two more men came on horseback, his attendants I suppose, probably *Chelas*, for they were dressed like *lama-gylongs*, and both, like himself, with long hair streaming down their backs. They followed the Mahatma, as he left, at a gentle trot. For over an hour I stood gazing at the place that he had just

* I refer the reader to Mr. Ramaswamier’s letter in *Hints on Esoteric Theosophy*, pp. 72 and 73, for a clearer comprehension of the highly important circumstance he refers to.—D. K. M.

quitted, and then, I slowly retraced my steps. Now it was that I found for the first time that my long boots had pinched me in my leg in several places, that I had eaten nothing since the day before, and that I was too weak to walk further. My whole body was aching in every limb. At a little distance I saw petty traders with country ponies, taking burden. I hired one of these animals. In the afternoon I came to the Rungit River and crossed it. A bath in its cool waters renovated me. I purchased some fruits in the only bazar there and ate them heartily. I took another horse immediately and reached Darjeeling late in the evening. I could neither eat, nor sit, nor stand. Every part of my body was aching. My absence had seemingly alarmed Madame Blavatsky. She scolded me for my rash and mad attempt to try to go to Tibet after this fashion. When I entered the house I found with Madame Blavatsky, Babu Parbati Churn Roy, Deputy Collector of Settlements and Superintendent of Dearah Survey, and his Assistant, Babu Kanty Bhushan Sen, both members of our Society. At their prayer and Madame Blavatsky’s command, I recounted all that had happened to me, reserving of course my private conversation with the Mahatma. . . . They were all, to say the least, astounded! After all, she will not go this year to Tibet; for which I am sure she does not care, since she saw our Masters, thus effecting her only object. But we, unfortunate people! We lose our only chance of going and offering our worship to the “Himalayan Brothers” who—I know—will not soon cross over to British territory, if ever again.

I write to you this letter, my dearest Brother, in order to show how right we were in protesting against “H. X.’s” letter in the THEOSOPHIST. The ways of the Mahatmas may appear, to our limited vision, strange and unjust, even cruel—as in the case of our Brothers here, the Bengalee Babus, some of whom are now laid up with cold and fever and perhaps murmuring against the BROTHERS, forgetting that they never asked or personally permitted them to come, but that they had themselves acted very rashly. . . .

And now that I have seen the Mahatma in the flesh, and heard his living voice, let no one dare say to me that the BROTHERS *do not* exist. Come now whatever will, death has no fear for me, nor the vengeance of enemies; for what I know, I KNOW!

You will please show this to Colonel Olcott who first opened my eyes to the *Gnana Murya*, and who will be happy to hear of the success (more than I deserve) that has attended me. I shall give him details in person.

S. RAMASWAMIER, F.T.S.

Darjeeling, October 7, 1882.

Reviews.

TIME, SPACE, AND ETERNITY.

[We find a review in the NOTES BY THE WAY by “M. A. (Oxon)” of a book, often mentioned, but rarely seen by any one—“The Stars and the Earth”—which is so excellent that we republish it in full.—ED.]

This little book,* which I remember long ago—years before Mr. Crookes first mentioned it to Serjeant Cox and me—has always appeared to contain arguments and thoughts which a Spiritualist should sympathise with. Serjeant Cox, being thus introduced to it, employed some of them at the close of his “Introduction to Psychology,”

* “The Stars and the Earth” London: Balliere, Findall, and Cox, 1880. It may be also ordered through the Manager of the THEOS. Price Rs. 1-4. Its authorship has, we believe, never been disclosed. From Mr. Balliere himself we had, when purchasing a copy of the original edition, some thirty years ago, the story of its publication. One day Mr. Balliere received by post the MSS of this little work, with a bank-note for £50 and a letter of a few lines without signature, to the effect that this sum was sent to defray the costs of publication. Mr. R. A. Proctor, the astronomer, speaks most highly of it in a recent publication and, in fact, it has always been recognised as one of the ablest essays in contemporaneous literature. Does M. A. (Oxon) suspect its author?—ED. THEOS.

but he has by no means exhausted or even fully stated the curious speculations contained in those sixty little pages. We are so accustomed to take things as we see them, accepting surface explanations, that many of us have carried the same method into our dealings with the super-sensuous phenomena of which we know so little. It may be well to reflect that sometimes things are demonstrably *not* what they seem. Some elementary considerations will show this. Light travels at the rate of about 200,000 miles in a second. The sun, therefore, being 92½ millions of miles distant, has risen eight minutes before it becomes visible to us. It takes fifty four minutes for a ray to come to us from Jupiter; two hours from Uranus; and no less than twelve years from that glorious star Vega in the Lyre. This calculation might be indefinitely prolonged, till the mind refused to take in the facts: *e.g.*, from a star of third magnitude a ray of light takes thirty years to reach us, and from one of the seventh, 180 years, while from one of the twelfth magnitude, perceptible only through a very good telescope, the ray which meets the eye has left the star 4,000 years ago. Nothing, then, is more sure than that *we do not see any star as it is*. Vega appears to our eye as it was twelve years and more ago, and, for aught we know to the contrary, its light may have been finally quenched before the child of ten years old, who wonders at its glory, first drew the breath of life.

Reverse these considerations, and see what views are opened out. Imagine the universe peopled with beings like ourselves, gifted with the requisite power of vision, or a sufficiently good telescope. What would happen? An observer on the sun would see this earth as it was eight minutes before. An observer in Vega would see what occurred more than twelve years before; and a denizen of a twelfth magnitude star might now be gazing on the palmy days of Memphis, and be tracing the adventures of Abraham and Lot. So, then, Omniscience and Omnipresence are one and the same thing. Only postulate an intelligent observer placed at every point in space—omnipresent—and he would see at a glance all that ever occurred; he would be Omniscient. The extension of space is identical with that of time. A human being capable of being transmitted through space—*i. e.*, delivered from the prison-house of the body—might see from one fixed star Galileo before the Inquisition; from another St. Augustine as he brought Britain into relation with the highest civilisation of that far-off epoch; from another the Battle of Waterloo, and from yet another the pomp and splendour of Solomon in all his glory. The universe preserves an imperishable record of the past, and is in very truth the scroll of the book of God's remembrance. It is not alone on the floor of the secret chamber that the blood-stain of murder is indelibly fixed, but the hideous details are photographed with faultless accuracy and imperishable permanence on the ether of Space.

Carry on this thought. Let our observer with infinite power of vision be placed on a star of the twelfth magnitude. He sees before him the history of Abraham. Let him be moved rapidly forward with such speed that in an hour he comes to the distance from the earth at which the sun is fixed. Imagine this, and you will have this unquestionable result. Your observer has had before his eye the entire history of the world from that distant time till eight minutes ago, and he has seen it all in an hour. He has lived this 4,000 years in a single hour. *In annihilating the ordinary conditions of Space you have also killed the limitations of Time*. In one hour he has lived 4,000 years; and if for the hour you substitute a second, in that flash of time he would have summed up the events of forty centuries. That, with the higher and more developed Spirits, "a thousand years are as one day" may be conceivably, a literal truth. And what seem to us to be the indisputable facts of time and space may be demonstrably false conceptions, belonging only to an elementary state of being.

These sublime conceptions are susceptible of further application. Imagine that the light, and with it the reflection of some earthly occurrence, arrives at a star in twenty years, and that our observer mounts to the same star in twenty years and one day, starting, say, at the moment when a particular rose began to bloom. He will find there an image of this rose as it was before it began to blossom, and if he were endowed with infinite powers of sight and observation, he would have had time and means of studying for twenty years the changes which occurred to that rose in a single day. So we have a microscope for time: as the lens enlarges a thousand times the space a tiny object occupies, so here we have a means of enlarging a momentary occurrence to the magnitude of a century.

Nor is it difficult to show by a single consideration how absolutely fictitious are our conceptions of time. Imagine that from this moment the course of the stars and our earth becomes twice as rapid as before. The year is six months; the day twelve hours; the normal duration of life half three-score and ten years. The hands of the clock would travel twice as fast; all the processes of nature would proceed with double rapidity. How should we be affected by the change? We should have known *none*. Our thirty-five years would pass as the seventy did; our days would be as full of busy idleness or strenuous toil; our night's rest would not be perceptibly diminished. We should be to all outward seeming as we were. A similar result would follow if the period and processes of life were accelerated a million times, or if they were reduced to the smallest conceivable point. There may be in the minutest globule of water a microscopic animalcule whose ideas on these matters are as lofty, and as misguided, as our own. For whether any space of time is what we call long or short, depends solely upon our standard of comparison and measurement. Compared with that endless duration which we call eternity, the question is not susceptible of answer. Time is not necessary for the origination or existence of an idea, but only for its communication. The idea exists as independently of time as the entire history of the world does. "*Time is only the rhythm of the world's history.*"

And what of space? As, in reference to eternity, finite time vanishes, so in reference to endless space, the entire created universe is an inappreciable point. Reduce the standards of measurement in the same way as we reduce the standards of time, and a similar result follows. If our solar system were, in all its infinite details, suddenly contracted to the size of a globule of water, or a grain of sand, we should move and exist with the same freedom from restraint, and be absolutely unconscious that any change had taken place. Unless we had a standard of comparison we should be in blissful ignorance, though our stature were but the decillionth of an inch, and our world were of microscopic magnitude.

Time and Space are human conceptions, methods of contemplation incident to our present state of existence; and no more inherently true than is the human conception of life as necessarily consisting of conception, growth, decay and death. It may be said in reference to these methods of dealing with Time and Space, that we have only narrowed them down to an infinitely small point, and have not really got rid of them. Scientifically it may be replied that, in its strictest sense, the idea of the infinitely small is the same as the idea of nothing. As long as something more than nothing remains we must continue to divide it. The end is only reached when we have got to that which is no further divisible, *i. e.*, "a point without parts and magnitude."

But it is possible by a simple illustration still more completely to bring home to the mind the fact that Space, as far as it is within the scope of our senses, does not exist in the expanded and varied forms which we see around us, but that these are dependent on our human methods of perception. We are familiar with the magic lantern. It is so constructed that a picture painted in

colours on glass is thrown upon a lens, which has the property of refracting all rays that fall on its surface, and focussing them in a single point. Through this point they pass and expand the picture, diverging from one another as much as they previously converged. Now, given perfect lenses, and a perfectly smooth surface on which the picture is to be cast, if the lantern be brought so near to the surface that the focus falls on it, the light would appear as a single distinct minute bright point. Yet that tiny speck of light contains the whole of the picture with all its details of form and colour; and the withdrawal of the lantern will cause these to become visible to our imperfect senses. They are then no less in the point of light than in the expanded picture, but our eyes are not constructed to see them. The *surface* has become a *point*: that point contains all the varied, distinct parts of the surface; and it results that the differences which appear by the separation and juxtaposition of the component parts do not require space as absolutely necessary to their existence, but that one single, indivisible point may contain them all. Only when we want to see them we must expand our *point* into a *surface*.

These considerations, which pretend only to be conceivably possible, *i. e.*, not contrary to the laws of thought, are, I think, interesting from the point of view of an observant Spiritualist. They lead up directly to Zöllner's conception of a Fourth Dimension in Space. They are calculated to make us pause before we explain all the mysterious phenomena of Spiritualism by what is called "rude common-sense"—a most unsafe and treacherous guide in such matters. Already we see reason to distrust the evidence of our senses in matters of daily life. How shall they pilot us safely in the midst of new and unimagined difficulties when the average experience of mankind is traversed and contradicted, as in the tying of knots on an endless cord, and in defiance of ordinary laws that govern matter, recorded, among many other observers, by Zöllner in his "Transcendental Physics"? In dealing with the phenomena that meet us on the very threshold of an investigation into mediumship, it is surely well that we use "common-sense" guardedly, pondering how it treats us even when we watch the sun rising and setting, and wondering by how much all marvels would be diminished, and most problems be solved, if we had but mastered the great problem of all, *Know thyself*.

M. A. (OXON.)

EDITOR'S NOTE.—Here again, these sublime Western conceptions of Time, Space and Eternity have been long anticipated by the profound Aryan philosophers. The faculties (*Siddhis*) of *Bhuvanadnyanam* (भुवनज्ञानं) *Chandre tara vyaha dnyanam* (चन्द्रे ताराव्यूहज्ञानम्), and *Dhruve tatgati dnyanam* (ध्रुवे तद्वृत्तिज्ञानम्), which arise in an ascetic (Yogi) during the progress of his interior development (see Patanjali's "Yoga Aphorisms" just published in English translation by the Bombay Branch, Theosophical Society), enable him to acquire intimate knowledge of respectively the "Seven Worlds," or spheres of being, of the forms of the stars and of their motions, by concentrating his interior consciousness upon the Sun, the Moon, and the Pole-star. Dr. Ballentyne's translation is thus criticized in the Preface to the work in question: "There are expressions running throughout the whole work of Patanjali which no reader could comprehend without the friendly help of Mesmeric study." For instance, the words ध्रुवे निश्चले . . . कृतसंयमस्य (*Dhruve nishchale . . . krita Sunyamasya*), translated by Dr. Ballentyne as "performs his restraint with regard to the Polar-star" convey no meaning. How could one understand what is implied in the vague words? But if the idea be conceived that this really means the concentration of thought upon the point in the heavens occupied by the Star, with such intensity that the thinker can transfer his consciousness to that standing-point of observation, then we may easily understand how he could gather within the sweep of his spiritual sight all of our universe that lies between that star and our Earth. So as regards other points of concentration. The Yogin must learn to compress his whole sentient consciousness into a chosen spot, or upon a certain piece of information he desires. Outside that spot, or apart from that subject he must, for the moment, feel no existence When this grand cycle of psychic evolution has been completed, he is free and Master. Thenceforth neither matter, time nor space can obstruct his quest after the Highest knowledge. He knows Brahm—he is

Brahm. In the Lahore pamphlet [By Sabhapaty Swami: out of print] one of the drawings shows a sphere of silvery light around the Yogin's head. In this are pictured the heavenly orbs, and an outline map of the Earth's continents. The meaning of this is that when his *Self-Evolution is perfected*, the Yogin can see through the pure Akása (Astral light, or Ether) all that concerns the orbs of space, as well as all that is transpiring upon our globe. The ancients represented their saints thus with a radiant *nimbus*, and the idea was borrowed from them by Christian painters and sculptors."

THE YOGA PHILOSOPHY.*

This is the work alluded to and quoted from in the above editorial remarks. The late Rev. Dr. Ballentyne was one of the most distinguished among Sanscrit scholars of his day, and his translation of Patanjali's Sutras—long out of print—is highly esteemed by all students of Indian philosophy. He died before completing the work, and it was finished by Pandit Govind Shastri Deva. The revived interest in Sanscrit literature among educated Hindus, very greatly due to the labours of the Theosophical Society, and especially the growing desire to learn something as to the means by which certitude about spiritual truth may be obtained, have induced our brother Mr. Tukárám to bring out the present volume under the auspices of our Bombay Branch. He and his collaborators have done a real service to their countrymen; and our only regret is that the work will soon run out of print, as but a small edition was printed, and it is not stereotyped.

The leading idea of Patanjali's philosophy is, that all things result from the action of spirit upon matter; that the universe arose from the reflection of spirit upon matter in a visible form; as contradistinguished from the atomic theory of the Nyaya and Vaisheshika schools, and that of the Sankhya which affirms that matter possesses in itself the power of assuming all manner of forms. But most Indian philosophies agree that matter and that force which moves it (Spirit?) are eternal. Patanjali, in common with other teachers of the East and West, holds that in a world of ever-shifting phenomena arising from a hidden cause, the bodily senses, which themselves are but the instruments of a concealed apprehending consciousness, cannot distinguish the real from the unreal. They are the easy dupes of delusion; and he who trusts to their guidance is like the blind man led by the blind. Truth can only be seen by that which is independent of external appearances—Spirit. "Spirit is omnipresent, unchangeable, everlasting, undivided, and *Wisdom itself*." False ideas "are destroyed by examining that which is not Spirit, and from this examination will result the knowledge of Spirit. Clear knowledge of Spirit arises from *Yoga*, or abstraction of mind; and this leads to liberation; but not immediately, for discriminating Wisdom is necessary Error is removed, first, by doubts respecting the reality of our conceptions, and then by more certain knowledge." Dr. Ward ably summarizes Patanjali's doctrines [*View of the Hist. Lit. and Myth. of the Hindus*, Ed. of 1818, p. 228] and the reader will find his para. quoted in the present volume, where it is followed by the late (and now deeply lamented) Thomas Taylor's still more able *Summary of Patanjali Sutra*. The Yogin passes through four principal stages in the course of his psychic self-development—(a) He learns the rules of Yoga; (b) acquires perfect knowledge, *i. e.*, complete emancipation from the delusive influences of the external senses; (c) employs this knowledge practically, and overcomes the material influence of the primary elements; (d) destroys all consciousness of personality and individuality अहंकार (*ahankára*), and thus frees the soul from

* *The Yoga Philosophy*: Being the text of Patanjali, with Bhojara-raj's Commentary. A reprint of the English translation of the above, by the late Dr. Ballentyne and Govind Shastri Deva, to which are added extracts from various authors. With an introduction by Colonel Henry S. Olcott, &c., &c. The whole edited by Tukárám Tátíá, F.T.S. (Bombay: Published by the Bombay Branch, Theosophical Society, 1882.)

matter. It is claimed by the Yogin that he acquires innumerable transcendental powers as his self-development proceeds, and Mr. Taylor enumerates the following twenty-five:—(1) Knowledge of past, present and future things; (2) by fixing his mind on words, knowledge of universal sciences; (3) by the same on the lines in his hands, knowledge of his former states of existence; (4) on the hearts of others, knowledge of their thoughts; (5) on his own person, invisibility of form; (6) on his own actions, knowledge of their future consequences; (7) on compassion and sympathy, a feeling of beneficence to all beings; (8) on strength, perfect strength; (9) on the Sun, the power, like it, of viewing all things; (10) on the Moon, knowledge of astronomy; (11) on the Polar-star, knowledge of the constellations; (12) on the heart and stomach, knowledge of anatomy; (13) on the bottom of the throat, freedom from hunger and thirst; (14) on the nerve in the throat, called कूर्मि (Kūrmī) rigidity of posture; (15) on the universality of मनस (Manas) knowledge of all invisible objects; (16) on the seat of the mind, knowledge of the thoughts past, present and future of himself and others; (17) on the state of a Yogi when emancipated, knowledge and sight of the spirit unassociated with matter. In the last chapter the state of *Kairalya* or emancipation during life is described. This is the *Jivan Mukti* of which all pious Hindus dream. It is the highest state possible preceding actual re-absorption into Parabrahma. In this state the Yogi is said to attain the remaining eight transcendental powers:—(18) the power of entering a living or dead body and causing it to act as if it were its own—a power to be used, of course, only in quest of useful knowledge, or to do or cause to be done some act of beneficence to humanity; (19) extreme lightness; (20) resplendent brilliancy; (21) the power of hearing sound, however distant, even from the other worlds, or spheres; (22) of transforming himself into each and all of the five elements; (23) of passing and penetrating anywhere; (24) of changing the course of Nature; (25) of final liberation.

We have quoted these at length to whet the curiosity of students of psychology and show what pleasure awaits them in studying this unique and useful volume, and applying its contents as a key to read many a riddle offered in the mythology, folk-lore, legends and sacred scriptures of various peoples of ancient and modern times. Our chief regret is that so small an edition (500 copies) was printed, for it must soon be exhausted, to the disappointment of many distant readers. As elsewhere stated in the present number of our magazine and often before, we do not recommend Yoga, especially Hatha-Yoga practice to amateurs, nor even to would-be proficient after they have passed the age of boyhood or girlhood at which, under ancient usage, they came under the care of the venerated Adept Gurnu. But nevertheless, we recommend the reading of Mr. Tukárám's compilation for the light it must throw upon psychological problems that are now actively engaging the attention of Western science. And certainly no library of Spiritualist or Theosophist can afford to be without a copy.

A FREETHINKER IN PALESTINE.*

Of Mr. Bennett's abilities as a writer we have already had occasion to speak; so that we need only say that his present volume is in his characteristically quaint, strong, aggressive, and not over-polished style. We have Bhoja Rájá's word for it that "all commentators are perverters of the meaning of their authors;" so, bearing that in mind, we shall not risk a hard earned reputation for fairness by going into any very extended notice of a work which is at once interesting and instructive beyond almost any upon Palestine that we have read. Critics too often criticize books without taking the trouble to read them, but we have read this one of Mr. Bennett's

from the first word to the last. He went to Palestine with two distinct ideas to carry out, viz., to see the country, and to tell the truth about it. To do the latter without fear or favour, to expose exaggerations of the old fairy stories about its ancient inhabitants, their rulers and the momentous events located there, required no little solid pluck; and our author's sincerity and moral courage will not be doubted by any one who follows his narrative and ponders his suggestive criticisms. The ideas of the pettiness of this so over-lauded land, in olden times as well as now, and the impossibility of many things having happened there that we are asked to believe in, force themselves continually upon the mind. It is a missionary book in the strictest sense of being calculated to do missionary work—against Christianity. Freethinkers, then, will prize it as highly as the great mass of Christians will hate it and loathe its author.

PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH.

The first number of the journal of this new Society is full of interesting matter and indicates that our sister association will do good work in a field where such service was sorely needed. Our friendly interest in its operations has been already declared (THEOSOPHIST, July), without reserve, and we need only repeat that our Society is ready and willing to carry out any line of psychic research in India or Ceylon that the S. P. R. may indicate. The more so that some of our ablest men of the British Theosophical Society have become members of the new body. The roll of its officers and Council contains some names great in science; such as Mr. Henry Sidgwick, of Cambridge; Professor Balfour Stewart, F.R.S., of Owens College, Manchester; Professor W. F. Barrett, F.R.S.E., of Trinity College, Dublin; Dr. Lockhart Robertson; Rev. W. Stainton-Moses, M. A. (Oxon); Mr. C. C. Massey; Dr. Wyld, &c., &c. The present number of the journal is occupied with the inaugural address of President Sidgwick—a calm, dignified and able paper—and reports of experiments in Thought-reading by Professors B. Stewart and Barrett, Messrs. Edmund Gurney, F. W. H. Myers, and Rev. A. M. Creery; a list of the Society's members and associates; and its constitution and rules. Those who can read the significance of coincidences will please make note of the fact that the Society's first general meeting was held—as, seven years earlier, that of the Theosophical Society had been—on the *seventeenth* of the month; in July, the *seventh* month of the year; and that the members number *seventy-five*. *Omen faustum*.

EPILEPSY AND MEDIUMSHIP.

BY M. LE DOCTEUR FORTIN.

For the instruction of Theosophists I give the following extracts from the manuscript of a work whose publication is postponed from a conviction that its appearance at the present juncture will be premature.

In 1869, a family living at Sceaux, near Paris, was made acquainted with the phenomena of table-turning by one of my friends. The experiment so well succeeded, that every evening was devoted to the subject, and the souls of the deceased were evoked through the agency of a table; the little circle of friends counted seven individuals. The children of this family were also seven in number;—six boys, of whom the eldest was fourteen, and a little girl of seven years. The children, carried away by a spirit of curiosity, resolved that they too would try table-turning, and took the precaution of selecting as their "séance-room" an apartment on the ground-floor little frequented,* so that they might not be discovered by their parents nor otherwise disturbed. They formed the circle, their hands were placed upon the table; their chaffing was at its height,

* The *Book of the Chronicles of the Pilgrims in the Land of Yahveh*. By D. M. Bennett. (N. Y. 1882.)

* A laundry-room, where a wood-fire had been built in the fire-place to dry the room after the usual week's work had been finished.

when one of the boys rose and said, "I am going to evoke the soul of Francois!"—the family gardener, who had recently died. A second time the soul was called. *The spectre appeared.* The furniture was moved by some invisible power, the burning brands leapt of themselves out of the fire-place. The children seized with terror, fled to the farthest extremity of the garden. . . . The whole house was alarmed; the fire, although limited to the room, did its work—everything in it was burnt except the table which remained intact; on its rim being examined there was found engraved upon it the figure Seven, as though with a brand of fire. The eldest boy became very ill. The next day at 7 P.M. the little girl also had a crisis, which recurred on the succeeding days at the same hour. Dr. M——, a learned Professor of Pathology and Member of the Academy of Medicine, was called in. His diagnosis was unhesitatingly made. He pronounced it a case of epilepsy possessing all the symptoms of incurability. (Dr. M——, was thus decided in his diagnosis because the child was of an extreme delicacy of constitution, and consequently could not offer a sufficient organic resistance to support the crisis. Need I add that she was treated upon the system of tonics?)

I determined at last to attempt the cure myself. By my advice we formed a circle of seven persons around the table which the children had used. We had scarcely taken our places when the table, with a leap and twirl, turned itself upside down and came down to the floor, where it began to turn of itself with great rapidity, producing at the same time a rhythmic noise with a corresponding echo in the ceiling. It whirled and whirled as though running on a pivot. A soul came to communicate with us. We questioned it after the usual method, which consists in asking for raps to be made in the table at the call of letters of the alphabet. The conversation was as follows:—"Who are you?" "The grand-father of Madame X." "Are you happy?" "My soul is in a concentric circle, in a space between the Earth and the Moon; I am learning there the conditions of my immortality." "How do you explain the presence of your soul in two places at once?" "It is only with the human phantom that you communicate." "How can we cure our poor little girl?" "By keeping her for twenty-one days far away from this fatal place, burning the table, and scattering the ashes at the extreme end of the orchard."

After this séance (seven days later) the nurse-maid runs into the house in a great fright and shrieking; she had just seen at the spot where the ashes of the burnt table had been scattered, the spectre of the gardener; the description of him given by her, left no doubt whatever in our minds of his identity.

And now what conclusions must we draw from this strange circumstance? In the first place, observe the repetition of the number seven: There were seven children. It was on the 7th of July, the seventh month of the year, that the phenomenon occurred. At seven o'clock in the evening we seven persons began our circle. The little girl was seven years old, her crisis lasted twenty-one days. The number of the house was No. 14. The gardener died on the 7th of June preceding, in a fit of epilepsy (he was an epileptic); this should be noted since he was a sleep-walker, but with Saturn in a bad aspect; therefore his spectre burnt into the table the number seven, which is a Saturnine figure. This was his seal; in another epoch it would have been called the mark of the devil's claw. To complete our notes let us add that but three of the boys saw the phantom and all three were sleep-walkers. The grand-father who communicated with us was, as the family legend affirms, a clairvoyant. In the actual state of our present knowledge, we would say that to a strange combination of influences, dates, and of clairvoyant subjects, this succession of phenomena must be attributed.

SECOND EXAMPLE.

In 1874, the Baron de W——— belonging to the German aristocracy, was a psychographic (writing) and typological medium. One evening in a company, where

I was present, he was requested to evoke, by means of the table, a certain soul named to him by the master of the house. At the very first manifestation, which consisted of three strong blows resounding in the centre of the table, the medium was seized with a fearful epileptiform attack. Note that this was in his case an entirely unprecedented circumstance, but *the evoked person died of epilepsy.* I think that, to professional readers at least, it will be interesting if I add certain remarks upon epilepsy and crisis of that sort in general. I will divide *crisiacs* [Our learned contributor, the distinguished occultist, here uses a word—*crisiacques*—not in the Dictionary, but formed after the precedent in "Maniac," one subject to mania; and implying one who is liable to epileptic paroxysms, or crisis.—Ed] into two classes. In the first class I include all individuals whose crises are not very strikingly epileptiform such as demonomania, hysteria, etc. These crisiacs in the absence of morbid lesions, whether acquired or hereditary, belong to a variety of seers (or clairvoyants). When the peculiarity has reached its highest degree of transmissibility, the subjects are correspondingly disturbed by a revolt of the nervous system, and by a prostration of their physical and psychical powers. Their cerebral activity and the manifestations of lucidity are subjected to sudden terrestrial and planetary influences; these persons are to be met among persons of irregular lives. In the second class may be included individuals who, despite their epileptic or epileptiform crisis, always keep possession of their seership and intelligence. Their powerful synergy could not be exhausted by excess of passions; they have in themselves occult powers which constitute them a variety apart from ordinary beings as regards physiology. We find them sometimes occupying the highest places in the State. For example, I might commence by citing Hercules and Saul, and, passing by the twelve Caesars, end with the three Napoleons, etc. To aid my argument I will show certain agreements between the definitions of modern and traditional science, treating epilepsy in its bearing upon the symptoms which distinguish our subjects from each other. *Epilepsy*: *Morbus Sacer*; *Morbus Comitialis*; *Comitia*; *Comices* (public assemblies of the Romans, which were immediately adjourned when any one fell in an epileptic fit, to avert the disasters of which this event was the foreboding; this measure of public order was [according to tradition] justified and based upon ancient science now forgotten by our epoch); *Sacred Sickness*, *Divine Distemper*, *Holy Plague*, *Falling Sickness*, *Herculean Malady*, *Lunatic Malady*, etc. etc. *Epilepsy* is hereditary; seership also. *Epilepsy* may be brought on by violent emotions; our subjects also fall, in the second stage, when under emotional disturbances. *Epilepsy* is more common among women than among men; the same is the case with our subjects. *Epilepsy* affects the young; it is also among young persons that seership most manifests itself. (The Bible attributes visions to young persons, dreams to old men.) In epilepsy the paroxysms are influenced by the moon and by temperature; our subjects are similarly affected. A pathognomical character of epilepsy is that it may be communicated to bystanders; the same has been observed in epidemics of seership. *Epilepsy* presents the same visible symptoms as in our subjects called somnambules—the eye fixed and convulsed in the orbit, the pupil not dilating under the influence of a strong light. The epileptic remembers nothing of his paroxysm; our subjects forget what happened in the second stage of theirs. *Epilepsy*, in its scientific classification, presents the psychic form, characterized by hallucinations, visions, etc. The ancient Pythoness delivered her oracles during such crisis (*Pythic fury*); we have noticed the same phenomenon. In our classification of subjects I can select the Saturnian (those under the influence of Saturn), and by a certain process they can be converted into Pythia. This class of subjects evoke the dead and reproduce in themselves all the phases of the death-agony of the *dead person* (difficult breathing,

interrupted circulation, collapsus, death-rattle, cold sweat, coma, and death); these are the very signs and symptoms which indicate the last extreme of the epileptic paroxysm. The epileptic patient has during his paroxysm the thumb clenched in upon the palm of the hand and covered with the fingers, the index alone left free and often rigid—the symptom especially common with females; so also a great many epileptical psychics have the thumb clenched into the palm of the hand, but only covered with the last two fingers, the index and middle finger remaining extended. This, you know, makes the most potent of magical signs.*

Eliminating then the causes, organic or induced, would not the epileptic be merely a subject for producing phenomena; but deranged in his especial physiology by causes which may be multiple?

Paris, France, November 1882.

Correspondence.

A PERSONAL AND AN IMPERSONAL GOD.

Various remarks that I have noticed in the *Arya* lead me to believe that, as is so commonly the case, differences in interpretations of terms, are leading to *apparent* antagonisms between persons whose views are in reality identical.

Attacks are made on those who deny the existence of a Personal God, and we are told that such persons, even the believing in an Impersonal God, are in reality Atheists.

Now this is simply, in my humble opinion, a mistake, resulting from differences in the significations attached by different persons to the terms Personal and Impersonal God.

Let me at the outset, however, explain, that I am not here seeking to defend the THEOSOPHIST or yourself; you are quite able to defend yourself, and I am in no way empowered or competent to express your views or those of the Himalayan Brotherhood whose representative you are, as to the nature of the First Cause—nor do I desire to enter into any controversy with any man; I desire to live in peace and brotherly love with all men; I have my own views, which satisfy *my* head and heart, in which I firmly believe, and which I hope all other men will respect in me; and I do not doubt that others who differ from me have equally seized the views that satisfy their heads and hearts, are equally justified in holding these and have an equal claim on me to respect these their views.

Looking round the universe nothing so strongly impresses me, as the system of division of labour which pervades it. Practical results never spring from solitary causes; they are ever the resultants of the more or less divergent effects of an inextricable plexus of diverse causes. It is from contrasts, that all the joys and beauties of the world arise; it is from the equilibrium of antagonistic forces that the Universe subsists. All progress springs from difference; all evolution is the result of differentiation; as in the great, so in the little; as above, so below; as in the physical, so in the spiritual; as in the visible so in the unseen universe.

How, then, can men fail to see that differences of opinion on matters spiritual are parts of the necessary mechanism of the spiritual organism that everywhere underlies (as the bones underlie the flesh and skin) the physical or visible world? How can they find fault with others for holding views different from their own? How fail to realize that those others are as truly working in harmony with the pervading design or law of the ALL, as themselves? Night is as needful to our mundane economy as day; shall the night revile the day, for its glare, its noise, its heat, or the day reproach the night for its dusky stillness?

So then it is no spirit of finding fault with those who differ from me, but only in the hope of clearing away imaginary differences (which being *unreal* work harm, not good as *real* differences do), that I desire to say a few words as to belief in a Personal God, in an Impersonal God and in No-God.

The three beliefs are very different and *pace* our brethren of the *Arya*, who seem to think differently, the believer in an Impersonal God is not only no Atheist, but actually in many cases holds the exact tenets of the Upanishads.

It is in the meaning of the word Person that the misconception originates.

The *Arya* says, "By personal we understand the attribute of being an individual—the essence of personality is consciousness—the knowledge of the fact that I AM." But this, if the writer will pardon my so saying, is really not a tenable position. *Person*, or a mask refers only to the mask of flesh and blood and bones and the associated powers that conceal, the spirit, soul or whatever it pleases men to call that portion of the human entity which survives the dissolution of the physical body. For materialists, who believe that with this latter the entire man perishes, it *may* be correct to say that the essence of personality is consciousness, but certainly, no Vedantist could ever say this if he really understood what personality signified. The essence of *individuality* is conscious-

ness; it is the individuality which feels "I AM" not the *personality*, which no more feels, *of itself*, I AM, than does the suit of clothes in which it is arrayed.

Now there are many good men who believe in a Personal God, a radiant, glorified man, with head and body and limbs; and they draw pictures of him (those who have haunted the galleries of Europe only know what glorious idealizations of the "human form divine" this belief has inspired), and they attribute to him human feelings, anger, repentance and the like, and they picture him to themselves, and love him as a veritable "Father who is in Heaven." But there are others (who cannot accept these conceptions which to them seem derogatory to the Infinite and Absolute) who believe in an Impersonal God. They hold that God is not a mere magnified man; that he has no form or PERSONA, at any rate that we can conceive, that he is a spirit, all pervading, all sustaining, neither liable to anger, repentance or change, and hence panic (having always known from all eternity what was right and therefore what he willed), always working through immutable laws. Many of these (but by no means all) hold further that he is not *conscious* or *intelligent*, in our sense of the word, because both these terms imply duality, an entity to cognize and a thing to be cognized, whereas He is All in All and in Him, we and all things, move and live and have our being, but still that He is *All* consciousness and all intelligence. The believers therefore in an Impersonal God are some of them Theists, some Pantheists, but can by no means truly be designated Atheists.

Lastly there are the so called atheists, who *say* they believe in no God, Personal or Impersonal, who affirm that the universe is an infinite aggregation of substance, in its undifferentiated condition, neither conscious nor intelligent, expanding and contracting by the inherent laws of its own being, and subject in accordance with these to alternate periods of day and night, activity and rest; who maintain that during such periods of activity in accordance still with these inherent laws, all things human and divine differentiate out of, and are evolved from, this primal all-pervading substance, to disintegrate, once more, into it as the night of rest supervenes.

These *call* themselves Atheists; and if there *be* such, they probably have the best right to assume the title, but I confess that I doubt whether even these are really Atheists.

In the first place, when they talk of laws, they overlook, it seems to me, the fact, that a law postulates a law-giver—a will at any rate that has impressed a course of action—and so it seems to me that, admitting an inherent law, they cannot logically escape a will that originated that law, and such a will in such a case *must* be what mankind understands as God.

But in the second place, though they deny this primary will they do not really deny all Gods. For they say that in accordance with the inherent laws, develop, not only all we see and know, but incredibly and inconceivably higher spiritual beings, who guide and direct all things in the visible universe, and to whose power and love are due all the beauties and wonders of the world that so impress us with a sense of design.*

So then, though they may call these, Dhyan Chohans or Elohim, these exalted spiritual beings are really their Gods, and they are Polytheists rather than Atheists. Only it must be remembered that these, their Gods, are neither infinite nor absolute. They are finite; billions on billions of years as they subsist, they pass into non-existence (but whether into non-being or not the holders of these tenets are not agreed) with the close of the great day, and they are conditioned by the eternal inherent law of the infinite substance one of whose developments they are.

Why, they have preferred finite and conditioned Gods to one Infinite and Absolute God is clear. On the former hypothesis, the origin of evil, the *existence* of sin and suffering offer no difficulty; the Gods do their best; but there are laws of opposite polarity, of antagonistic opposites, to which the universe owes its origin, and with it they themselves, which are above them and which they are powerless to *control*, although they can largely modify their results. They do their best; if there still remain misery and evil, it is because not being omnipotent, they cannot cure without medicine, cannot make light apparent without darkness.

Why, too, they deny the primal Will as giving with to the so-called inherent laws is also clear. So long as these are blind laws, self-existing, no one is responsible for all the sin and sorrow and suffering that these laws entail. But admit the Will, then this as (*ex hypothesi*) Omnipotent becomes responsible for all the evil that evolves from its behests and could not therefore apparently be perfectly beneficent. Whichever way we turn, then there are difficulties. No solution of the fundamental problem of the universe that in all these thousands of thousands years the mind of man has been able to evolve is altogether unimpeachable.

Let us then each take the solution that best suits our mental and spiritual constitution, and let us leave our neighbours an equal freedom of choice; let us never hesitate to state and defend our own views and oppose those other views that we think wrong, but let us do all this as we would defend our own and oppose our opponent's game at chess, with no more feeling against our opponents than we have against an adversary at that noble game.

Above all let us remember that in this present life, the high theoretical questions of Personal, Impersonal, and No-God, are of

* See Eliphas Levi's *Dogme at Rituel de la Haute Magic*—the Illustration on p. 102 vol. I. shows it.—Ed.

* Reference is here made to the Tibetan Arhats.—our Masters.—Ed.

less concern to us than our own everyday life about the right conduct of which no similar difficulties exist.

That we should all try to love our neighbours as ourselves, that we should forgive our enemies, that we should do good to those who do evil to us, that we should value purity of life, truth and goodness far above wealth or place or personal enjoyment,—these are truths admitted *ubique, semper et ab omnibus*, and surely these furnish a wide enough platform on which we can all, whether Brahmans, Christians, Theosophists, Aryans or what not, meet and labour in one universal loving Brotherhood.

H. X.

EDITOR'S NOTE.—With "H. X.'s" permission we will answer this letter in the January, or at latest in the February number.

THE UTILITY OF ASANS.

As an inquirer after truth, I should be highly obliged if you or any contributor to your esteemed journal would favour me with his opinion on the following points :—

1. It is inculcated in Yoga Shastras that he who intends to acquire any Yoga *Siddhi* should, as a rule, sit in one of the postures prescribed by that Shastra and should bend his thoughts on *Seesha Nāg*—practices which save the beginner from diseases arising from cold and heat.

Being unable to understand the real meaning of the above, I wish to know the benefits forthcoming from the use of such postures and thinking of *Seesha Nāg*, the King of Serpents.

2. That those who are mere beginners should not disclose the nature of the *Vidhees* they are practising. If they do so, they are apt to suffer a total loss of their powers.

Though unable to assign any specific reason for it, I have experienced it myself on one occasion. My story runs thus :—

After completing my College education I devoted my time to acquiring a knowledge of Astrology, *Rummāl Shastra*, *Mantra* and *Tantra Shastras*. One day while sitting in the house of a friend, I chanced to meet a religious mendicant who, seeing my great desire of learning *Rummāl Shastra*, advised me to give up its study and to devote my soul and heart to mastering a *Vidhee*; which, when mastered, will enable its possessor to foretell future events more easily than by the study of a *Rummāl*.

I followed his advice, and in about one year acquired some proficiency in portending future events; but in the meantime, I unfortunately disclosed the mystery to one of my friends, a Kashmiri Brahman of Lucknow, and a man of my caste. This disclosure deprived me of what I had gained during one year's hard study and my friend, who was a mere beginner, did not gain anything thereby.

Now I would like to receive some satisfactory explanation of the abovementioned facts.

PUNDIT UDIT NARAIN SOUPORI CHACKBAST.

Chātrā, Hazaribagh, September 20th, 1882.

(Reply to the questions.)

The questions asked by Pundit Udit Narain are—

1. The use and benefits arising from the practice of the different sorts of *Ashuns* (*Asans*) or postures of the body described in the Yoga Shastras?

2. The reason why the efficacy of *Mantras* or *Vidhees* suffers by communication to others?

With regard to the first question the object of *Ashuns*, *e. g.*, *Padmasan* or *Sidhasan* seems to be to retain and converge the forces of electricity and magnetism existing in the human body with a view to concentrate the mind. The legs and the hands are in almost all these *Asans* required to be placed in positions most favourable to the retention of those forces. These forces are generally communicated by the extremities of the hand and the legs, and the principal point common to all these *Ashuns* is to place them so as to keep the body straight—to stop or close up the outlets of the body such as the ears, the nostrils, &c. These postures tend to diminish the waste of the tissues, and at the same time assist in generating and retaining more magnetical force or energy in the human system. They are of considerable use to beginners, as the body is thereby rendered impervious to external atmospheric influences of cold and heat, chiefly by reason of the magnetism generated and retained in the system, and the regulation of the acts of inhalation and exhalation which they necessitate. This is not the fit place to enter into any analysis of the different attitudes and postures of the body described in the Yoga philosophy of Patanjali or Gherdo Sanhita or the Siva Sanhita. The inquirer is referred to these books for further information. He has only to satisfy himself as to whether the remarks made

above are not applicable to most of these *Ashuns*. to brooding over the King of Serpents the utility of the injunction lies in its tendency towards concentration. Brooding over anything else, *e. g.*, the tip of the nose as directed in some books, might have the same effect. Preference is perhaps given to the King of Serpents, because *Siva*, the founder of the Yoga systems, is said to have serpents over his head and around his neck.

With regard to the second question. The *Tantra Shastras* abound in prohibitions to disclose the *Mantras* or *Vidhees* laid down therein except to persons qualified to receive them. The reason of this prohibition seems to me to avoid the danger and injury which might happen to people generally if unscrupulous persons were to have it in their power to turn them to their own purposes to the detriment of their neighbours.

The art of prognosticating the future known to the ancient Hindus is an art which is not known to many; and those that know it, are always reluctant to teach it to their own children even; in consequence of the strict prohibitions in the Shastras against communicating the rules to others. Why there should be such prohibitions is a question which is not answered in the Shastras; but the fact that there are such prohibitions is known to most of us. Those who believe in the efficiency of *Mantras* or *Vidhees* are unable to explain their *modus operandi*, and until this is known or explained it is impossible to explain the prohibitions. If *Mantras* act through the vibrations caused in the atmosphere by the sound of the words or syllables comprising them—the mode of uttering them must be an important factor in the production of the vibrations. These vibrations differ according to the nature of the sounds. In teaching others, the teacher generally gets accustomed to pronounce the words and syllables of the *Mantras* in a manner in which they should not be pronounced, *i. e.*, he vitiates their correct accentuation by trying to impart it to another person, and as every sound caused by an effort in pronouncing the *mantras* produces a vibration or waves in the atmosphere at the place in which they are so pronounced—these vibrations having no other object but that of teaching another, are useless in themselves. Every act of repetition without any corresponding necessity for it, is injurious, because it is in itself calculated to produce no effect whatsoever, but it involves at the same time loss of power or potentiality. It is therefore probable that prohibitions against the communication of *Mantras* and *Vidhees* owe their origin (1) to the necessity of keeping the *mantras* a secret; (2) to the tendency of such communication to affect their pronunciation and therefore the corresponding vibrations of the atmosphere; (3) to the desirability that none but those who are able to understand and pronounce them correctly should know them.

KALEE MOHUN DASS,

Vakeel of the High Court, Calcutta.

Darjeeling, September 29, 1882.

MAHATMAS, VISIBLE AND INVISIBLE.

In the Supplement to the THEOSOPHIST for October, under the head "H. X." and the "Brothers" I find that in the letter No. IV., 55 gentlemen of Nellore say that :— "In almost every Purana, we read of the disciple being made to undergo all manner of hardship for years together, and then (if the Guru be thoroughly satisfied with the conduct of the disciple during the period of trial) only then is he taught what he is yearning after."

I would be very thankful to these gentlemen to point out to me the passages they refer to; as I wish to satisfy my mind on the point—since as I am *not a Hindu* and therefore not conversant with such passages. As far as I have made myself acquainted with Hindu philosophy, I have come across passages which refer *only* to Gurus or Mahatmas whom the chela or disciple can see with his physical eyes, and of whose existences there can be no doubt whatever, and not as to Mahatmas of whose existence the chela or disciple (if I may so express it) *only* comes to know on second-hand evidence.

I may as well tell you that I am a Theosophist of the second class described in the Fragments of Occult Truth No. I., as :— "Students of various philosophies, searchers after truth, whencesoever it may come. They neither

believe nor disbelieve in spirits. They are open to conviction in any way, *but will accept nothing on second-hand testimony.*"

H.C. NIBLETT,

Vice-President, Prayag Theosophical Society.

Benares, October 6, 1882.

A CHELA'S REPLY.

[We leave the above to be answered by one of the Chelas who signed the first PROTEST.—ED.]

The above letter appears to me as though it were written with borrowed ideas and with a view to raise a new issue by putting into the mouths of the Hindu gentlemen who protested (page 6, October Supplement of the THEOSOPHIST) expressions which they have not used. Had the writer confined himself to the text quoted by him viz. "In almost every Purana we read of the disciple being made to undergo all manner of hardship for years together, and then—[if the Guru be thoroughly satisfied with the conduct of the disciple during the period of the trial]—only then is he taught what he is yearning after." A reference to the well known trial of Upamanyu (in the MAHABHARATU) was all that was necessary to meet this case. But our esteemed Brother, I am afraid, under the pretext of ignorance, introduced an entirely new issue not even justified by "H. X.'s" letter, in whose footsteps the above letter makes him tread, though in a rather original manner. The object of "H. X." is to denounce the BROTHERS for their unwillingness and slowness to impart their knowledge, and for exacting the *Samskara** that they do from their disciples. Our brother, Mr. Niblett, however, admits the claim provided the Guru is personally known to, and seen by the Chela with "his physical eyes". It is *this*, that I consider as altogether a new issue. But to reply to it: I find necessary to first ascertain what the writer means by "Guru." This title admits of various interpretations. (1) When a person retires from the world and becomes a *sannyasi* (Paribrajacum) he has, according to the Hindu Sashtas, and the practice observed to this very day (as may be easily verified by a simple reference to the first *sannyasi* met) to be initiated by any other *sannyasi* of the order he has selected. Then he drops his old name, taking a new one—he commences his pilgrimages. This formal INITIATOR is called in ordinary parlance a "Guru" and he can certainly be seen and talked with, and this is the Guru probably of which the writer has read in the Shastras. But the *real* Guru (MAHATMA) whom even the above "Initiator" has never seen and is himself in search of, is *never seen*, nor will the probationary Chela be ever allowed to meet him until the day of that real, solemn initiation, which has to be won by long years of labour and toil. Even when by some happy circumstances the first initiator happens to be the real "Guru" so eagerly sought for, even then, it is only toward the end of the last initiation that he reveals himself in his true character to the Chela. Until then he never divulges his secret to any one, and is nothing more than an ordinary *sannyasi* in the sight of the disciples. It is at this stage that the eyes of the Chela are opened. He becomes a *dwija*, a twice born, as initiation is considered equal to a new birth. Glance into the RAMAYANA. When was Valmiki initiated? Was it not after 60,000 years (metaphorically speaking) that he had spent in repeating "Mara"? Did Narada and others disclose themselves to him when he was a highway robber—Ratnakai? Read the chapter on *Sadhu Sangyam* in the BHAGAVAT, and you will find there all that you require to know with reference to the troubles and hardships that have to be undergone to secure such a blessed personal acquaintance with, and a sight of one's Guru.

I do not quite understand what is meant by the writer when he speaks of "Gurus and Mahatmas whom the Chela or disciple can see. . . and of whose existence there can be no doubt whatever, and not Mahatmas of whose existence . . . he comes to know *on second hand evidence*"

He would be a curious Chela indeed, who would doubt the existence of his Guru! Who then accepted him as a Chela? Was it a non-existent Mahatma? Before concluding, I may also notice here another mistake of the writer. The Hindu gentlemen of Nellore who protested, had not certainly in mind the Himalayan Brothers alone, but evidently spoke of Mahatmas in general.

Since I speak in my own name and answer but for myself, I need not infringe upon the rights of other Chelas who are at liberty to either reply, each for himself, or collectively, if they think proper. But, in order to set the writer's doubts at rest and also to show that, perhaps, the old restrictions are gradually giving away before the prevailing scepticism of the age, I here solemnly declare, that though I had offered myself a year ago as a Chela without the slightest hope of seeing with my bodily eyes my Guru for a number of years, I yet was blessed with the privilege of meeting and recognising him but a few days ago.* On account of his great resemblance to a figure I had seen, in company with five other persons, in December last at Bombay, where he appeared to us on our balcony; and moreover, to a portrait in Colonel Olcott's possession which I have repeatedly seen—I knew him instantly, when I saw him appear on horseback before me, as I had strayed into Sikkim, with the intention of crossing over to Tibet. Not only did I see him and two of his chelas with him, before me for over two hours in the full blaze of a forenoon sun, but I had likewise a long conversation with him. I have made great sacrifices which I need not mention here, but I am now amply rewarded for them. So will any one be who has FAITH and knows how to abide one's time.

After this, it would seem but natural that whenever I hear a doubter or a scoffer denying the existence of our Himalayan Mahatmas, I should simply smile in pity, and regard the doubter as a poor deluded sceptic, indeed!

S. RAMASWAMIER, F.T.S.

Camp, Himalayas, near Darjiling, 15th October, 1882.

SEVERAL SERIOUS QUESTIONS.

In studying the Fragments of Occult Truth Nos. 1 to 3, the following difficulties have come in my way; and if you would kindly assist me out of them I shall be very thankful.

From what source has matter come to exist? Is it eternal and self-existing or does it depend on something else? Is matter and Akasa the same!

In the Buddhist Catechism by Colonel Olcott, answer to Q. 113 is given as follows:—"Buddha taught that two things are eternal viz., 'Akasa' and 'Nirvana.'" Would it be correct to say that Akasa and Nirvana are distinct in themselves in the sense that neither of them has proceeded from the other.

Does Akasa go to make up the physical man; and is it the total obliteration of Akasa that frees the seventh principle in man and helps it to reach the state of perfect rest (Nirvana)? Or,

Does the sixth principle in man alone attain perfect rest (Nirvana) and the seventh principle return to its parent source?

If "the sense of individuality in Spirit cannot exist without combination with matter," then it seems to me that matter must attain Nirvana and that the "emanation from the Absolute" (if the Absolute be something higher than Nirvana) cannot return to its parent source.

Who reaps the benefit or otherwise of the Karma, the material principles in man or the Spirit?

What is the object of the Creation (I use the word Creation for want of a better term, and not in the ordinary sense of its having a Creator) of the vast stary heavens and of our planet. Have these come into existences through mere accident or with a definite object?

It is difficult to believe that these states of existences have continued and are to last to the end of time without any object; but on the other hand, my reasoning faculties cannot penetrate so deep as to find out the object. It is puerile to think that God sits making man as a potter his vessels,—some to satisfy his propensity for vengeance and some to sing his praises.

H. NIBLETT,

Vice-President, Prayag Theosophical Society.

Benares, Oct. 26, 1882.

EDITOR'S NOTE.—What is here asked in a few paragraphs, has been discussed through enough volumes to fill some miles of library-shelves. If our correspondent will follow us through the coming volumes of our magazine he will doubtless find a good deal of thoughtful writing upon the mooted topics. We shrink from pronouncing the *ex cathedra* judgments asked of us, for, after all, our opinions are but our own and we claim for them no intrinsic authority. As to the second and sixth questions of Mr. Niblett, we refer him to the New Edition (14th thousand) of Colonel Olcott's "Buddhist Catechism," just out, in which will be found highly valuable and suggestive additions to the First Edition as regards *Karma*, *Personality*, *Individuality*, *Re-birth*, and other matters that have long been debated by Buddhist commentators, and in the treatment of which our colleague advances some new ideas.

* Servile Obedience,

* The writer's adventures are elsewhere described.—ED.

THE ADI BRAHMO SAMAJ.

While I agree with Babu Raj Narain Bose in his appreciation of Hinduism and repeat with him "We can never forsake the name of *Hindu*," I am unable to understand his defence of Brahmoism. I do not know how to reconcile his own statements:—(a) "Hinduism through gradual improvement and progressive development has become Brahmoism. The Hinduism of the age of the Rig Veda has by means of gradual improvement and correction become Brahmoism." And (b) "When we pronounce the word 'Hindu' the venerable figures of Rishis and sages appear who perceived the intimate relation between man and God. I see before me the Hindu nation rising from sleep, renewing its youth," &c., &c. I beg, as President of the Hindu Sabha, to be instructed by the President of the Adi Brahmo Samaj as to *who improved, developed and corrected Hinduism into Brahmoism*. They must be, I suppose, greater Rishis and sages than have been the founders of Hinduism. Before their names and their greatness are made known it is idle to talk of Brahmoism in the above strain; and of the right of the Brahmos to preach and instruct, I vote for statement (b), and repudiate (a).

All that I gather of a Brahmo is that he *appreciates* the Manakanda or Sreshta Adhikara of Hinduism according to the teachings of the Rishis—but so do all Hindus and Pandits. In fact it is a *truism* that the Sreshta Adhikara is higher than the Kavisitha Adhikara! As I classified Theosophists in the November magazine, a Brahmo who wishes to benefit by the "Manakanda" is fit for initiation as the *Third Grade Theosophist* or the Brahman of the laud. If any man can call himself a Brahmo or Brahman, "a knower or speaker of Brahma" as Babu D. Tagore would have it, there may be in the same way a Missionary Samaj of Rishis! Admission to the Sreshta Adhikara must be *first deserved* by a Hindu or any other man. The candidate must be *approved* of men already in it, and *admitted* by men competent to initiate. The admitted candidate is more a Student than a Teacher; and a real Teacher is a man of knowledge, power and of practically demonstrable merit, actively sought by the pupils rather than seeking them.

We have enough of hollow trumpets and salvation annies, and want gentlemen who are practical philosophers and unostentatious benefactors. My best advice to the Adi Brahmo Samaj, who are so full of new marriage rites and political aspirations, is to style themselves the Hindu Sabha for these worldly or semi-worldly purposes, and make a Theosophical Branch Society for the Jnanakandam. A lay association calling themselves "Knowers of Brahma," and asserting "*rights* to preach and instruct," is certainly not a compliment to Hinduism or the Hindu nationality. I am in ignorance of Brahma and want to get at the knowing, and sympathise with Chela Brother "H. X." who finds the Knowers rather cautious and reticent. But here are Brahmos *knowing Brahma and glorying in their rights to speak of him!* My suspicion is that Brahmoism is merely dead-letter Hinduism incapable of adjusting the Jnana-kanda with the Karma-kanda and Niyama Acharam with Yog.

My object in writing these criticisms is to elicit information which would make the Brahmos better appreciated by the Hindus and the Theosophists—apart from mere book-knowledge.

A. SANKARIAH, B.A., F.T.S.,
President Founder, Hindu Sabha.

EDITOR'S NOTE.—We publish the above letter, leaving our respected friend, Babu Raj Narain Bose, or any other Brahmo of his Church, to send a reply, which will duly appear in these columns. The THEOSOPHIST is always open for a free discussion.

"AN ALLURING PROMISE."

Two months have elapsed since the publication of my letter, and to my regret and disappointment, "H. X." has not yet condescended to notice the proposal contained in it. Possibly he thinks I am not serious; if so, let me disabuse him of this illusion. Not only am I serious in my proposal, but I am waiting for its acceptance with an earnestness of which "H. X." cannot possibly have any idea. It will hardly be fair for your correspondent to raise hopes, it may be, in feeble hearts, and then scuttle out of his own offer, when he sees one having the hardihood to close, and close cheerfully, with it. "H. X." does not know what dreams his correspondence has inspired in me. To be the master of such an amount of occult lore as prominent members like "H. X." of the Simla Eclectic Theosophical Society have gathered during eighteen long months; to be promised all that in a single week, or as I have modified it, in four weeks, is something that has hardly had its equal in captivating my imagination. If "H. X.'s" offer has found one to be enamoured with it to the extent of embracing it heart and soul, the ultimate result of it can hardly be less gratifying to "H. X." himself. To prevent a man from being driven through sheer despair into the arms of Materialism or Agnosticism, to spare him the cold, dreary, heartless life of one who has failed to find his God, or to trace the hand of a Creator in the organism with which he is surrounded; to snatch him from the misanthropic tendency of one forced to gape on the throes of suffering humanity without the slightest capacity to mitigate or heal them; to give a religion nobler far than any existing to one who has been yet a stranger to "its medicinal attention to our mental blotches and running sores;" to infuse sweetness and gentleness into a temper that is fast degenerating into callous,

sceptical misanthropy;—these and other similar results may well appeal to your correspondent's sympathy on my behalf, and secure me that early invitation to Simla or Calcutta, I so earnestly long for.

To convince your correspondent that I am in earnest, I send you my address, so that he may find out for himself whom he is to have as his 'Chela.'

B. J. P.

PROF. HAECKEL ON LAW AND MIRACLE.

From a translation of Prof. Haeckel's lecture at a recent meeting of German Naturalists and Physicians (*Nature*, Sept. 28) we copy the following paragraphs. Their bold affirmation on behalf of the highest scientific authorities, of the "Oneness of Nature and God," and the inviolable supremacy of Natural Law, will please none so much as our Buddhist and Vedantic friends, whose belief is so antagonistic to all supernaturalism:—

"The purified knowledge of the world in the present day knows that natural revelation alone which in the book of nature lies open to every one and which every unprejudiced man with sound senses and sound reason can learn out of it. From this is derived that purest monistic form of faith which attains its climax in the conviction of the unity of God and Nature and which has long ago found its most complete expression in the confessions of our greatest poets and thinkers, Goethe and Lessing, at their head. That Charles Darwin, too, was penetrated by this religion of nature, and did not acknowledge a particular church-confession, is patent to every man who knows his works.

Only in law-regulated society can man acquire the true and full culture of the higher human life. That, however, is only possible when the natural instinct of self-preservation, Egoism, is restricted and corrected by consideration for society, by Altruism. The higher man raises himself on the ladder of culture, the greater are the sacrifices which he must make to society, for the interests of the latter shape themselves evermore to the advantage of the individual at the same time; just as, reversely, the regulated community thrives the better the more the wants of its members are satisfied. It is therefore quite a simple necessity which elevates a sound equilibrium between Egoism and Altruism into the first requirement of natural ethics.

The greatest enemies of mankind have ever been, down to the present day, ignorance and superstition; their greatest benefactors, on the other hand, the lofty intellectual heroes who with the sword of their free spirit have valiantly contended with those enemies. Among these venerable intellectual warriors stand at the head, Darwin, Goethe, and Lamarek, in a line with Newton, Keppler, and Copernicus. These great thinkers of nature by devoting their rich intellectual gifts, in the teeth of all opposition, to the discovery of the most sublime natural truths, have become true saviors of needy mankind, and possess a far higher degree of Christian love than the Scribes and Pharisees who are always bearing this phrase in their mouth and the opposite in their heart.

How little, on the other hand, blind belief in miracles and the dominion of orthodoxy is in a position to manifest true philanthropy is sufficiently testified, not only by the whole history of the middle ages, but also by the intolerant and fanatic procedure of the militant church in our days. Or must we not look with deep shame on those orthodox Christians who, in our day, again express their Christian love by the persecution of those of other faith and by blind hatred of race? And here in Eisenach, the sacred place where Martin Luther delivered us from the gloomy ban of adherence to the letter, did not a troop of so-called Lutherans venture some years ago to try anew to bend science under that yoke?

Against this presumption on the part of a tyrannical and selfish priesthood it will to-day be permitted us to protest on the same spot where 360 years ago the great Reformer of the church kindled the light of free inquiry. As true

Protestants we shall rise up against every attempt to force independent reason again under the yoke of superstition, no matter whether the attempt be made by a church sect or a pathologic spiritism.

Happily we are entitled to regard these mediæval relapses as but transitory aberrations which will have no abiding effect. The immeasurable practical importance of the natural sciences for our modern culture-life is now so generally recognised, that no section of it can any longer dispense with it. No power in the world is able again to roll backwards the immense progress to which we owe our railways and steamers, telegraphy and photography, and the thousand indispensable discoveries of physic and chemistry.

Just as little, too, will any power in the world succeed in destroying the theoretic achievements which are inseparably bound up with those practical successes of modern science. Among those theories we must assign the first place to the development doctrine of Lamarck, Goethe, and Darwin. For by it alone are we authorised firmly to establish that comprehensive oneness of our theory of Nature in which every phenomenon appears as but efflux of one and the same all-comprehensive law of nature. The great law of the conservation of force thereby finds its universal application, embracing also those biological provinces which hitherto appeared closed to it."

At this same Eisenach meeting Professor Haeckel made public an important letter from Mr. Darwin upon the subject of religion, showing but too plainly that he was a Free-thinker in the strongest sense of that abused word. This letter was most unfairly suppressed by, not merely the Christian organs in England, but even by *Nature*, the presumed clear mirror of modern science, and the warm panegyrist of Mr. Darwin. This fact being made known to Professor Haeckel by Dr. Edward Aveling, of London, the Professor, in a letter of date Jena, 8th October, 1882, makes this biting criticism upon British dogmatic supervieny:—

"The information that I owe to you, that the English press has almost, without exception, suppressed this letter, has filled my German friends and myself with sincere pity and regret. For we recognize in that fact that a rigid system of the deepest hypocrisy, social and religious, is still in free England strong enough to prevent even the simple publication of a document pregnant with meaning. We in Germany are happy in during to speak out the truth freely, happy in that we have liberated ourselves from the bonds of mediæval prejudice."

THE SEVENTH ANNIVERSARY OF THE THEOSOPHICAL SOCIETY.

The Seventh Anniversary of our Society will be celebrated on the 7th instant at Framji Cowasji Hall, as usual, at 5-30 p.m. Delegates from various Branches will attend; even of whom have already arrived at Bombay. The occasion will be of unusual interest. Particulars will appear in our next number.

THE MANAGER OF THE THEOSOPHIST has received a supply of the new Edition (14th thousand) of Colonel Olcott's *Buddhist Catechism*, which is considerably enlarged. Ten more questions and a very instructive appendix have been added. Copies can be had at six annas, each.

A few copies of Oxley's *Philosophy of Spirit* have also been received and can be obtained on remittance of the advertised price.

TABLE OF CONTENTS.

	Page.		Page.
Removal of Headquarters...	53	A Free-thinker in Palestine ...	72
The Poor Brutes ...	54	Proceedings of the Society for Psychological Research.	72
Religious Education in India.	55	Epilepsy and Mediumship .	72
The Magical Evocation of Apollonius of Tyana ...	58	Correspondence—	
The "(Non)-Magical" Mirrors of Japan ...	60	A Personal and an Impersonal God ...	74
The Utterances of Ramalingam Pillai ...	61	The Utility of Asans ...	75
The Chief Mission of the Theosophical Society ...	64	Mahatmas, Visible and Invisible ...	75
Letters on Theosophy: the Secret Doctrine ...	65	A Chela's Reply ...	76
Matter and Force, from the Hindu Standpoint ...	66	Several Serious Questions.	76
How A "Chela," Found His "Guru"* ...	67	The Adi Brahma Samaj	77
Reviews—		"An Alluring Promise"	77
Time, Space, and Eternity	69	Prof. Haeckel on Law and Miracle. ...	77
The Yoga Philosophy ...	71	The Seventh Anniversary of the Theosophical Society	78

SPECIAL NOTICES.

It is now evident that the THEOSOPHIST offers to advertisers unusual advantages in circulation. We have already subscribers in every part of India, in Ceylon, Burmah, China, and on the Persian Gulf. Our paper also goes to Great Britain and Ireland, France, Spain, Holland, Germany, Norway, Hungary, Greece, Russia, Australasia, South Africa, the West Indies, and North and South America. The following very moderate rates have been adopted:

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The THEOSOPHIST will appear each month. The rates, for twelve numbers of not less than 48 columns Royal 4to each of reading matter, of 576 columns in all, are as follows:—To Subscribers in any part of India, Ceylon, Straits Settlements, China, Japan, and Australia, Rs. 8; in Africa, Europe, and the United States, £ 1. Half-year (India, &c.) Rs. 5; Single copies Rupee 1. Remittances in postal stamps must be at the rate of anna 17 to the Rupee to cover discount. The above rates include postages. No name will be entered in the books or paper sent until the money is remitted; and invariably the paper will be discontinued at the expiration of the term subscribed for. Remittances should be made in Money-orders, Hundi, Bill cheques, (or Treasury bills if in registered letters), and made payable only to the PROPRIETORS OF THE THEOSOPHIST, Breach Candy, Bombay, India. Subscriptions commence with the Volume.

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ONLY EIGHT NUMBERS OF VOL. I BEING AVAILABLE, THE CHARGE FOR them will be Rs. 4-4. Subscribers for the Second Volume (Oct. 1880 to September 1881) pay Rs. 6 only in India; Rs. 7 in Ceylon; Rs. 8 in the Straits Settlements, China, Japan, and Australia; and £1 in Africa, Europe and the United States.

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SUPPLEMENT

TO

THE THEOSOPHIST.

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BOMBAY, DECEMBER, 1882.

No. 39

AN INDIAN NATIONAL FUND.

Our venerable friend and brother, Mrry. P. Iyaloo Naidoo Garoo, Retired Deputy Collector of Arni,—one of the most estimable native gentlemen we have met in India—sends us the following memo. containing rules for “forming a company and thereby raising necessary funds for training young men in Europe or America in the useful arts and sciences for the benefit of India.” This memo. was called out by the reports of our sixth Anniversary Meeting, on which occasion Colonel Olcott made, in his annual address, some reference to a “National Fund” to be raised in India by voluntary subscriptions, lectures, &c. We shall be happy to receive the opinions of as many as possible of our experienced and patriotic brothers and friends upon Mr. Iyaloo Naidoo’s plan. We have all along been endeavouring to do our duty to India as best we could, even while we were distrusted, and our work impeded by the Natives themselves; and now that the darkest clouds are swept away from our horizon, if we could get any further valuable hints or suggestions as to the most effectual way of accomplishing our object, we shall be happy to accept and work upon them.—ED.

MEMORANDUM.

BY M. P. IYALOO NAIDOO, GAROO, F.T.S.

(Retired Deputy Collector of Arni.)

The circumstances that necessitate the sending of young men from this country to Europe or America for practical education in the arts and sciences, so deficient at present in our country, are well known among educated Natives. They are so well and so forcibly described in the “*Appeal*” by the Poona Sarvajanic Sabha, published in the *Dnyan Prakash* of the 22nd December, 1881, that they need not be repeated here. But I will try to suggest an evidently feasible plan, by which the necessary funds can easily be raised for the purpose of gaining the object in view.

1. It is proposed that a fund of 10 (ten) lacs of Rupees shall be raised by means of a Company called, say “National Benefit Joint Stock Company, Limited,” the capital to be divided into 10,000 (ten thousand) shares at Rs. 100 per share.

2. The money thus raised to be invested for fifty years in the Government Securities of *four per cent.* loan, and the annual interest of Rs. 40,000 can be utilized by having it distributed among competent Indian youths

as a loan intended to induce and help them to train themselves in different trades and professions, in Europe and America, after some preliminary education in India.

3. No portion of the fund (ten lacs of Rupees) shall be spent by the Company on any account; but the whole of it shall continue in Government Securities for the above period of 50 years.

4. The Company shall carry on their operations for the benefit of the natives of India by means of an Executive Committee consisting of 5 or 7 Members, and a Secretary selected from among the shareholders and located at Madras, Calcutta, or any other place that may be settled upon by a majority of the shareholders.

5. The Executive Committee thus appointed shall have power to utilize the amounts of interest realised from the Government Securities, and of the compound interest that can accrue therefrom eventually.

6. The Executive Committee shall invite young men from among the *Natives*, without distinction of caste or creed, to go to Europe or America for qualifying themselves in the useful arts and sciences, for different trades, as noted further on in the appendix; and shall receive applications from such young men, accompanied by certificates granted by a competent medical officer selected by the Executive Committee, showing that the applicant is in a sound state of health, and is free from any constitutional disease.

7. The age of the youths going to Europe or America for education shall not be above 20 years.

8. The Committee shall also have power to invite and receive applications, accompanied by proper medical certificates, from those parents of boys aged 7 years or more, who are willing to give their sons preliminary education in India, and then to send them to Europe or America to complete it by qualifying them in any of the trades as specified below.

9. The Committee shall select such of the applicants as may be found competent in every respect, to qualify themselves by preliminary education, already received or hereafter to be received in India, and by final training in America or Europe in the trades specified, and to benefit India by returning to, and utilizing, and spreading their arts and professions in their native country.

10. The Committee, if unanimous, shall have the power to reject the applications of such boys and youths, or those of the parents of such boys and youths, as they may think unfit for some plausible cause or reason for gaining the object in view; and without assigning or divulging the said reason.

11. To the applicants approved, the Committee shall lend money to meet their travelling expenses to, and education in the countries selected by them, under the conditions and within the limits specified below.

12. Five youths shall be selected to study for profession No. 1 (see appendix), and one for each of the other professions from No. 2 to No. 6. A sum not exceeding Rs. 1,500 shall in the aggregate be lent to the 10 youths so selected; the maximum to be disbursed to each of them monthly, exceeding in no case Rs. 150 a month.

13. About 20 youths shall be selected for the other branches of trade from No. 7 to No. 17, who shall receive loans monthly in various proportions and according to their circumstances and wants; the sum not to exceed in maximum Rs. 100 monthly to each of them, to meet their educational wants and daily necessities during their stay in the foreign lands.

14. The Committee shall be invested with power to continue (or discontinue) their loan to the student so preparing in foreign lands for a term of 5 or 7 years, the continuation of the stipend being left at their discretion, and according to the requirements and progress of the stipendiary.

15. The parents or guardians of the boys selected for preliminary education in India, prior to their starting for Europe or America, shall receive from the Committee a mensual loan of Rs. 10 or Rs. 15 during the stay of their sons or wards in India and, at the time of the departure of the latter, the sums at the rate specified under Rules 12 and 13 for their education, apprenticeship, and maintenance in the foreign land or lands.

16. The lives of the boys and youths receiving loan from the Committee for the above purposes, shall be insured in some trustworthy Insurance Company, in order to avoid losses from casual deaths.

17. The Committee shall enter into previous arrangement with, and put themselves in communication with, official authorities such as Consuls or Agents; with Bankers, respectable public Bodies and Societies, in Europe and America; and enter into agreement with various Sabhas in India for the purpose of making such bye-laws and arrangements as may be well calculated to secure the health, good behaviour, and proper education of the youths during their stay in the said Foreign countries, and to prevent the waste of the money lent to them by the Committee.

18. The youths and their parents or guardians shall be required to execute Bonds in the presence of the head men of their respective castes, legally binding them on their honour.—

A. To return to India after completing their studies and apprenticeship in Europe or America and utilize their skill and profession in their own country.

B. To repay the said Loan in monthly instalments, each to represent no less than one-fourth of their monthly professional income, on their commencing their respective avocations in India.

C. To continue abroad, under the penalty of having his monthly allowance and all further help stopped, in the same religion which the youth professed during the execution of the Bond.

D. To conform to the bye-laws made by the Executive Committee for the guidance of the youths and for the proper expenditure of the money lent to them.

E. To pay an Interest at 9 or 12 per cent on the loan until liquidation.

F. To pay 5 times the amount of the sum lent (the parent or friend going for them as a security) as a forfeiture and fine in case the youths should fail to conform to the conditions A, B, C, or D, or to proceed,

as originally settled upon, to the Foreign countries for training themselves finally in their respective capacities and trades.

19. The money spent for insuring the lives of the youths and boys shall form part of the loan repayable under the Bond.

20. The death of any youth or boy, prior to the repayment of the loan or of any portion of it to the Company or their Executive Committee, shall absolve his parents and other heirs from any liability to its Debt and shall entitle the Company or their Executive Committee to recover the insured sum from the Insurance Company. Any balance, that may remain after paying their loan with interest from the insured sum, shall be paid to the parents or other legal heirs of the deceased.

21. The death of a youth after the repayment of the entire loan and interest to the Company or their Executive Committee shall entitle his parents or other heirs to recover the insured sum from the Insurance Company.

22. The operations of the Executive Committee shall for the first 5 or 7 years be limited to training THIRTY youths in Europe or America as prescribed in Rules 12 and 13 and to giving preliminary education to TWENTY boys in India.

23. As the refunds of loans made to the stipendiaries can in part begin from the sixth year after sending the first group to Europe or America, the Committee can gradually extend their operations by sending as many young men to the Foreign lands or training as many boys in India as the funds at their disposal will permit.

24. The Committee can also be invested with power, when they have sufficient funds, to grant scholarships varying from Rs. 5 to Rs. 10 a month to competent young men that are training themselves in *public schools of arts and sciences in India*. The number of scholarships thus given cannot exceed 100 a year.*

25. The operation of the company shall come to a close on the 50th anniversary of the "National Benefit Joint Stock Company" and the several sums of the shares forming the 10 lacs of Rupees invested, in Government Securities shall be *refunded* to the respective shareholders or to their legal heirs with *half* the profits acquired.

26. *The other half of the profits acquired* shall form a permanent fund to be invested in Government Securities or in landed property to be held from any further liability to the *claims of the then late shareholders*.

27. The interest or profits accruing from the investments made (vide Rule 26) shall be permanently appropriated for the spread and improvement of arts and sciences in India under such Rules and conditions as may be settled in a general meeting of the then late shareholders.

APPENDIX.

The different trades referred in the paragraph 6 of the memo. are:—(1) Covenanted service; (2) Law; (3) Medical Service; (4) Engineering service; (5) Educational service; (6) Military service; (7) Naval service; (8) Weavers; (9) Railway work; (10) Machinists' work; (11) Carpenters (12) Smiths of different kind; (13) Dyers of different colours; (14) Glass and Pot-makers; (15) Mining; (16) Mechanics of other kinds; (17) Fine Arts, &c.

NOTE BY COLONEL OLCOTT.

The above memorandum of Mr. Iyaloo Naidoo having been submitted to me for an opinion, I find its general provisions unobjectionable, and will be glad to have the matter discussed by the Indian public. I would, however,

40 Scholarships	at	Rs. 5 each	monthly	Rs.	200
30 Do.	at	" 7	Do.	"	210
30 Do.	at	" 10	Do.	"	300

Monthly Rs. 710

lay stress upon one point verbally communicated by me to the Secretary of the Poona Sarvajanic Sabha, through a young native sent to consult me; and subsequently embodied in a lecture I delivered before the Meerut Association. It is this: That the greatest care should be taken to send no youth abroad to learn a profession, or the mechanic arts or trades, *who had not from his earliest years shown a peculiar aptitude for the profession or art to be learned.* It would be absurd to the last degree to send a Hindu boy to learn and trade in America who had not discovered great natural mechanical talents; the energy spent would be as good as thrown away, and the boy no doubt be ruined for any useful career. I have met in India only two or three young men whom I would take the responsibility of sending, if it lay with me. Still I have made no particular research into the subject.

Those who may read the present papers are particularly notified that at present I will not consent to receive even one rupee's subscription to the proposed National Fund. My position is clearly defined in my late Annual Address, and I shall not swerve from it. When Mr. Iyaloo Naidoo's Company is fully organized, the shares ready for allotment, and Trustees chosen in whom the Hindu community and I have entire confidence, I shall be ready to take up the work of raising the money. But not before. And, furthermore, I shall not accept a rupee for any personal services I may render.

HENRY S. OLCOTT.

Bombay, November, 1882.

THE SINGHALESE NATIONAL FUND.

Our Society has reason to be highly satisfied with the results of the President Founder's canvas of the year 1882, in the Galle District of the Southern Province of Ceylon. The failure of coffee cultivation which, beggaring the European planters, has reacted upon the whole population of the Island; the low prices of cocoanut and Citronella oils, coir fibre and cinnamon, to say nothing of gems—for which there has been scarce any sale during the past six months; the making of Colombo, instead of Galle, the port of call for the great passenger lines of steamers—all these have made the Sinhalese-people feel very, *very* poor. So disheartened are they, our ability to report a large increase of cash collections for the National Buddhist Fund over those of 1881 is no less surprising than gratifying. Colonel Olcott gave his first lecture of the Galle course on the 29th July; the *sixty-fourth*, and last, on the 23rd October. The average subscriptions exceeded Rs. 120 per lecture, the cash payments Rs. 100. The gross cash collection was Rs. 6,807.09 as against Rs. 4,595.34 in the preceding year. He spent forty-seven of the eighty-seven days of the season in his travelling-cart; the rest of the time at our Galle Headquarters, whence daily excursions were made to villages within the town gravets at which lectures had been arranged for. He desires that the members of our Society, in all countries, should be made acquainted with the fact that Mr. Gregoris Edrewere, the Secretary of our Galle Branch, merits especial praise for his tireless exertions to carry out the season's programme, and that honorable mention should also be made of G. C. A. Jayasekara, Esq., (Proctor) Pres; Simon Perera Abeyawardene, Esq., Vice Pres.; D. O. Goonesekara, Esq., (Proctor), Thomas DeSilva Amarasuria, Esq., P. E. Ponnampuruma, Esq., Don Elias Amerisirri Jayasinha, Esq., and Emanis deSilva Gunese-kara, Esq., Councilors, for valuable aid. Other gentlemen might be named, but these above noted were particularly distinguishable. Bulatgama Hamdru, and Seclawansa Hamdru were most zealous among priests. Next year the President-Founder will canvas the Mātara and Hambantota District, with Headquarters at Mātara.

Following are the official documents of the season:—
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FOR THE SOUTHERN PROVINCE.

[No. 2801.]

Ceylon Stamp Duty
One Rupee.

TO ALL TO WHOM THESE PRESENTS SHALL COME, Colonel Henry Steel Olcott, President of the Theosophical Society, of the first part, and Simon Perera Abayawardena of Galle, Emanis de Silva Gunese-kara of Ratgama, Don Charles Philip Weerekoon of Galle, and Don Elias Amere-Sirri Jayasinha, Attepattu Aratchy of Nagoda, members of the Galle Paramawignanartha Bauddha Samagama of the second part, hereinafter called the Trustees—send greeting: *Whereas* a Fund called the "SINGHALESE NATIONAL BUDDHISTIC FUND" has been created by Colonel Henry Steel Olcott, President of the Theosophical Society, for and on behalf of the Galle Paramawignanartha Bauddha Samagama, being a Branch of the Buddhist Section of the Theosophical Society, for monies raised and to be raised by himself, assisted by members of the Paramawignanartha Bauddha Samagama, and others, from collections, subscriptions, donations, legacies, the profit on sales of publications, and from other sources. And, *Whereas*, the sum of Rupees two thousand two hundred and twelve and cents eighty-four, raised as aforesaid, hath been transferred into the names of the said Trustees of the second part hereto, and doth now stand in their joint names in the books kept at the Galle Branch of the Chartered Mercantile Bank of India, London and China for the sole use and benefit of the said Fund.

NOW THESE PRESENTS WITNESS that they the said Simon Perera Abayawardene of Galle, Emanis de Silva Gunese-kara of Ratgama, Don Charles Philip Weerekoon of Galle and Don Elias Ameresirri Jayasinha, Attepattu Aratchy of Nagoda, do, and each of them for himself severally and respectively and for his successors in office doth by these presents acknowledge, testify and declare that as well the said sum of Rupees two thousand two hundred and twelve and cents eighty-four as also all further and other sums which shall at any time or times hereafter be transferred into their joint names for the benefit of the said "Sinhalese National Buddhistic Fund" shall be at all times hereafter deemed and taken to be the property of and belonging to the said Fund, and that the same shall, from time to time, as the same shall be so transferred, stand and remain in the joint names of the said Trustees and be held by them together with all dividends, interests and yearly or other income and proceeds thereof respectively arising therefrom. *In trust* only, and to and for the sole use and benefit and advantage of the said "Sinhalese National Buddhistic Fund," and to and for no other use, trust or purpose whatsoever. And it is hereby further declared by all the parties hereto that the Trustees of the said Fund shall be four in number. That the Trustees, as aforesaid shall collect or cause to be collected, at moderate and reasonable cost, all unpaid subscriptions, donations or other sums promised for the said Fund and immediately deposit the nett proceeds of the same in the aforesaid Bank to the joint credit of all the Trustees; which said moneys shall hereafter be held subject to the rules and restrictions herein provided for.

That the moneys aforesaid and their increment shall be deposited in the Galle Branch of the Chartered Mercantile Bank of India, London and China or other solvent banking corporation, as collected, and the increment only shall be drawn for disbursement upon warrants or drafts presented to the said Trustees or their successors in office, and signed by the Chairman, Treasurer and Secretary of a certain Board of Managers of the said Fund (which said Board of Managers is simultaneously organized under a separate agreement between the said Colonel Henry Steel Olcott and other persons named in the said agreement) and countersigned by the said Colonel

Henry Steel Olcott, his successors in office, or legal representatives approved by the Galle Paramawignanartha Bauddha Samagama. The Trustees when recommended by vote of a majority of the Board of Managers after a proper assessment and enquiry into the title of the property offered to be hypothecated, may invest the principal of the said Fund on good security of primary mortgage of productive immovable property, if situate within the four gravets of Colombo to the extent of one half the estimated value of property, or on mortgage of like property situate within the four gravets of Galle to the extent of one-third of the estimated value of the property. In the event of the Trustees refusing to make a loan when recommended by the Managers as aforesaid, the matter shall be referred to the sole arbitration of Edmund Rowland Gunaratna Esquire, F.T.S., Mudaliyar of His Excellency the Governor's Gate, who is hereby chosen Honorary Arbitrator for such emergent cases and whose decision shall be final. That no more than Rupees one thousand shall be loaned on any one piece of property; and interest at the rate of ten per centum per annum shall be levied on all loans; and if default be made in the payment of interest for the space of three months then interest shall be reckoned and levied at the rate of twelve per centum per annum from such date and the loan shall be called in; That in case of the death of any Trustee or his disqualification by reason of his incapacity, unwillingness, neglect, or inability to act, or apostacy from Buddhism to any other religion, the aforesaid Colonel Henry Steel Olcott, his successors in office, or legal representatives as above, shall appoint a Trustee in his stead, on the nomination of the Galle Paramawignanartha Bauddha Samagama, should the Society be then in existence, or if not, then the said Henry Steel Olcott shall in connection with the said Board of Managers fill the vacancy or vacancies under the general advice and counsel of the Committee of Priests, named in the instrument above described; and as soon as the said Colonel Henry Steel Olcott, his successors in office or legal representatives, shall have as above nominated or appointed any other person or persons to become Trustee or Trustees in their or any of their place or stead, then the person or persons in whom the said trust moneys, funds and securities shall then be vested, shall with all convenient speed, transfer and assign the same in such manner and so as that the same may be legally and effectually vested in such new Trustee or Trustees jointly with the continuing Trustees, upon the same trusts as are herein before redeclared concerning the same. And every such new Trustee so to be appointed as aforesaid, shall act or assist in the execution of the trusts of these presents as fully and effectually, and shall have such and the same powers to all intents and purposes whatsoever, as if he had been originally appointed as Trustee and been party to these presents. That the said Colonel Henry Steel Olcott, as the principal creator of the said Fund, shall have full power, and it shall be his duty to adopt such precautions as from time to time may seem necessary, to protect the money subscribed by the public from embezzlement or mal-administration, to preserve the good character of the Society, and to realize the object for which the fund is collected.

IN WITNESS whereof the said Colonel Henry Steel Olcott, Simon Perera Abayawardena, Emanis de Silva Gunasekara, Don Charles Philip Weerakoon, and Don Elias Ameresirri Jayasinha do set their hands to three of the same tenor as these presents, at Galle, this third day of September, in the year one thousand eight hundred and eighty-two.—Witnesses to the signatures of

(Signed)	H. S. Olcott,	(Seal)
"	Simon Perera,	(")
"	Emanis de Silva,	(")
"	D. C. P. Weerakoon,	(")
"	D. E. A. Sirri,	(")

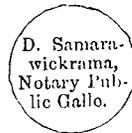
D. Dahanayake.
D. C. L. Goonewardena.
D. Samarawikrama, N. P.

I, Dionissius Samarawikrama, of Galle, Notary Public, do hereby certify and attest that the foregoing Instrument having been read over by Colonel H. S. Olcott, Simon Perera and D. C. P. Weerakoon, and having been read over and explained by me the said Notary to the said Emanis de Silva Goonasekera, and Don Elias Amarasiri Jayasinha, who are known to me, in the presence of Messrs D. Dahanayake and D. C. L. Goonawardena, the subscribing witnesses thereto, both of whom are known to me, the same was signed by the aforesaid parties and also by the said witnesses, in my presence and in the presence of one another, all being present at the same time, on this 3rd day of September 1882, at Galupadda.

I further certify and attest that the duplicate of this deed bears stamps of Rs. 10, the original being on a stamp of Re. 1.

(Signed) D. Samarawikrama,
Notary Public.

Dated 3rd September 1882.



JOINT AGREEMENT CONSISTITUTING THE BOARD OF MANAGERS.

[No. 2,800.]

ARTICLES OF AGREEMENT MADE AND ENTERED INTO BETWEEN Colonel Henry Steel Olcott, President of the Theosophical Society, party of the first part, and Gerald Carolus Amarasirewardhana Jayasekara of Galle, Don Ovinis Goonesekara of Dadalla, Charles Amardus de Silva of Ratgamna, Gregoris Edreweere, Sinnotchy Perera Abeyewardhana, both of Galle, Don Hendrick Madenaika of Baddegama, Paul Edward Ponnampuruma, Samuel Sudrikka Jayawickrama, Don Dines Subasingha, all of Galle, Don Adrian Alwis Wickremaratna of Katukurunda, Ettiligoda Vidanegamage Don Marshal de Silva of Galle, Don Bastian de Silva Jaysekere, Police Officer of Madampe, Thomas de Silva Amarasuria of Unewatana, Kumerawadu Nikoris de Silva of Pitiwella, and Columbe Mohanderange Arnolis de Silva, of Galle, members of the Paramawignanartha Bauddha Samagama, parties of the second part, all representing what is known as the Buddhist Section of the Theosophical Society—for the administration of a certain fund named "The Singhalese National Buddhistic Fund" within the Southern Province of the Island of Ceylon. Whereas a Fund has been and is hereby created in the Southern Province of Ceylon, for the promotion of the Buddhist religion and the diffusion of useful knowledge among the Singhalese people:

THESE PRESENTS WITNESS, AS FOLLOW:

I.—The title of this Fund shall be "The Singhalese National Buddhistic Fund."

II.—The Board of Managers shall be nominated annually by a Committee of eminent priests of the Southern Province. Provided that the nominations be made within fourteen days after the demand is made upon them by the aforesaid Society. The following is a list of such eminent Priests:—Atureliya Kirtisree Sumangala, High Priest of Matara, and Hambanatotta Bulatgama Dhamma Lankara Sirisumanetissa Maha Terunnanse, Katukurunda Siddhatta Terunnanse, Tangalle Paramakavi Tilleka Sresumenetissa Terunnanse, High Priest, Ambagahapiteya Ari Alankara Wimelesaretissa Ganachargea Terunnanse, Dodandowa Piyaratnatissa Terunnanse, Gettemanna Siddhatta Terunnanse, Hickeduwa Sumangala, High Priest of Adam's Peak and Galle Corle, Angagodda Madankera Terunnanse, Welitera Sugata Sasena Dhagga Winayacharya Dhammalankara Terunnanse, Potuwilla Indajoty Terunnanse, Matara Wimelesara Terunnanse, Ambegahawatta Inda-

sabawarrana Sami Terunnause, Kallegana Seela Wansa Terunnause.

III.—The *aforsaid* Fund shall be created out of moneys realized from subscriptions, donations, legacies, the profits on sale of publications, and other sources.

IV.—No part of the principal thus realized shall be expended, but only the annual increment as reported by the Board of Trustees, created by a certain deed of trust bearing even date with *These Presents*, and executed by them the said Trustees, and the said Henry Steel Olcott.

V.—No more than the income for any one year shall be appropriated within that year. Should any unexpended surplus remain at the end of any year, the same shall be credited on the next year's account to the following objects, viz:—Educational, Literary and Miscellaneous, in the proportions as hereinafter named.

VI.—Of each year's income one-half share shall be set aside for grants-in-aid of Schools; one-fourth for publications of various kinds; one fourth for worthy objects of a miscellaneous character, promotive of the interest of Buddhism; the surplus shall be divided in ratio.

VII.—The income available for appropriation in any year shall be understood to mean the nett income, after deducting the necessary expenses of its collection. The fund available for investment by the Trustees shall be the nett sum of collections for all sources, after deducting the actual costs of collection, such as stationery, printing, discounts, postage, travelling expenses, wages, and other usual and lawful charges.

VIII.—No appropriation of money shall be made for any religious sectarian object as such, but only in its character of a national object, and as bearing upon the interests of Buddhism; nor shall any locality, whether within or without the Southern Province, be favoured, merely as such locality, with appropriations above any other locality in whatever province; but its claims shall only be considered in their relation to Sinhalese national interests, and to the welfare of the religion of Buddha. The Fund shall be regarded as a sacred trust accepted on behalf of the Sinhalese nation and their religion, and it is agreed between the parties *aforsaid* that in its administration merely sectional, social and sectarian claims shall be made subordinate to the general good.

IX.—The responsibilities of administration shall be thus divided: (a) The parties of the second part, who are hereby constituted a "Board of Managers," shall have exclusive power to select the objects upon which the income is to be expended, and to vote the appropriations; (b) the party of the first part being *ex-officio* President of the whole Buddhist Section and thus representing the combined interests of both priesthood and laity, should have the power to approve or disapprove of proposed grants of money, and thus validate or invalidate the warrants drawn in payment of the same. In case he should disapprove of any appropriation, he shall return the paper with his objections, in writing, to the Board of Managers. Should the Board insist upon the grant, the papers shall be endorsed and sent back to the party of the first part. If he should still disapprove, he shall report the case to the Secretary of the Galle Paramawignanartha Buddha Samagama; and that Society shall appoint a Committee of Appeal, comprising thirteen members, neither of whom shall be a Manager or Trustee, and their decision shall be final. Should the proposed grant be by them sustained, the party of the first part shall, upon penalty of disqualification, countersign the warrant upon the Board of Trustees, drawn by the Board of Managers. He shall also be the arbitrator in all disputes or disagreements, either between members of the Board of Managers, or between the members of the Board of Trustees, or between the members of the said Paramawignanartha Bauddha Samagama, and his decision shall be final.

X.—The Board of Managers shall be thus constituted and conducted: (a) The present members shall hold office for the term of one calendar year from the date of these presents, or for a further term or terms if re-elected; (b)

Should any vacancy occur, a new member shall be selected to fill the same by the party who appointed the retiring member; and in case he should have been appointed by a Priest or by the said Colonel Henry Steel Olcott, then the name of the new appointee shall by the Secretary of the Board be submitted to the Galle Paramawignanartha Bauddha Samagama, for ratification by vote at its next regular meeting; (c) Their successors in office shall be annually nominated in each case by the original appointing power, subject to confirmation by the said Galle Paramawignanartha Bauddha Samagama, at a regular meeting; (d) Five members shall be a quorum for transaction of business at any meeting; but no meeting shall be held unless a printed or written notice shall have been sent, by post or messenger, to every member of the Board at least ten days previously; (e) All questions before the Board shall be decided by a majority of votes. In case of a tie the matter shall be referred to the party of the first part for decision without appeal; (f) No member of the Board shall receive any compensation for his services as such member, nor have any pecuniary interest direct or remote in any grant of money. Should it be discovered that this rule has been evaded or violated, the offender shall be at once expelled from the Board, and disgraced and expelled from the Theosophical Society. He shall be regarded as an out-cast whom no honorable man can associate with. Disqualification will be caused by (1) death, (2) incurable illness, (3) insanity, (4) permanent removal of residence from the Island, (5) by a just conviction on any felonious charge, (6) neglect of duty, including absence from three consecutive meetings of the Board without valid excuse, (7) maladministration, (8) apostacy from Buddhism to another religion; (g) the Officers of the Board to be chosen by the members from among their own number, shall be a Chairman, Secretary and Treasurer. The Chairman shall preside at all meetings and generally look after the business of the Board. Should he absent himself from a meeting, any other member may be elected temporary Chairman. The Secretary shall have charge of the correspondence, notices of meetings, and the official books and papers. The Treasurer shall keep an account of the state of the three several sub-funds above specified, viz:—the Educational, Literary and Miscellaneous, and always have ready for the information of the Board an accurate exhibit of the appropriations to date, and the unexpended credit balances with the Trustees. He shall also draw and disburse all petty cash items of expense, such as postage, stationery, &c., incidental to office work; (h) The Board shall make at least once annually a report upon its transactions during the year, to the party of the first part, who shall communicate the same with the reports from other provinces to the public; (i) No sum greater than Rs. 50 (fifty Rupees) shall be voted at any meeting except upon the favorable report of the sub-committee of the Board, to whom the matter had been referred by the Chairman at least one week previously; (j) Applications for grants of any kind must be made in writing and be favorably endorsed by two Managers before they can even be considered: should the vote thereupon be favorable, the Secretary of the Board shall draw a warrant upon the Trustees for the amount voted, in favor of the applicant, sign it, and procure the signatures of the Chairman and Treasurer of the Board. The warrant with accompanying papers shall then be referred to the party of the first part for examination; and upon his countersigning the warrant and returning it to the Secretary of the Board, the latter shall number and register it, and then forward it to the payee to obtain payment from the Trustees.

XI.—Every new member, before taking his seat, in the Board, shall sign a document similar to these presents and bind himself to abide by and enforce the Bye-Laws and Rules adopted by the Board for the government of its proceedings and the responsibility of its members.

(See page 7 for continuation.)

RETURN OF A SERIES OF LECTURES delivered by Colonel H. S. OLCOTT, in the Southern Province of Ceylon, in aid of the SINHALESE NATIONAL BUDDHISTIC FUND, and of collections made, from 29th July to 23rd October, 1882:—87 days.

Date.	Place of Lecture.	No. of Lectures.	Parties assisting.	Subscriptions.			
				Pledged.		Paid.	
1882							
July 29	Dondra Head... ..	1	Galle Buddhist Theosophical Society	119	85	94	85
30	Do.	2	" " " "	57	80½	57	80½
August 3	Mirisse	3	" " " "	308	14½	308	14
4	Welligame	4	S. P. D. Theodoris de Silva, Notary	214	01	72	01½
7	Paramananda Vihara	5	Bulagama Maha Terunanse	29	74½	16	74½
8	Kolamba Walaiowa	6	K. Seelawanse Terunanse	198	26½	144	26½
9	Vijjyanande Vihare	7	Galle Buddhist Theos. Society	694	06½	612	06½
10	Māgalle.	8	Simon Perera Abeywardene	73	59	72	59
12	Kaluwella.	9	G. C. A. Jayasekera	14	63½	14	63½
13	Mahamodera	10	Medankara Terunanse...	43	65½	42	65
14	Kalahagana	11	K. Seelawanse Terunanse	51	98½	41	23½
15	Bope Vihare	12	" " " "	50	49	50	49½
16	Wataraka Vihare	13	" " " "	36	34½	26	59½
17	Hapugala	14	" " " "	63	32½	23	32½
19	Wellipitimodera	15	" " " "	225	25	148	..
20	Heependella... ..	16	Oyanwatte Rewatta Ternanse	144	53	73	53
21	Dadalla... ..	17	Kalupa Saranande " "	120	50	83	50
22	Galwadugodde Vihare.	18	Bulatgama Maha " "	84	29	11	29
28	Akmemana	19	Dhammajoti " "	122	12½	53	12½
29	China Garden... ..	20	K. Seelawanse " "	47	16½	35	16½
30	Ukwatriac Vihare	21	" " " "	131	50	45	..
31	Dangedera	22	Galle Buddhist Theos. Society	247	26	247	25
September 2	Unawatoone	23	Thomas de Silva Amarasoa	95	33	92	78
5	Habaradua	24	Galle Buddhist Theos. Society	69	12½	69	12½
7	Theosophical Hall	25	" " " "	193	12½	190	12½
9	Hatuwapiadigame	26	Deeranande Terunanse...	212	88	207	88
10	Kataluwe	27	Don Adrian de Silva Weerasooria	9	57½	9	57½
11	Kananke	28	Galle Buddhist Theos. Society	40	46	29	46
12	Walawa... ..	29	Paragoda Gunaratane Terunanse	33	13	24	88
13	Batimulle.	30	" " " "	8	44	7	44
14	Doreke... ..	31	Galle " Buddhist " Theos. Society	5	45	5	45
15	Pilane	32	" " " "	24	53	15	53
17	Katchihawatte Vihare	33	" " " "	104	37	104	37
19	Meeripenna	34	" " " "	183	51	183	51
20	Malalagama	35	" " " "	46	53½	46	53½
21	Ahangame	36	" " " "	41	05	41	05
23	Majuwane	37	Daduwana Saranankara Terunanse	100	09½	65	60
24	Ganegame	38	Upauanda Terunanse	47	06	41	31
25	Baddegama	39	Sumangala " " " "	20	32½	20	20½
27	Wellatolta	40	Attadassi " " " "	70	..	40	12½
28	Agalia	41	Vipassi " " " "	58	60	18	10
28	Unanwitlia	42	Medankara " " " "	202	11	202	11
29	Nagoda	43	Don E. A. Jayasinghe Aratchy	29	26½	25	76½
30	Aluttanayangodde	44	K. Seelawanse Terunanse	35	10½	35	10½
October 1	Paranatanayangodde.	45	" " " "	83	25	68	..
4	Acepawella	46	" " " "	80	85½	19	35½
5	Valuramba	47	" " " "	30	66½	20	66½
6	Kecmbia	48	Kondanne Terunanse...	70	69½	66	76½
7	Balagodde	49	Rawata " " " "	106	50	106	50
8	Telikade	50	Savanankara " Dopandron	48	18½	48	18½
10	Pitewella.	51	Saridatissa " Patuwatte	171	17	171	17
11	Boosse	52	Kumara Wadu Nicoris Aratchi ..	302	61	302	61
13	Ratgama	53	Emanis de Silva Goonesekere	203	..	203	..
14	Dodandua	54	Piartana Tissa Terunanse	105	..	105	..
15	Patluwatta	55	" " " "	115	12	115	12
16	Kittangodde	56	" " " & Veragodde	79	52	79	52
17	Hikkaduwa	57	" " " "	128	93	123	93
18	Tottagamuwawa... ..	58	" " " "	133	63	133	63
19	Telwatte	59	Ambagahawatte " "	80	..	80	..
20	Vaaragodde	60	D. Dahanayake and J. A. Goonesekere	70	20	70	20
20	Kahawa	61	Baddagame Sumangala Terunanse	97	94	97	94
21	Akurala	62	D. O. D. S. Gooneskeri	200	..	200	..
21	Madampe	63	" " " "	113	..	113	..
23	Battapola	64	Nanananda Terunanse...	500	..	500	..
	Mrs. Frederica Cecelia Dias Illangakoon		Matara	50	..	50	..
	Mrs. J. L. Phillips Panditaratus		" " " "	250	..	50	..
	E. R. Gooneratne, Esq.		Galle	23	45	23	45
	Theosophical Society's Collection Book		Galle Buddhist Theosophical Society				
1881							
November 8	Ganagoddella Vihare... ..	65		264	..	46	..
9	Abungalle	66		148	..	13	25
11	Bellapitimodera	67		223	50	44	50
12	Randobe,	68		180
13	Do.	69		340	..	205	..
				8,904	81	6,807	09
			Balance subscription due.	2,097	72
			Rs...	8,904	81	8,904	81

Galle, 27th October, 1882.

GREG. EDREWERE,
Secretary, Galle B.T.S.

said Notary to the said Paul Edward Pomnamperuma, Don Denis Subesingha, Don Adrian Alwis Wickremeratne, Etiligoda Vidanegamage Don Marshal de Silva, and Don Bastian de Silva Jayesekere, who are known to me, in the presence of Messrs. D. C. L. Goonewardene, and Dahanaike, the subscribing witnesses thereto, both of whom are known to me, the same was signed by the aforesaid parties and also by the said witnesses, in my presence and in the presence of one another, all being present at the same time, on the third day of September 1882, at Galapiadde.

I further certify and attest that this Instrument having been read over and explained by me, the said Notary, to the said Hendrick Madanaike, who is known to me, in the presence of Charles Dias Senewickreme Wijeyasckere and Holuwagoda Runage Marshal de Silva, both of Galle, the subscribing witnesses, thereto, both of whom are known to me, the same was signed by the said Hendrick Madanaike and also by the said witnesses, in my presence and in the presence of one another, all being present at the same time, on the third day of September 1882, at Kaluwelle.

I further certify and attest that the duplicate of this Deed bears stamps of Rupees two and cents fifty, which were supplied by the parties aforesaid.

(Signed) D. SAMARAWICKRAMA,
Notary Public.

Dated, third September, 1882.



Personal Items.

Mr. Thomas Perera Abeyawardene, of our Galle Branch arrived at Bombay in the P. & O. Steamer *Bokhara* on the 4th ultimo and is stopping at the Head-quarters. His purpose is to make a tour in India, visiting among other places the sacred Buddhist shrines of Buddha Gya and Kapilavastu.

Babu Mohini M. Chatterji, Assistant Secretary of the Bengal Theosophical Society, has been visiting his relative the venerable Debendra Nath Tagore, at Dehra Dun, whom Hindus of all castes hold in reverence for his exalted worth.

Mr. Tookaram Taty, Councillor of the Bombay Theosophical Society, who first studied Mesmerism under our President-Founder and has since largely added to his knowledge by reading, has for some months been healing the sick every morning before going to his place of business. He has effected many cures and finds his mesmeric powers increasing by practice. His benevolent example is commended to competent members of all our Branches for imitation.

Mr. John H. Judge, Acting Recording Secretary of the New York (Parent) Society, has written for five new charters for American branches in process of organisation. His brother, Mr. William, Q. Judge, one of the Founders, who recently returned from Venezuela S. A., has gone to Mexico on silver mining business. He will avail of the opportunity to make certain antiquarian researches interesting to occultists, in a part of the country which is alluded to in "Isis Unveiled."

Babu Balai Chund Mullik, Assistant Secretary of the Bengal Theosophical Society, is convalescent from an attack of hemorrhage from the lungs, induced by an ill-advised attempt to practise certain austerities prescribed in Bhaktiyoga. Our worthy and much esteemed young brother, who is not of a very robust constitution, as it would seem, was advised against this attempt by the Founders of the Society, whom he consulted while they were at Calcutta. His wish to acquire spiritual wisdom was however too ardent for restraint, and he made the

venture which has turned out so badly. An additional reason for regret that it should have been attempted, is found in the fact that some ultra orthodox Bengalis who are opposed to our Society, have cited this case as a warning against joining us; whereas from the first the Founders have always warned the public against the dangerous practice of Hatha-Yoga in all its forms, while the advocates of that system have invariably been the orthodox themselves! Other esteemed members who are likewise occupied with the same austerities, despite our most earnest protests, are running a similar risk. Hatha-Yoga if begun later than the tenth year of life, is at best a perilous experiment; even for such as are of sound body and mind.

We have a letter from Balai Babu expressing his regrets; but the harm was done already.

Though not a Fellow of our Society, yet the courteous attitude of Rajah Sir T. Malhava Row towards the Founders on the occasion of their recent visit to Baroda, and his kindly interest in our work, compel us to express the pleasure with which we have read a highly complimentary article upon that eminent Mahratta statesman, which has appeared in the London *Times* and is now going the rounds of the Vernacular Press. In his "B. A. and B. L." lecture at Madras, Colonel Olcott expressed the hope that the university graduates of India might form themselves into a Society for the moral and spiritual regeneration of the Hindus, under the leadership of this great man. Now that he has probably retired from political life and settled at Madras, is it impossible to see this hope realised? If the Rajah would but co-operate in this direction with his no less honoured cousin, Dewan Bahadur R. Ragoonath Row, President of the Madras Theosophical Society, what a bright era would dawn for India! In what other way could their long lives of distinguished public service be so honourably crowned?

Rawal Shri Hurrisingji Roopisingji, of Sihor, Kathiawar, Secretary of the Saorashtra Theosophical Society, writes Colonel Olcott:—"You must remember that when I last visited Headquarters you kindly showed me how to magnetise water for curative purposes. Being successful I followed it up by reading several works on Mesmerism. I am now glad to inform you that I have cured nearly 150 cases of sorts. I want to know whether I should continue to mesmerise and whether it is good for one's health to do so." He was answered that a mesmerist's health does not suffer from the exercise of the healing power if he is strictly temperate, leads a moral life, eats moderately of digestible food, bathes often, and takes enough exercise to keep his blood circulating freely. When we but think of the incalculable sum of suffering among invalids in this country, and of the ease with which a healthy and strong-willed man may cure them mesmerically, it seems a shame that so few Theosophists are devoting themselves to this beneficent humanitarian work.

Lieut. Stuart B. Beatson, F.T.S., XIth Bengal Lancers, has returned from Egypt, whither he went as an attaché of the Commanding General's Staff and rejoined his regimental station at Umballa.

Mr. T. Herbert Wright, F.T.S., of the P. W. D., went home on furlough, on the 21st ultimo, by the new French line to Marseilles. The cabin accommodations of these ships are unequalled as regards the comfort of passengers, we are told.

OUR NEW BRANCHES.

A Branch of the Theosophical Society was formed on 5th November at Dajiling under the name of the Kanchanjunga Theosophical Society with the following office-bearers:—

Babu Dinanath Majumdar, *President*.
" Chatradhar Ghosh, *Secretary & Treasurer*.

A Branch—the Nuddea Theosophical Society—was formed at Kishnanagar, Nuddea, on the 3rd November with the following office-bearers:—

Babu Braja Nath Mukerji, *President*.
" Tarshada Banerji, *Secretary & Treasurer*.

The Bhagulpore Theosophical Society was formed by M.R.Ry. Ramaswamier on the 7th November with the following office-bearers :—

Babu Parvaticharan Mukerji, *President*.
 „ Tarapada Ghosal, *Secretary*.

The Jamalpore Theosophical Society was formed by the same Brother on the 14th November with the following office-bearers :—

Babu Ramchandra Chatterji, *President*.
 „ Deno Nath Roy, *Secretary*.
 „ Rajcoomar Roy, *Asst. Secretary*.

The Arrah Theosophical Society was formed by the same Brother on the 17th November with the following office-bearers :—

Babu Chunder Narain Singh, *President*.
 „ Dwarka Nath Battacharya,
Secy. & Treasurer.

The Gya Theosophical Society was formed by the same Brother on the 21st November with the following office-bearers :—

Babu Rajkisson, Narayan, *President*.
 „ Mathuranatu Dhar,
Secretary & Treasurer.

THE POST NUBILA LUX THEOSOPHICAL SOCIETY.

(THE HAGUE, HOLLAND).

To Col. H. S. OLCOTT,

President, Theosophical Society.

Dear Sir and Brother,

At a meeting of our Society held last night, the following officers were elected for the ensuing year :

President : Edward Brooke Bonn ; *Vice President* : David Adolphe Constans Artz ; *Librarian* : Helene Wilhelmina Offlie Artz ; *Secretary and Treasurer* : Anthony Lodewyde George Offermans ; *Secretary for Foreign Correspondence* : Adelberth de Bourbon.

Under Rule VIII. of the Parent Society's Revised Bye-Laws for 1882, we have to ask your sanction for the confirmation of our election of the President.

We have also to request your confirmation of our Resolution to elect sister Helena van Stolk as an Honorary Member of this Branch, in honour of our much lamented Brother, Thomas Van Stolk, our late President.

After receiving your sanction to the present report, we hope to send you a detailed report of our work here.

We remain, most fraternally yours,

D. S. C. ARTY,

Vice-President.

A. DE BOURBON,

Secretary, for Foreign Correspondence.

The Resolutions of the P. N. L. contained in the above report are sanctioned by the President Founder in Council.
 Headquarters, Bombay, November 17, 1882,

DAMODAR K. MAVALANKAR,
 Joint-Recording Secretary,

THE NUDDEA THEOSOPHICAL SOCIETY.

(SECRETARY'S REPORT.)

A Branch of the Theosophical Society to be known as "The Nuddea Theosophical Society" was formed at Kishnaghur on the 3rd instant, in the presence of and with the assistance of Mme. H. P. Blavatsky. Eighteen fellows were that evening admitted into the Society, and organized the new Branch. The following officers were then elected for the ensuing year :

President : Babu Braj Nath Mukerji ; *Vice-Presidents* : Babu Girindra Nath Chatterjee, and Babu Sreekantha Mukerji ; *Secretary and Treasurer* : Babu Tarapada Banerji.

At the next meeting, however, Babu Braj Nath Mukerji expressed his inability to hold the office of the President, as he was not a permanent resident of Kishnaghur. Babu Cally Charn Lahiry was consequently elected un-animously, in his stead.

The fellows of this Branch earnestly hope that the Parent Society will be pleased to give us the necessary instructions and help us in the attainment of the noble objects with which all Branches have been formed.

A copy of the Bye-Laws, as soon as framed and adopted, will be sent for the confirmation of the President-Founder in Council.

TARAPADA BANERJI

Secretary.

Kishnaghur November 6, 1882.

The proceedings of the above Report have been sanctioned by the President-Founder in Council.

DAMODAR K. MAVALANKAR,
 Joint Recording Secretary
 Theosophical Society.

Headquarters, Bombay November 17th 1882.

An account of numerous cures, by mesmerism, of paralysis and hemiplegia (half-paralysis) made by the President-Founder in Ceylon, and of the excitement caused thereby has appeared in the *Indian Mirror* but too late for us to copy in the present number.

Next month we hope to give an account, from a Sinhalese correspondent, of the joyous reception given in Ceylon to a portion of the Sopara relics of Lord Buddha, kindly given to H. Sumangala, Thero, by the Government of Bombay.

A WARNING TO BROTHER THEOSOPHISTS.

I was initiated as a member of the Bengal Theosophical Society in April last. Since then I have been coming more and more to appreciate the majesty of the Occult Sciences of the Ancient Sages, by reading your valuable journal and various books. After the departure of the Founders from Calcutta, I was persuaded by some of the disciples of a person who professes to be master in Bhaktiyoga, to be taught its mysteries. I was initiated as his disciple after a few days, though I objected to become one so soon, because I thought myself ill-qualified for it. But as I was under his spell as it were for the time being, I could not much gainsay him. In this way he worked upon my sincerity and good faith and I commenced to practice Bhaktiyoga and pránáyám. I continued this process for about three weeks, when I began to lose faith in him, for his being unable to answer some of my questions and for some other reasons. During the latter portion of my training under him, I felt some pains in the lungs and heart, and the action of the latter organ was much accelerated. I therefore left off practicing the austerities. But the evil had been done already. *After about six weeks, I had hemorrhage from the lungs which considerably frightened me, and confined me to bed for twenty days.* I make the above statement because a rumour has got abroad that my hemorrhage has something to do with my connection with the Theosophical Society. Though I dislike notoriety I must, in justice, publicly confess, once for all, that neither the Theosophical Society nor its Founders *ever advised me* to practice Bhaktiyoga ; *on the contrary* I remember that Colonel Olcott, positively, and, if I mistake not, Mme. Blavatsky also, warned me against it ; the former pointing out to me a mutual Bengali friend who was killing himself by the same system. Moreover, a number of the members of our Society were also warned not to attempt Hathayoga as it was unsafe for adults to begin it.

It must also be said that my temporary Guru had no connection whatever with our Theosophical movement.

BALAI CHAND MULLICK.

21st November, 1882.

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EDITED BY

KALIPRASANNA KAVYABISHARAD, F.A.C.S.

Member of the National Secular Society, London.

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—THE THEOSOPHIST, APRIL 1882.

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