

THE THEOSOPHIST

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

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BOMBAY, APRIL, 1880.

No. 7.

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THE THEOSOPHIST.

BOMBAY, APRIL 1st, 1880.

The Editors disclaim responsibility for opinions expressed by contributors in their articles. Great latitude is allowed to correspondents, and they alone are accountable for what they write. Rejected MSS. are not returned.

THE OFFER MADE IN OUR MARCH NUMBER TO PURCHASE back, at a fair price, copies of the October and November issues has not been accepted in a solitary instance. The inference is, therefore, that they are all in the hands of those who mean to keep them. So, as new subscribers are enrolling themselves every day, and all ask for the magazine from the commencement, we have decided to reprint the October and November numbers, even though this

will involve an outlay of several hundred rupees. Persons in India and Ceylon who wish to complete their sets may now remit us at the rate of annas twelve for each of those issues, or Rs. 1-8 for the two. To all others, the price will be 2s. sterling for each. *New subscribers in India who prefer that their year shall commence with the beginning of the volume* will be charged Rs. 6-8 for the year, or Rs. 4-8 for the first six numbers. The rates for other countries will be proportionately increased.

A MEDAL OF HONOR.

(Extract from the Minutes of the Meeting of the General Council, held at Bombay, February, 5th 1880.)

With a view to stimulate enquiry, by the Natives of India, into the literature of ancient times, to increase their respect for their ancestors, and to thus accomplish one important object for which the Theosophical Society was formed, it is by the General Council

RESOLVED

That there shall be founded a high prize and dignity to be known and designated as 'The Medal of Honor of the Theosophical Society,' for award under competition.

The said medal shall be of pure silver and made from Indian coins melted down for the purpose; and shall be suitably engraved, stamped, curved or embossed with a device expressive of its high character as a Medal of Honor. It shall be annually awarded by a committee of Native scholars, designated by the President, to the Native author of the best original Essay upon any subject connected with the ancient religions, philosophies or sciences; preference being given in the Department of Science, other things being equal, to the occult, or mystical, branch of science as known and practised by the ancients.

The following conditions to govern the award, viz.—

1. The Essay shall be of a high merit;
2. Each Essay shall bear a cipher, initial, verse or motto, but no other sign by which the authorship may be detected. The author's name, in each case, to be written in a closed envelope outside which shall be inscribed the cipher or other device which he has attached to his essay. The Manuscript to be placed by the President in the hands of the Jury, and the envelopes filed away unopened and not examined until the Jury shall have made their awards.

3. All Essays submitted to be at the disposal of the Society, whose officers may designate such as are pronounced most meritorious for publication in the THEOSOPHIST, with their authors' names attached, so that their learning may be properly appreciated by their countrymen.

4. The Society to be allowed to publish as a separate pamphlet, the Essay which shall be deemed worthy of the Medal of Honor, on condition of giving to its author the entire net profits of the publication.

5. Essays to comprise not less than 2,500 nor more than 4,000 words—foot-notes and quotations included.

6. The Jury shall also award to the authors of the Essays which they consider second and third in degree of

merit, special diplomas, to be entitled Diplomas of Honor and authenticated by the seal of the Society.

7. The Jury may also specifically name three other Essays besides the three aforesaid, for the distinction of certificates of Honorable Mention, to be issued to the respective authors under the seal of the Society.

8. Essays to be submitted in English, but it is not obligatory that the author shall himself know that language.

9. All competing manuscripts to be in the President's hands by 12 o'clock noon of the 1st day of June 1880, and the Jury to announce their awards on the 1st day of September 1880.

10. Upon the receipt of the report of the Jury, the President shall at once identify the names of the successful authors, and officially publish the same throughout India and in all countries where there are branches of the Theosophical Society.

11. Full authority is given to the President to adopt whatever measures may be required to carry into effect this Resolution.

Attest:—

KHARSEDJI N. SEERVAL,
Joint Recording Secretary.

A VERY EARNEST FRIEND BEGS US TO HEAD A MOVEMENT among the native-born population, to cease using the term "Native" to designate them from foreigners. He bitterly complains that, though innocent enough in itself, it still is employed by those who are not friendly to them, with a tinge of scorn very galling to a sensitive man's feelings. The complaint does not seem entirely well grounded. In every country the original inhabitants are called Native to contrast them with all who are not born on the soil. In America, the freest country in the world, and where there is absolute equality before the law, we are proud to call ourselves Natives, when we wish to indicate that we are not immigrants; and some years ago, a great political party calling itself the Native American sprang into existence, at a time of excitement caused by the bare suspicion that foreigners were plotting to undermine our liberties. We do not see how the case of India can be made an exception to a custom which seems to us unavoidable. Our correspondent thinks that the word "Bhāratians" might be adopted with general concurrence, Bharat having been the ancient name of the country. But this would not better the case much, since the Bhāratian would still have to be called what he would be, viz., a Native. For our part, we would feel very proud to be able to boast of such a country as this and such an ancestry, even at the cost of being called "Native," with a fine flavor of scorn. But as to the word "Hindu" the case is different. That was invented as an epithet of scorn and contumely, and we would not be sorry to see it gradually fall into disuse. Such radical changes, however, are very slowly brought about. Our Aryan brothers may meanwhile ponder what another correspondent has to say about "Hindus," in a communication to be found elsewhere.

A PARSİ SUBSCRİBER ASKS US THE FOLLOWING QUESTIONS, which are suggestive, though not new:—

Poona 19th February, 1880.

SIR,—I should feel obliged if I could be enlightened on the two following points by your learned Parsi contributors or any member of your learned Society.

1. Is it right to say my daily Prayers in Zendavesta, when I do not understand a single word of that sacred language? Why is it made compulsory by our Dūstoors to say them only in Zendavesta? Is it for no better reason than that of the Catholic Popes who kept the Bible in Latin so that the masses of the people might not understand what it contained?

2. Why do Parsis take cow's urine in the morning as soon as they leave their bed?

THE SILENT BROTHER.

BY COUNT E——— A———, F.T.S.

The strange story I am about to say was given me by one of its principal heroes. Its authenticity cannot be doubted, however sceptical one may feel as to the details of the narrative—and this for three good reasons: (a) the circumstances are well known at Palermo, and the incidents still remembered by a few of the oldest inhabitants; (b) the shock produced by the dreadful occurrence on the narrator was so violent as to turn his hair—the hair of a young man of 26—as white as snow in one night, and make him a raving lunatic for the next six months; (c) there is an official record of the death-bed confession of the criminal, and it can be found in the family chronicles of the Prince di R—V—. For myself at least, no doubt remains as to the veracity of the story.

Gläuerbach was a passionate lover of the occult sciences. For a time, his only object was to become a pupil of the famous Cagliostro, then living at Paris, where he attracted universal attention; but the mysterious Count from the first refused to have anything to do with him. Why he declined to accept as pupil a young man of a good family and very intelligent, was a secret which Gläuerbach—the narrator of the tale—could never penetrate. Suffice it to say that all he could prevail upon the "Grand Copht" to do for him, was to teach him in a certain degree how to learn the secret thoughts of the persons he associated with, by making them speak such thoughts audibly without knowing that their lips were uttering any sound. And even this comparatively easy magnetic phase of occult science he could not master practically.

In those days, Cagliostro and his mysterious powers were on all tongues. Paris was in a state of high fever about him. At Court, in society, in the Parliament, in the Academy, they spoke but of Cagliostro. The most extraordinary stories were told of him, and the more they were extraordinary the more willingly people believed them. They said that Cagliostro had shown pictures of future events in his magic mirrors to some of the most illustrious statesmen of France, and that these events had all come to pass. The king and the royal family had been of the number of those who were allowed to peer into the unknown. The "magician" had evoked the shades of Cleopatra and Julius Cæsar, of Mahomet and Nero. Ghengis Khan and Charles the Fifth had held a conversazione with the minister of the police; and an outwardly pious, but secretly sceptical Christian archbishop having shown a desire to have his doubts cleared, one of the gods was summoned—but did not come, for he had never existed in flesh. Marmontel having expressed the desire to meet Belisarius, he upon seeing the great warrior emerging from the ground, fell senseless. Young, daring and passionate Gläuerbach feeling that Cagliostro would never share with him more than a few crumbs of his great learning, turned in another direction, and at last found an unfrocked abbot, who for a consideration took upon himself to teach him all he knew. In a few months (?) he had learned the weird secrets of black and white magic, i. e., the art of cleverly bamboozling fools. He also visited Mesmer and his clairvoyants, whose number had become very large at that period. The ill-fated French society of 1785 felt its doom approaching; it suffered from spleen and greedily seized upon anything that brought it a change in its killing satiety and lethargic monotony. It had become so sceptical that at last, from believing in nothing, it ended by believing anything. Gläuerbach, under the experienced directions of his abbot, began practising upon human credulity. But he had not been more than eight months at Paris, when the police paternally advised him to go abroad—for his health. There was no appeal from such advice. However convenient the capital of France for old hands at charlatany, it is less so for beginners. He left Paris and went, via Marseilles, to Palermo.

In that city the intelligent pupil of the abbot got acquainted with, and contracted a friendship with Marquis Hector, youngest son of the Prince R—V—, one of the most wealthy and noble families of Sicily. Three

years earlier a great calamity had befallen that house. Hector's eldest brother, Duke Alfonso, had disappeared without leaving any clue; and the old prince, half killed with despair, had left the world for the retirement of his magnificent villa in the suburbs of Palermo, where he led the life of a recluse.

The young Marquis was dying with *enmi*. Not knowing what better to do with himself, under the directions of Gläuerbach he began studying magic, or at least, that which passed under that name with the clever German. The professor and pupil became inseparable.

As Hector was the Prince's second son, he had, during the life of his elder brother, no choice left him, but to join either the army or the church. All the wealth of the family passed into the hands of Duke Alfonso R—V—, who was betrothed, moreover to Bianca Alfieri, a rich orphan, left at the age of ten, heiress to an immense fortune. This marriage united the wealth of both the houses of R—V— and Alfieri, and it had all been settled when both Alfonso and Bianca were mere children, without even a thought as to whether they would ever come to like each other. Fate, however, decided it should be so, and the young people formed a mutual and passionate attachment.

As Alfonso was too young to be married he was sent travelling, and remained absent for over four years. Upon his return, preparations were being made for the celebration of the nuptials, which the old Prince had decided should form one of the future epopees of Sicily. They were planned upon the most magnificent scale. The wealthiest and noblest of the land had assembled two months beforehand and were being royally entertained in the family mansion, which occupied a whole square of the old city, as all were more or less related to either the R—V— or the Alfieri families in the second, fourth, twentieth or sixtieth degree. A host of hungry poets and *improvisatori* had arrived, uninvited, to sing, according to the local custom of those days, the beauty and virtues of the newly-married couple. Livorno sent a ship load of sonnets, and Rome the Pope's blessing. Crowds of people curious to witness the procession had come to Palermo from afar; and whole regiments of the light-fingered gentry prepared to practise their profession at the first opportunity.

The marriage ceremony had been fixed for a Wednesday. On Tuesday, the bridegroom disappeared without leaving the slightest trace. The police of the whole land was set afoot. Uselessly, alas! Alfonso had for several days been going from town to Monte Cavalli—a lovely villa of his—to superintend in person the preparations for the reception of his lovely bride, with whom he was to pass his honey-moon in that charming village. On Tuesday evening he had repaired there alone and on horseback, as usual, to return home early on the following morning. About ten in the evening two *contadini* had met and saluted him. That was the last any one saw the young Duke.

Later, it was ascertained that on that night a pirate vessel had been cruising in the waters of Palermo; that the corsairs had been ashore, and carried away several Sicilian women. In the latter part of the last century, Sicilian ladies were considered as very valuable goods: there was a large demand for the commodity in the markets of Smyrna, Constantinople, and the Barbary Coast; the rich pachas paying for them enormous sums. Besides pretty Sicilian women, the pirates used to smuggle away rich people for the sake of the ransom. The poor men, when caught, shared the fate of the working-cattle, and fed on flogging. Every one at Palermo firmly believed that young Alfonso had been carried away by the pirates; and it was far from being improbable. The High Admiral of the Sicilian navy immediately despatched after the pirates four swift vessels, renowned above all others for their speed. The old Prince promised mountains of gold to him who would give him back his son and heir. The little squadron being ready, it spread its sails and disappeared on the horizon. On one of the vessels was Hector R—V—.

At nightfall, the watchers on the deck had as yet seen

nothing. Then the breeze freshened, and about midnight it was blowing a hurricane. One of the vessels returned to port immediately, the two others were driven away before the gale and were never heard of more, and the one on which was young Hector returned two days after, dismantled and a wreck, to Trapani.

The night before the watchers in one of the beacon towers along the shore, saw a brig far off, which, without mast, sails or flag, was being furiously carried along on the crest of the angry sea. They concluded it must be the pirates' brig. It went down in full sight, and the report spread that every soul on board, to the very last man, had perished.

Notwithstanding all this, emissaries were sent by the old Prince in every direction—to Algiers, Tunis, Morocco, Tripoli, and Constantinople. But they found nothing; and when Gläuerbach arrived at Palermo, three years had passed since the event.

The Prince, though having lost a son, did not relish the idea of losing the wealth of the Alfieris in the bargain. He concluded to marry Bianca to his second son, Hector. But the fair Bianca wept, and would not be consoled. She refused point-blank, and declared she would remain faithful to her Alfonso.

Hector behaved like a true knight. "Why make poor Bianca still more miserable, by worrying her with prayers? Perhaps my brother is yet alive"—he said. "How could I, then, in view of such an uncertainty, deprive Alfonso, in case he should return, of his best treasure, and the one dearer to him than life itself?"

Touched with the exhibition of such noble feelings, Bianca began to relax her indifference for her Alfonso's brother. The old man did not lose all hopes. Besides, Bianca was a woman; and with women in Sicily, as elsewhere, the absent are always in the wrong. She finally promised, if she should ever have a positive assurance of Alfonso's death, to marry his brother, or—no one. Such was the state of affairs when Gläuerbach—he who boasted of the power of raising the shadows of the dead—appeared at the princely and now mournful and deserted country villa of the R—V—. He had not been there a fortnight before he captivated the affections and admirations of every one. The mysterious and the occult, and especially dealings with a world unknown, the "silent land," have a charm for every one in general and for the afflicted especially. The old Prince took courage one day and asked the crafty German to solve their cruel doubts. Was Alfonso dead or alive? that *was* the question. Taking a few minutes to reflect, Gläuerbach answered in this wise! "Prince, what you ask me to do for you, is very important. . . . Yes, it is quite true. If your unfortunate son is no more, I may be enabled to call forth his shadow; but will not the shock be too violent for you? Will your son and your pupil—the charming Countess Bianca—consent to it?"

"Anything rather than cruel uncertainty," the old Prince answered. And so the evocation was decided upon to take place a week from that day. When Bianca heard of it, she fainted. Recalled to her senses by an abundance of restoratives, curiosity got the better of her scruples. She was a daughter of Eve, as women all are. Hector began by setting himself with all his might against what he regarded as a sacrilege. He did not wish to trouble the rest of the dear departed; he at first said, if his beloved brother was really dead, he preferred not to know it. But at last his growing love for Bianca and the desire to satisfy his father prevailed, and he too consented.

The week demanded by Gläuerbach for preparation and purification, seemed a century to the impatience of all three. Had it been a day longer, they must have all gone mad. Meanwhile, the necromancer had not been losing his time. Suspecting that the demand in this direction would come one day, he had from the first quietly gathered the minutest particulars about the deceased Alfonso, and most carefully studied his life-size portrait which hung in the old Prince's bed-room. This was enough for his purposes. To add to the solemnity, he had en-

joined upon the family a strict fast and prayers, day and night, during the whole week. At last the longed-for hour arrived, and the Prince, accompanied by his son and Bianca, entered the necromancer's apartment.

(To be concluded next month.)

[Continued from the February Number.]

EAST INDIAN MATERIA MEDICA.

BY PANDURANG GOPAL, G.G.M.C., F.T.S.

Following up the list of evacuant (संशोधन) drugs, mostly of bile but in some instances also of other morbid humours, we have the additional:—

ROOTS OF.

Sans.	Marathi.	Latin.
Prapunnād	टांकडा	Cassia tora.
Kovidār	बाहवा	Cathartocarpus fistula.
Karvodār	कांदा, पलांडु	Allium sepa.
Ashwagandha	आसगंध	Physalis somnifera.
Vidūla	वानरि	Punneria Coagulans.
Bandhūca	दुपारी	Pentapetes (Hibiscus) Phœnicia.
Jeewaka	?	?
Sweta	हत्ताजोडी, पाषाणभेद	Calotropis procera.
Shana	मोठा ताग	Crotolaria juncea.
Vimbi	तांडली	Momordica monodelpha.
Vachā	वेखंड	Acorus calamus.
Mahabala	सहदेवी (जंगली हरबरा)	Sida rhomboidea.
Mahakāl	इंद्रायण	Tricosanthes palmata.
Gavakshee	कांबडळ	Citrullus colocynthis.
Karaveera	कण्हेर	Nerium odorum.
Gokarnee	काजळी	Clitorea ternata.
Mrigervāru	थोरइंद्रायणी	?
Kusha	कुश	Poa cynosuroides.
Kasha	काश	Saccharum spontaneum.
Kangonee	मालकांमोणी	Celastrus paniculata.
Karanja	करंज	Pongamia glabra.
Alarka	मांदार	Calotropis procera.

The barks of

Tilwaka.	लोभ्र	Symplocos racemosa.
Kampillakā.	कांपिला (शंगा वरी-ल रज)	Mellilotus officinalis.
Tchagala.	वरधारा, बौसवेल	Rourea santaloides.
Ramyakapatala.	पाडळ	Schrebera sweteneoides.
Ingoodee.	हिंगणबेट	Balanites Ægyptiaca.
Meshashringee.	कावळी (थोर)	Gymnema sylvestre.

The tubers and bulbs of

Lashuna.	लसूण	Allium cepa.
Ativishā.	अतिविष	Aconitum heterophyllum.
Shringavera.	सुंठ	Zingiber officinale.
Vacha.	वेखंड	Acorus calamus.
Alarka.	रुइ	Calotropis gigantea.

The leaves of

Arjaka.	आजवला	Ocimum sanctum.
Sūrasa.	काळी तुळस	" basilicum.
Talishapatra.	तालीसपत्री	Pinus Webbiana.
Tamalapatra.	तज, तमाळपत्री	Cinnamomum tamala.

The flowers of

Shigroo.	काळोशेगवा	Moringa pterygosperma.
Peeloo.	पीलू	Salvadora Indica.
Matuloonga.	माहळुंग	Citrus medica vel acida.

The resinous exudation of

Shalaparnce.	सालवण	Desmodium Gangeticum.
Ashwakarna.	थोर राळेचा वृक्ष	Shorea robusta.
Yashteemadhu.	जेटीमध	Glycyrrhiza glabra.
Hingoo, Ballhika.	हिंग	Narthex assafœtida.
Laksha.	लास	The excretion of an insect growing on certain trees.

The above list completes the enumeration of parts of vegetables, which were credited by Sushruta with the property of evacuating bile and mucus, and we now proceed to the second large class of drugs which have been known to have the opposite virtue of repressing excessive bile action or of repressing the excessive and increased flow of mucus, or of the vital spirits or of all combined. This is called the *Sanshamana class* (संशमन वर्ग) and is divided into thirty-seven groups.

The parts which are to be selected for medicinal use are not specified, but from a practical acquaintance with these drugs, as included in prescriptions given, under the treatment of diseases by the same author and his school, we are enabled in very many instances to determine them without departing from their theories to any great extent.

This class of remedies, interpreted in the formalities of modern pathological phraseology, would represent drugs which act as repressants of the morbid irritability of mucous membranes or of mucous tissue generally, and of its resulting phenomena of acute or sub-acute inflammation, congestion &c., and may, therefore, be identified with what were called *phlogistics* by mediæval writers on *Materia Medica*. The term *phlogistics*, however, is not used at the present day for such remedies, and is being replaced by a more rational explanation of the actions which certain drugs produce in the system. They are indicated by sudden changes in the ordinary activity of the system or are recognised by pallor of countenance, depression of the radial pulse, exudation of sweats over the skin, and a feeling of exhaustion in the individual to whom a given remedy is administered.

It seems, however, that Sushruta extended the application of the term still wider, and desired to signify that some of them not only act as temporary depressants of the sympathetic system, but diminish congestions (*stases*) of blood also, increase animal heat and purify the bile without evacuating it. Such medicines, therefore, would seem to stop increased or excessive morbid action and the consequent waste of tissue which must occur in all inflammations more or less. They would, therefore, in some measure, play the part of passive tonics in a remote manner.

Though modern therapeutists have not yet recognised the existence or possibility of this action in drugs which will act as depurants of one or more secreting glands and at the same time combine in them the property of imparting tone to the vessels of the secreting surface, yet medical men cannot but concede that this assumed property is perfectly possible and may not be necessarily incompatible in a given drug, should chemical analysis enable us ever to discover the depurating as well as the tonic principles in it.

The recognition of this double property by Sushruta must be taken with considerable reserve, as it is difficult to cull out from his list the special drugs to which he credits these apparently contradictory virtues. Sushruta has not specified the part or parts of vegetables which exhibit these properties, and unless therefore, we were to experiment on the drugs included in this group with a view to determine the truth of this observation, it would not be safe to take for granted the assumption based on the general ground of experience alone. It would seem, however, that this effect was probable from the presence of starchy and allied principles which are detectable in individuals of this group, when used in their fresh state. Such drugs, Sushruta affirms, are indicated in those morbid states of the system which are characterised by dryness of the skin and fauces and a feeling of lassitude accompa-

nied by torpidity of bowels and accumulation of gas in them, in a word in a functional derangement of the digestive organs and in coughs and dyspnea following a chronic affection of the air passages and lungs. They do not seem to act energetically on any one of these tissues, and until experience should confirm these observations of Sushruta, they may at present be assumed to act homœopathically of congestions or of the diminished irritability of such tissues.

The activity of remedies of this group does not seem to be felt by the individual acted on or so marked in all instances as to become apparent to an observer except by assuming that they relieve the system surcharged with products of tissue waste or by relieving an inflamed or torpid organ of its charge by the secretory vessels being acted on, some exerting their power on one special organ, and others on another. They may, therefore, be appropriately understood as partial revulsives, exerting their choice for particular organs, some increasing the flow of bile, some of mucus from large mucous tracts, a few increasing the special excretion of the skin and the rest increasing the quantity of urine or so relieving the congested vessels of the urinary glands (kidneys, the functions of which were not accurately determined in Sushruta's time) as to fall under the class of general blood depurants, miscellaneously so termed.

I have pointed out that Sushruta believed in the existence of certain drugs which act by purifying bile without necessarily evacuating it. This statement, though it does not accord with our experience of the present day, seems to have been based on clinical observation alone, and although we cannot accord consent to this extravagant or too broad a generalisation, we may nevertheless bear witness to the presence of this property in a few drugs where its truthfulness may not be questioned altogether.

Take, for instance, the juices of bitters like the fennugreek, eclipta prostrata, tinospora cordifolia and momordica, all of which more or less increase the flow of bile when administered in moderate doses, increase the flow of bile and cause free, if not copious, alvino discharges without increasing the quantity of their watery constituent. This valuable property, which has been proved in the case of certain American drugs allied in other respects to our Indian ones by the recent experiments of Dr. Brunton, if relied upon and utilised, may prove of immense service in meeting the daily wants of the medical practitioner, as it would prevent exhaustion and conserve energy to the sick when their strength is not far too prostrated by the advance of disease, and afford valuable help in restoring the diseased parts to their functions, by disgoring their congested vessels of morbid secretions and accumulations of effete products, without diminishing their vitality—by no means a small gain to the sick.

The deranged system would thus be sooner restored to health and with less suffering and cost to the patient than under the use of more active drugs which excite copious, and, therefore, more exhausting evacuations, whether of one or a number of the natural excretions of the body.

Such drugs, therefore, were, for plausible reasons held by Sushruta to combine in them tonic or in some cases an indirectly nourishing property, when obtained fresh, and the modern practitioner will do well to take note of this observation and compare his own observations with Sushruta's; for should his experience confirm the observation, he might utilise the sanative properties or virtues of those vegetables which represent the depurant as well as the tonic principles contained in them without his having recourse to a separate course of tonic treatment in all cases.

The drugs of this (संशमन) Sanshamana class are grouped in thirty-seven classes which Sushruta has found severally to possess certain special virtues and are, therefore, recommended to be used in diseases recognised by particular or specific groups of symptoms.

They are as under—

1. Curers of deranged bile and of deranged nerve-

action (derangements of the vital air or the *phlogiston* of Greek writers).

2. Vital astringents, or those which diminish congestions and restore or increase the tone of the mucous tissue generally, with or without exerting a specific action on the bronchial or hepatic or gastro-intestinal mucous membranes.

3. General alteratives or insensible blood-depurants.

4. Pure nerve-stimulants and lithontriptics (remedies which dissolve stony deposits in the kidneys and bladder.)

5. Alteratives exerting specific action on special tissues, with a tendency to check fluxes.

6. Powerful or true astringents.

7. Alteratives and detergents.

8. Cordials and antispasmodics.

9. Remedies which remove or prevent obesity or the formation of fat in the tissues of the body.

10. Stimulants, carminatives and digestives, including vermifuges or medicines which prevent the development of intestinal worms.

11. Nervine stimulants (remedies which increase the flow of vital spirits), and cosmetics or those which improve the vigor and color of the skin.

12. Purifiers of the milk secretion in the mamma: and blood alteratives.

13. Deobstruents, or remedies which remove visceral congestions or local congestions in vascular tissues.

14. Pure stomachics.

15. Anti-bilious and anti-inflammatory agents, febrifuges, detergents (those which clean suppurating surfaces of ulcers or wounds caused by a breach of the tissues), and alexipharmics (which destroy morbid fluids and poisons).

16. Anti-inflammatory or anti-phlogistic agents including nutritive tonics and galactagogues.

17. Those which diminish the formation of mucus and fat, increase the urinary excretion, which act as lithontriptics (solvents of stony deposits), and as resolvents of internal deposits.

18. Those which diminish or relieve the dryness of the fauces and purify blood. They cool the blood and diminish the excessive formation of heat in the tissues and blood. They are, therefore, indicated in fevers accompanied by the increase of blood-heat.

19. A group similar in action to the above, but no reasons are given for recognising it as a separate class.

20. Cordials, and appetisers, which clear the urine by equalising the circulation of fluids.

21. Sedatives of pain, cordial and cooling.

22. Refrigerants. Also useful in checking inflammatory diarrhœa or dysentery. Detergents also.

23. Astringents and healers of ulcers.

Also refrigerant and alteratives of the uterine circulation.

24. Cooling and appetisers. Also febrifuge.

25. Refrigerants simply.

26. Relieve congestions, torpidity of circulation and all atonic conditions of the system; are also stomachic and act as alteratives of uterine and mammary circulation. They cure remittent fevers also.

(To be continued.)

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It is a rather singular fact, which hitherto seems to have escaped the notice alike of Ireland's friends and foes, and to have been left to the acute observation of Puck, to discover that many—if not all—of the sources of that country's distress and troubles may be indexed under the letter P. Thus we have Poverty, Pigs, and Potatoes; Priests and Popery; Protestants, Peelers, and Population; Potheen, Politics, and Pugnacity; Patriotism, Parnell, and St. Patrick, and finally Pat himself. Even to America their fatal P. follows the sons of Erin, but here turns up as the initial of the genial and laughter-loving—Puck.

HINDU OR ARYA ?

BY B. P. SANKDHAR,

Head-Master of the Normal School, Meerut.

The subject I beg to discuss to-day is of great importance, as affecting the future success of our operations, for the gradual re-instatement of our dear Aryavarta in the place it had long held, and consequently it would have been far better for our purpose, had abler hands than mine taken up the subject, and treated it according to its merits. But, as it is the duty of every true son of this country whether a weak or a powerful hand, to exert his utmost in the coming struggle for her glory, so I thought it incumbent upon me at the risk of being regarded as presumptuous to lay these lines before the public, and ask my readers, Eastern as well as Western, whether my present proposal should not be our first step towards the object we aim at. The question to be settled is, whether we should continue to call ourselves Hindus, or should at once reassume the old designation of Arya? Before venturing to solve this problem, I must at once and for all acknowledge that every reader may at once reply that we need not give ourselves any useless trouble as regards such a trifling matter. It is the same thing, whether a man is called by one name or by another, whether he is called a Hindu or an Arya.

Such and similar ideas are sure to arise before the reader's mind, as soon as he sees this ordinary question. But no, my dear reader, I beg to differ from you on this point, and, consequently, I beg to answer you with another set of queries. Is it the same thing to be called a liar or an honest man; a slave or a free man? Will not our being called by one name or another affect the success of our undertakings? No doubt, it will. Now, in order to decide my original problem, I think I ought to begin by giving the meaning and origin of each of these terms. The word Hindu means a liar, a slave, a black, an infidel, in short, a man possessed of every evil to be found in the world; while the term Arya means a pious, a learned, a noble, and a wise man, devoted to the true worship of the Eternal. With this explanation, I dare conclude that no man of common sense would like to be called a Hindu, when once he knows its meanings. Anybody can here ask me that if what I say is true, then how was it that the people of this country, the once famous Aryavarta, assumed such a disgusting name. In order to satisfy such an one's curiosity, I beg to say that once this country was called Aryavarta and its inhabitants were known by the name of Aryans. In proof of my above assertion, I beg to state that the words Aryavarta and Arya are the only words that are used to designate our dear country and its inhabitants, in all our extant Sanskrit books. Even in our every day Sankalpa (संकल्प) a sort of mantra repeated at the performance of every religious ceremony, the word Aryavarta is used as our country's name, while the word Hindu is neither of Sanskrit origin, nor is even once mentioned in any of our Sanskrit books. Had Hindu been our original name, this would not have been the case. The manner in which our fathers came to be known by the latter appellation seems to be as follows. When Darius Hystaspes, the first foreign king, visited this country, about 160 years before Alexander's invasion, it was governed by the kings of the Lunar dynasty, hence he called this country India, meaning the country governed by the kings of the Indú or Moon dynasty (इन्द्र, the moon). In time they changed the word Ind into Hind, which in their language either signified the meanings I have already given, or in the blindness of their bigotry they gave these meanings to the term Hindu. And no wonder that they did so, for it is the custom at least amongst orientals that one sect always nicknames the followers of another. Neither were we slow in retorting, *i.e.*, in giving the repartee, for we in return called them "Malechas" and "Yavans." In time all the foreigners, I mean those of Persia, Arabia, Turkey, Tartary, Cabul, &c., began to call us by that hateful name, for all of them subsequently became followers of Mahomet of Arabia. When the Mohammedans conquered this

country, they being our conquerors, cruel and unjust, obliged us to designate ourselves with that odious title. They ruled over us for a period of nearly 600 years, during which interval we grew accustomed to our new name and forgot the old one. And this habit has grown so strong with us that even now, when our persecutors have no more power over us, when we under the present strong government are on a footing of equality with the followers of every other religion, the most learned, enlightened and high-spirited sons of this country do not object to be called Hindus. I also acknowledge, though with deep regret, that until recently thousands of our poor ignorant countrymen were nearly unacquainted with the words Veda and Arya; but now as Swami Dayánand Saraswati, the Luther of India, has made these words echo and re-echo all over the land, so, I think, O brothers! O true sons of this once exalted Aryavarta! the time has come, or rather is fast approaching, when we should show our spirit, act with vigour, and try our best towards the re-exaltation of our beloved mother-country! Arise from your long sleep, O ye lovers of this once famous seat of learning and religion, look around you, and see in what a hapless state your country lies! Act like a true magician to your prostrate Mother, support her in her weak state, and give her once more, no doubt as you can, though after time, all the vivacity and freshness of her youth. And now to conclude I say persevere and you will succeed. Begin at once by casting off your present disgusting and odious appellation; show your spirit and re-assume at once your old and dear name of Arya. Namasté.

MEERUT, 7th February, 1880.

(Continued from the March Number.)

A LAND OF MYSTERY.

BY H. P. B.

Evidently, we, THEOSOPHISTS, are not the only iconoclasts in this world of mutual deception and hypocrisy. We are not the only ones who believe in cycles and, opposing the Biblical chronology, lean towards those opinions which secretly are shared by so many, but publicly avowed by so few. We, Europeans, are just emerging from the very bottom of a new cycle, and progressing upwards, while the Asiatics—Hindus especially—are the lingering remnants of the nations which filled the world in the previous and now departed cycles. Whether the Aryans sprang from the archaic Americans, or the latter from the prehistorical Aryans, is a question which no living man can decide. But that there must have been an intimate connection at some time between the old Aryans, the prehistoric inhabitants of America—whatever might have been their name—and the ancient Egyptians, is a matter more easily proved than contradicted. And probably, if there ever was such a connection, it must have taken place at a time when the Atlantic did not yet divide the two hemispheres as it does now.

In his *Peruvian Antiquities* (see the THEOSOPHIST for March) Dr. Heath, of Kansas City—*rara avis* among scientific men, a fearless searcher, who accepts truth wherever he finds it, and is not afraid to speak it out in the very face of dogmatic opposition—sums up his impressions of the Peruvian relics in the following words:—"Three times the Andes sank hundreds of feet beneath the ocean level, and again were slowly brought to their present height. A man's life would be too short to count even the centuries consumed in this operation. The coast of Peru has risen eighty feet since it felt the tread of Pizarro. Supposing the Andes to have risen uniformly and without interruption, 70,000 years must have elapsed before they reached their present altitude."

"Who knows, then, but that Jules Verne's fanciful idea * regarding the lost continent Atlanta may be near the truth? Who can say that, where now is the Atlantic Ocean, formerly did not exist a continent, with its dense

* This "idea" is plainly expressed and asserted as a fact by Plato in his *Danquet*; and was taken up by Lord Bacon in his *New Atlantis*.

population, advanced in the arts and sciences, who, as they found their land sinking beneath the waters, retired part east and part west, populating thus the two hemispheres? This would explain the similarity of their archaeological structures and races, and their differences, modified by and adapted to the character of their respective climates and countries. Thus would the llama and camel differ, although of the same species; thus the algaroba and espino trees; thus the Iroques Indians of North America and the most ancient Arabs call the constellation of the "Great Bear" by the same name; thus various nations, cut off from all intercourse or knowledge of each other, divide the zodiac into twelve constellations, apply to them the same names, and the Northern Hindus apply the name Andes to their Himalayan mountains, as did the South Americans to their principal chain.* Must we fall in the old rut, and suppose no other means of populating the Western Hemisphere except 'by way of Behring's Strait? Must we still locate a geographical Eden in the East, and suppose a land, equally adapted to man and as old geologically, must wait the aimless wanderings of the 'lost tribe of Israel' to become populated?"

Go where we may, to explore the antiquities of America—whether of Northern, Central, or Southern America—we are first of all impressed with the magnitude of these relics of ages and races unknown, and then with the extraordinary similarity they present to the mounds and ancient structures of old India, of Egypt and even of some parts of Europe. Whoever has seen one of these mounds has seen all. Whoever has stood before the cyclopean structures of one continent can have a pretty accurate idea of those of the other. Only be it said—we know still less of the age of the antiquities of America than even of those in the Valley of the Nile, of which we know next to nothing. But their symbolism—apart from their outward form—is evidently the same as in Egypt, India, and elsewhere. As before the great pyramid of Cheops in Cairo, so before the great mound, 100 feet high, on the plain of Cahokia,—near St. Louis (Missouri)—which measures 700 feet long by 800 feet broad at the base, and covers upwards of eight acres of ground, having 20,000,000 cubic feet of contents, and the mound on the banks of Brush Creek, Ohio, so accurately described by Squier and Davis, one knows not whether to admire more the geometrical precision, prescribed by the wonderful and mysterious builders in the form of their monuments, or the hidden symbolism they evidently sought to express. The Ohio mound represents a serpent, upwards of 1,000 feet long. Gracefully coiled in capricious curves, it terminates in a triple coil at the tail. "The embankment constituting the effigy, is upwards of five feet in height, by thirty feet base at the centre of the body, slightly diminishing towards the tail."† The neck is stretched out and its mouth wide-opened, holding within its jaws an oval figure. "Formed by an embankment four feet in height this oval is perfectly regular in outline, its transverse and conjugate diameters being 160 and 8 feet respectively," say the surveyors. The whole represents the universal cosmological idea of the serpent and the egg. This is easy to surmise. But *how came* this great symbol of the Hermetic wisdom of old Egypt to find itself represented in North America? How is it that the sacred buildings found in Ohio and elsewhere, these squares, circles, octagons, and other geometrical figures, in which one recognizes so easily the prevailing idea of the Pythagorean sacred numerals, seem copied from the Book of Numbers? Apart from the complete silence as to their origin, even among the Indian tribes, who have otherwise preserved their own traditions in every case, the antiquity of these ruins is proved by the existence of the largest and most ancient forests growing on the buried cities. The prudent archaeologists of Ame-

rica have generously assigned them 2,000 years. But by whom built, and whether their authors migrated, or disappeared beneath victorious arms, or were swept out of existence by some direful epidemic, or a universal famine, are questions, "probably beyond the power of human investigation to answer" they say. The earliest inhabitants of Mexico, of whom history has any knowledge—more hypothetical than proven—are the Toltecs. These are *supposed* to have come from the North and *believed* to have entered Anahuac in the 7th century A. D. They are also credited with having constructed in Central America, where they spread in the eleventh century, some of the great cities whose ruins still exist. In this case it is they who must also have carved the hieroglyphics that cover some of the relics. How is it then, that the pictorial system of writing of Mexico, which was used by the conquered people and learned by the conquerors and their missionaries, does not yet furnish the keys to the hieroglyphics of Palenque and Copan, not to mention those of Peru? And these civilized Toltecs themselves, who were they, and whence did they come? And who are the Aztecs that succeeded them? Even among the hieroglyphical systems of Mexico, there were some which the foreign interpreters were precluded the possibility of studying. These were the so-called schemes of judicial astrology "given but not explained in Lord Kingsborough's published collection," and set down as purely figurative and symbolical, "intended only for the use of the priests and diviners and possessed of an esoteric significance." Many of the hieroglyphics on the monoliths of Palenque and Copan are of the same character. The "priests and diviners" were all killed off by the Catholic fanatics,—the secret died with them.

Nearly all the mounds in North America are terraced and ascended by large graded ways, sometimes square, often hexagonal, octagonal or truncated, but in all respects similar to the *teocallis* of Mexico, and to the *topes* of India. As the latter are attributed throughout this country to the work of the five Pandus of the Lunar Race, so the cyclopean monuments and monoliths on the shores of Lake Titicaca, in the republic of Bolivia, are ascribed to giants, the five exiled brothers "from beyond the mounds." They worshipped the *moon as their progenitor* and lived before the time of the "Sons and Virgins of the Sun." Here, the similarity of the Aryan with the South American tradition is again but too obvious, and the Solar and Lunar races—the Sourya Vansa and the Chandra Vansa—re-appear in America.

This Lake Titicaca, which occupies the centre of one of the most remarkable terrestrial basins on the whole globe, is "160 miles long and from 50 to 80 broad, and discharges through the valley of El Desagvadero, to the south-east into another lake, called Lake Aullagas, which is probably kept at a lower level by evaporation or filtration, since it has no known outlet. The surface of the lake is 12,846 feet above the sea, and it is the most elevated body of waters of similar size in the world." As the level of its waters has very much decreased in the historical period, it is believed on good grounds that they once surrounded the elevated spot on which are found the remarkable ruins of Tiahuanico.

The latter are without any doubt aboriginal monuments pertaining to an epoch which preceded the Inca period, as far back as the Dravidian and other aboriginal peoples preceded the Aryans in India. Although the traditions of the Incas maintain that the great law-giver and teacher of the Peruvians, Manco Capac—the Manu of South America—diffused his knowledge and influence from this centre, yet the statement is unsupported by facts. If the original seat of the Aymara, or "Inca race" was there, as claimed by some, how is it that neither the Incas, nor the Aymaras, who dwell on the shores of the Lake to this day, nor yet the ancient Peruvians, had the slightest knowledge concerning their history? Beyond a vague tradition which tells us of "giants" having built these immense structures in one night, we do not find the faintest clue. And, we have every reason to doubt whether the Incas are of the Aymara race at all. The

* "The name *America*" said I, in *Isis Unveiled* (Vol. 1 p. 591.) three years ago "may one day be found closely related to *Mera*, the sacred mount in the centre of the seven continents." When first discovered, America was found to bear among some native tribes the name of *Atlanta*. In the States of Central America we find the name *Americ*, signifying, like *Meru*, a great mountain. The origin of the *Kamas* Indians of America is also unknown.

† Smithsonian contributions to knowledge, Vol. I.

Incas claim their descent from Manco Capac, the son of the Sun, and the Aymaras claim this legislator as their instructor and the founder of the era of their civilization. Yet, neither the Incas of the Spanish period could prove the one, nor the Aymaras the other. The language of the latter is quite distinct from the *Inichua*—the tongue of the Incas; and they were the only race that refused to give up their language when conquered by the descendants of the Sun, as Dr. Heath tells us.

The ruins afford every evidence of the highest antiquity. Some are built on a pyramidal plan, as most of the American mounds are, and cover several acres; while the monolithic doorways, pillars and stone-idols, so elaborately carved, are "sculptured in a style wholly different from any other remains of art yet found in America." D'Orbigny speaks of the ruins in the most enthusiastic manner. "These monuments" he says "consist of a mound raised nearly 100 feet, surrounded with pillars—of temples from 600 to 1200 feet in length, opening precisely towards the east, and adorned with colossal angular columns—of porticoes of a single stone, covered with reliefs of skillful execution, displaying symbolical representations of the Sun, and the condor, his messenger—of basaltic statues loaded with bass-reliefs, in which the design of the carved head is half Egyptian—and lastly, of the interior of a palace formed of enormous blocks of rock completely hewn, whose dimensions are often 21 feet in length, 12 in breadth, and 6 in thickness. In the temples and palaces, the portals are not inclined, as among those of the Incas, but perpendicular; and their vast dimensions, and the imposing masses of which they are composed, surpass in beauty and grandeur all that were afterwards built by the sovereigns of Guzo." Like the rest of his fellow-explorers, M. D'Orbigny believes these ruins to have been the work of a race far anterior to the Incas.

Two distinct styles of architecture are found in these relics of Lake Titicaca. Those of the island of Coati, for instance, bear every feature in common with the ruins of Tiahuanaco; so do the vast blocks of stone elaborately sculptured, some of which, according to the report of the surveyors, in 1846, measure: "3 feet in length by 18 feet in width, and 6 feet in thickness;" while on some of the islands of the Lake Titicaca there are monuments of great extent, "but of true Peruvian type, believed to be the remains of temples destroyed by the Spaniards." The famous sanctuary, with the human figure in it, belongs to the former. Its doorway 10 feet high, 13 feet broad, with an opening 6 feet 4 inches, by 3 feet 2 inches, is cut from a single stone. "Its east front has a cornice, in the centre of which is a human figure of strange form, *crowned with rays*, interspersed with serpents with crested heads. On each side of this figure are three rows of square compartments, filled with human and other figures, of apparently symbolic design...Were this temple in India, it would undoubtedly be attributed to Shiva; but it is at the antipodes, where neither the foot of a Shaiva or one of the Naga tribe has ever penetrated to the knowledge of man, though the Mexican Indians have their *Nagui*, or chief sorcerer and serpent worshipper. The ruins standing on an eminence, which from the water-marks around it, seem, to have been formerly an island in Lake Titicaca, and "the level of the lake now being 135 feet lower, and its shores 12 miles distant, this fact, in conjunction with others, warrants the belief that these remains antedate any others known in America." * Hence, all these relics are unanimously ascribed to the same "unknown and mysterious people who preceded the Peruvians, as the Tuluatecas or Toltecs did the Aztecs. It seems to have been the seat of the highest and most ancient civilization of South America and of a people who have left the most gigantic monuments of their power and skill"... And these monuments are all either *Dracontias*—temples sacred to the Snake, or temples dedicated to the Sun.

Of this same character are the ruined pyramids of Teotihuacan and the monoliths of Palenque and Copan.

The former are some eight leagues from the city of Mexico on the plain of Otumla, and considered among the most ancient in the land. The two principal ones are dedicated to the Sun and Moon, respectively. They are built of cut stone, square, with four stories and a level area at the top. The larger, that of the Sun, is 221 feet high, 680 feet square at the base, and covers an area of 11 acres, nearly equal to that of the great pyramid of Cheops. And yet, the pyramid of Cholula, higher than that of Teotihuacan by ten feet according to Humboldt, and having 1,400 feet square at the base, covers an area of 45 acres!

It is interesting to hear what the earliest writers—the historians who saw them during the first conquest—say even of some of the most modern of these buildings, of the great temple of Mexico, among others. It consisted of an immense square area "surrounded by a wall of stone and lime, eight feet thick, with battlements, ornamented with many stone figures *in the form of serpents*" says one. Cortez shows that 500 houses might be easily placed within its enclosure. It was paved with polished stones, so smooth, that "the horses of the Spaniards could not move over them without slipping," writes Bernal Diaz. In connection with this, we must remember that it was not the Spaniards who conquered the Mexicans, but their *horses*. As there never was a horse seen before by this people in America, until the Europeans landed it on the coast, the natives though excessively brave, "were so awe-struck at the sight of horses and the roar of the artillery" that they took the Spaniards to be of divine origin and sent them human beings as sacrifices. This superstitious panic is sufficient to account for the fact that a handful of men could so easily conquer incalculable thousands of warriors.

According to Gomera, the four walls of the enclosure of the temple corresponded with the cardinal points. In the centre of this gigantic area arose the great temple, an immense pyramidal structure of eight stages, faced with stone, 300 feet square at the base and 120 feet in height, truncated, with a level summit, upon which were situated two towers, the shrines of the divinities to whom it was consecrated—Tezcatlipoca and Huitzilpochtli. It was here that the sacrifices were performed, and the *eternal fire maintained*. *Clavigero tells us*, that besides this great pyramid, there were forty other similar structures consecrated to various divinities. The one called *Tezacaalli* "the House of the Shining Mirrors, sacred to *Tezcatlipoca*, the God of Light, the Soul of the World, the Vivifier, the Spiritual Sun." The dwellings of priests, who, according to Zarate, amounted to 8,000, were near by, as well as the seminaries and the schools. Ponds and fountains, groves and gardens in which flowers and sweet smelling herbs were cultivated for use in certain sacred rites and the decoration of altars, were in abundance; and, so large was the inner yard, that "8,000 or 10,000 persons had sufficient room to dance in it upon their solemn festivities"—says Solis. Torquemada estimates the number of such temples in the Mexican empire at 40,000, but Clavigero, speaking of the majestic *Teocalli* (literally, houses of God) of Mexico, estimates the number higher.

So wonderful are the features of resemblance between the ancient shrines of the Old and the New World that Humboldt remains unequal to express his surprise. "What striking analogies exist between the monuments of the old continents and those of the Toltecs who...built these colossal structures, truncated pyramids, divided by layers, like the temple of Belus at Babylon! Where did they take the model of these edifices?" he exclaims.

The eminent naturalist might have also enquired where the Mexicans got all their *Christian* virtues from, being but poor pagans. The code of the Aztecs, says Prescott, "evinces a profound respect for the great principles of morality, and as clear a perception of these principles as is to be found in the most cultivated nations." Some of these are very curious inasmuch as they show such a similarity to some of the Gospel ethics. "He who looks too curiously on 'a woman, commits adultery with his eyes' says one of them, "Keep peace with all; bear injuries

* *New American Cyclopaedia* Art, "Teotihuacan."

with humility; God who sees, will avenge you," declares another. Recognizing but one Supreme Power in Nature, they addressed it as the deity "by whom we live, Omnipresent, that knoweth all thoughts and giveth all gifts, without whom man is as nothing; invisible, incorporeal, one of perfect perfection and purity, under whose wings we find repose and a sure defence." And, in naming their children, says Lord Kingsborough "they used a ceremony strongly resembling the Christian rite of baptism, the lips and bosom of the infant being sprinkled with water, and the Lord implored to *wash away the sin* that was given to it before the foundation of the world, so that the child might be born anew." "Their laws were perfect; justice, contentment and peace reigned in the kingdom of these benighted heathens," when the brigands and the Jesuits of Cortez landed at Tabasco. A century of murders, robbery, and forced conversion, were sufficient to transform this quiet, inoffensive and wise people into what they are now. They have fully benefited by dogmatic Christianity. And he who ever went to Mexico, knows what that means. The country is full of blood-thirsty Christian fanatics, thieves, rogues, drunkards, debauchees, murderers, and the greatest liars the world has ever produced! Peace and glory to your ashes, O Cortez and Torquemada! In this case at least, will you never be permitted to boast of the enlightenment your Christianity has poured out on the poor, and once virtuous heathens!

(To be continued.)

TANTRIC PHILOSOPHY.

BY BARADA KANTA MAJUMDAR.

It is deeply to be regretted that the Tantras have not found favour with some scholars and truth-seekers of this country. People generally feel as if an intuitive repugnance at the very name of Tantra, which seems to associate with it all that is impure, ignoble and immoral; but yet there are many Tantras hiding in their neglected pages golden keys which may well help the earnest pilgrim to open the sealed gates of mysterious nature. The Tantras are an invaluable treasure, embracing besides religion and theology, law and medicine, cosmology, yoga, spiritualism, rules regarding the elementaries and almost all the branches of transcendental philosophy. They are over 160 in number, but written as they are in the Bengali character, and their study being confined among a very few of the Tantrik sect, the world at large has been deprived of the knowledge of what they really are. The Tantriks like the Freemasons and Rosicrucians studiously hide their books and secrets from the outside world.

With a view to disabuse the minds of the Tantra-haters of their misconception about this very instructive and interesting branch of the Hindu literature, I will attempt in the sequel to give a succinct account of the doctrines of the *Mahānirvāna* Tantra as to the Deity.

The Deity, according to the *Mahānirvāna* Tantra, is a duality—the grand, immutable and inseparable combination of mind and matter. It is always indivisible, impersonal, unsusceptible of any feeling, such as pleasure and pain, imperceptibly latent in every created object,* all-pervading and eternal. It is the fountain-light of the senses and the faculties, itself having neither the one nor the other. Brahmā, Vishnu and Shiva are the personifications of the centrifugal, sustaining and centripetal energies of the great One, they being never independent entities.†

* कारणं सर्वभूतानां स एकः परमेश्वरः ।
लोकेषु सृष्टिकरणान् स्वप्नं ब्रह्मोति गीयते ॥
विष्णुः पालयिता देवि संहर्ताहं तद्विच्छया ।

तेनातयोभिरूपेण तत्तद्विषय योजिताः ।
स्वस्वकर्म प्रकुर्वीत न स्वतंत्राः कदाचन ॥

† गूढं सर्वेषु भूतेषु सर्वव्यापी सनातनः

All the created objects from the great to the small are provided with it.*

This Great Cause of Causes is known only to those who are adepts in what is known by the name of *Samādhi yoga*. The Yogi to feel it must be impregnable to feelings of pleasure and pain, happiness and misery, heat and cold, in short, every terrestrial thing that affects the mind of the ordinary mortal. The discipline of the mind is not the less imperative. The practiser of Yoga should stand beyond the control of the passions, regard with an even eye both friend and foe, and completely abstract his mind from the outside world. He is to concentrate his mind upon the vital Mantra, *om satchit ekam brahma*; which is thus explained. The syllable *om* is the symbol of the centrifugal, sustaining and centripetal energies of God; the letter (*a*) means the sustaining or preservative energy, (*u*) the destroying (rather decomposing and centripetal) energy, and (*m*) the creative (rather centrifugal) energy.

भकारेण जगत्पाता संहर्तास्यादुकारतः ।

मकारेण जगत्स्रष्टा प्रणवार्थ उदाहरेत् ॥

I have used the words *centrifugal*, *centripetal* and *energy* advisedly. From the *Kāmadhenu* Tantra it would appear that the letter (*u*) of the Pranava is the symbol of a certain force (call it power if you will) named *Adha Kundalini* (अधः कुण्डलिनी), whose color is like the scarlet Champak, embodying the five Devas (Thati, Tannātras or the occult essences of sound, light, smell, touch and air) and the five Prānas. The color of the force symbolized by (*m*) is like that of the dawning sun, and it is called the *Parama Kundali* (परमकुण्डली); it also embraces the five Devas and Prans. The symbol (*a*) is of the moon's color, pentangular, embracing the five Devas as above; having three powers (*sakti*), three attributes, though without any attribute, and itself the divine essence embodied.

उकारः परमेशानि अधःकुण्डलिनीस्वयं ।

पीतचंपकसंकाशं पंचदेवमयं सदा ।

पंचप्राणमयं देवि चतुर्वर्गप्रदायकं ॥

* * * * *

गृणु तत्त्वं अकारस्य अभिगोप्यं वरामने ।

शरच्चंद्रप्रतीकाशं पंचकोणमयं सदा ।

पंचदेवमयं वर्णं शक्तित्रयसमन्वितं ।

निर्गुण त्रिगुणोपेतं स्वयं कैवल्यमूर्तिमान् ॥

* * * * *

मकारं गृणु चावर्गं स्वयं परमकुण्डली ।

तरुणादित्यसंकाशं चतुर्वर्गप्रदायकं ।

पंचदेवमयं वर्णं पंचप्राणमयं सदा ॥

Now among the descriptions of *Kundalini* in Tantras these three attributes among others are noticeable, viz., that it is subtle, moving in three and a half circles and encircling the esoteric (procreative will, I believe) of the self-existent Deity.† Viewing in this light this *Kundalini* appears to be the grand pristine force which underlies organic and inorganic matter. Modern science also teaches us that heat, light, electricity, magnetism, &c., are but the modifications of one great force. I confess my inability to ascertain the distinction between *Adhas Kundalini* and *Parama Kundali*, typifying the negative force and the positive force respectively, but doubtless they are the different manifestations of one great primeval force or power which created the universe. I have substituted the word *centripetal* for *destroying*, because it is laid down that at the time of *Mahāpralaya* organic matter will be decomposed and withdrawn to whence it issued.

पुनः स्वरूपमासाद्य तमोरूपनिराकारतः ।

वाचार्तातं मनोगम्यं त्वमेकैवावशिष्यते ॥

I am struck with an idea, though I am not now in a position for want of some very valuable Tantrik works to

* आग्रहास्तवपर्यंतं सकलं तन्मयं जगत् ॥

† ध्यायेत्कुण्डलिनीं सूक्ष्मां मूलाधारनिवासिनीं ।

तामिष्टदेवतारूपां सार्धं त्रिवलयान्वितां ॥

कोटिसौदामिनीभासां स्वयंभूलिंगवेष्टिनीं ।

substantiate my point, that the syllable *Om* is the esoteric verbal symbol, whereas the cross, Arani, Lingam, &c., is the esoteric physical symbol hiding the same divine meaning underneath. There is the positive vertical force (m) intersecting the negative horizontal force (u), and (a) is the harmonial motion of these two forces, (the harmony being mentioned by three other royal *saktis* of dignity, energy and counsel) sustaining and preserving the universe, which is but the embodiment of the divine essence (स्वयं कैवल्य मूर्तिमान्.)

But to resume: *sat* means immortal, rather ever-existent, *chit*, the fountain of perception, knowledge and wisdom; *ekam*, unity; and *brahma* implies greatness. But the concentration of the mind on the mantra is not alone sufficient; the *Yogi* to attain beatitude must realize the Deity explicated by it. (1) And what is *Yoga*? It is the conjuncture of the *Jiva* (mind) with the *Atma* (soul, i.e., God)—it is that worship which unites the servant with the master. (2)

But this state of the mind, the result of the highest culture and training, is attainable only by a few, who devote their whole life and energy to the fearless investigation of truth. The majority of the people getting no such education and addicting themselves to mundane pursuits, are not in a position to appreciate or realize the abstract God. Thrown into the whirlpool of action, tempted by passions and interest, beset by enemies and untoward circumstances, goaded by hope and ambition, struck down by fear and despair, frail man is capable of doing the greatest mischief to himself and to his fellow-brethren. The bond of religion is, therefore, of the highest importance to ensure peace and security. And what religion can the average man appreciate? Certainly not the highest theosophy. To suit the capacity of such men the sages expounded a system of easily tangible faith founded on the attributes and actions of the Deity (3), keeping in view *Prakriti*, the fountain-source of matter, and screening out *chaitanya*, the ocean of intelligence, knowledge and wisdom. But they did not descend to idolatry by one step. Their first lesson was to contemplate attributive images, failing which the untutored mind was instructed to make visible images of *Prakriti*, symbolizing her attributes. Thus *Kāli* (or *Sakti*, *Prakriti*, that is, God manifested in matter) is made of black color, having a crescent on her forehead, three eyes, wearing red cloth, distributing security and boon with her hands, sitting on the scarlet lotus, and having her mouth wide open at the sight in front of drunken *Kāla* (time) dancing. Even as white, purple and other colors are absorbed by the black, so do the elements find their rest in *Kali*, hence her color is imagined to be black; the symbol of the moon indicates her loveliness; the light of the universe being the sun, moon and fire, the Great Light of Light is made to have three eyes; time masticates and devours all created objects, the blood of which is imagined to be her cloth; the universe upon which she sits being the offspring of the active power (*Rajas*)—her throne is made of purple lotus. The drink of *Kāla* is folly. (4)

The ritualistic portions of the work are not less interesting; they unfold the means whereby the sentient

God as well as Its symbolic representations are to be worshipped. My next paper will be devoted to their treatment.

Symbolic worship is by no means soul-lifting; (5) It is only for the benefit of the worldly-minded people—to induce them to the contemplation of something holy and transmundane, and to guard against folly and vice, that such worship has been inculcated. But the soul can never attain beatitude until it breaks off the girdles of *Karma* (action) and obtains *Gnan* (God-knowledge). The Gordian knot of action binds the soul, hand and foot to the world, where repeatedly it gets birth and dies away until theosophy redeems it from transmigration.

Rajshahi in Bengal, Feb. 11th, 1880.

A MOST INTERESTING AND INSTRUCTIVE LETTER HAS been addressed to the Society by a respectable physician in England, in which advice is asked for the treatment of a gentleman who, since attending some Spiritualistic "circles" to witness the strange phenomenon of "Materialization," has been obsessed by an evil influence or "bad spirit" despite his efforts to throw it off. The case is so important that it will be specially described in next month's THEOSOPHIST.

RADIANT MATTER.

M. CAMILLE FLAMMARION ON MR. CROOKES' NEW DISCOVERIES IN PHYSICS.

The *Revue Spirite* of Paris, a monthly journal established by the late Allan Kardec—the founder of the Spiritistic School in France—and edited by M. P. G. Leymarie, a Fellow of the Theosophical Society, in its February number, 1880, has a most interesting article, discoursing upon Mr. Crookes, the eminent English physicist, interested in the occult studies. It speaks thus of him and his great popularity now in France:—

"Spiritism feels too grateful to the great scientist William Crookes that anything to his greater glory should remain unnoticed. Suffice then, that he is the author of the admirable researches on *Radiant Matter* of which the whole press entertained lately the French public, to make it our duty to our readers to welcome the discoveries of the great chemist who did not shrink from the study of spiritist phenomena.* This alone would be sufficient for us, had we not still another motive, one that concerns the cause of Spiritism to its core and heart, as the problem of radiant matter is the problem of Spiritualism itself. That which Mesmerists and Spiritualists call fluid, is probably only a special manifestation of what Mr. Crookes designates under the name of *radiant matter*. The discovery of a fourth condition of matter is a door opened for its transformations for ever; it is the invisible and impalpable man that becomes possible without ceasing to be substantial; it is the world of spirits entering the domain of scientific hypotheses without absurdity; it presents a possibility for the materialist to believe in a future life, without renouncing the material substratum which he thinks necessary for the maintenance of individuality. There are other considerations too. We do not mention homeopathy, having never studied it, but it is more than probable that homeopaths will find arguments as well in the facts of *radiant matter*.....

"Mr. Crookes is not only the chemist known to the scientific world, but at this time there is not a Frenchman well read in journalistic information who is not aware of the importance of his works, and this name is now for science a dazzling light, a popular glory. To give an idea of his work and of the interest which his

अमृतत्वाद्ब्रह्मलोकस्याः शशिसिन्धुं निरूपितं ॥

शशिसूर्याग्निभिर्नित्यैरस्त्रं कालिकं जगत् ॥

संपश्यति यतस्तस्मात् कल्पितं नयनत्रयं ॥

प्रसनात्सर्वसत्वानां कालदत्तेन चर्यणान् ॥

तद्रक्तसंधोदेवेश्या वासोरूपेण भाषितं ॥

समये समये जीवरक्षणं विपदः शिवे ॥

प्रेरणं स्वस्व कार्येषु वरेषामयमीरितं ॥

रजो जनिता विश्वानि विश्वेय परित्यजति ॥

अतो हि कथितं भद्रे रक्त पद्मासनस्थिता ॥

त्रीढं कालिकं कालं पीत्वा मोहमयीं सुरा ॥

पश्यति चिन्मयीं देवीं सर्वसाक्षिं स्वरूपिणी ॥

(5) उच्चमो ब्रह्मसद्भावो ध्यानभावस्तु मध्यमः ॥

स्तुतिर्जपो धर्मो भावो बहिः पूजा धर्माधमा ॥

* The twenty millions of Western believers in the modern phenomena and those who attribute them to the agency of departed spirits or souls (*bhutas*) are divided into two great sects—the Spiritualists and the Spiritists. The latter are "Re-incarnationists," or believers in the successive re-incarnations or transmigrations of the human soul.—ED. THEOS.

- (1) मंत्रचैतन्यमेतत्तु तदधिष्ठातृदेवता ।
तदज्ञानं परमेशानि भक्तानां सिद्धिदायकं ॥
अस्याधिष्ठातृदेवेशि सर्वव्यापिसनातनं ।
अवितर्क्यं निरातर्कं वाचार्तातं निरंजनं ॥
- (2) योगो जीवात्मनैरिक्त्यं पूजनं सेवकेशयोः ॥
- (3) एवं गुणानुसारेण रूपाणि विविधानि च ।
कल्पितानि हितार्थाय भक्तानामल्पचेतसां ॥
गुणकर्मनुसारेण रूपं देव्याप्रकल्पितं ॥
- (4) श्रेतपीतादिकोवर्णां यथाकृष्णे विलीयते ।
प्रविशति तथा काल्यां सर्वभूतानि शैलजे ॥
अतस्तस्याः कालशक्ते निर्गुणाय निराकृतेः ।
हिताय प्राणयोगानां वर्णः कृष्णो निरूपितः ॥

experiments at the Paris observatory and at the school of medicine have generally excited throughout the press, we cannot do better than reproduce passages from the numerous articles published by scientific editors."

The first contribution to this effect is given by a letter from M. Camille Flammarion, the astronomer and spiritist to the journal *Le Voltaire* on the subject of Radiant Matter, extracts from which letter we now give for the benefit of the readers of the *Theosophist*. M. Flammarion says:—

"We had, the other night, at the Observatory, a lecture on physics—physics purely scientific, let it be well understood—very interesting and extremely instructive. Mr. W. Crookes, F.R.S. of London, shewed there to a select meeting his curious experiments upon a peculiar state of matter, which he calls *radiant matter*. M. Salet was the interpreter; in the audience was M. Gambetta, accompanied by General Farre."

M. Flammarion then alleges that Faraday was the first person to conceive the idea of radiant matter, as a hardy hypothesis, in the year 1816. His letter thus proceeds:—

"At the commencement of the century, if any one had asked what is gas, he would have been answered, it is matter diluted and rarefied to the point of being impalpable; except when it is excited by a violent movement, it is invisible; it is incapable of assuming a definite form, like solids; or of forming drops like liquids; it is always in a position to dilate when it encounters no resistance, and to contract under the action of pressure. Such were the principal properties attributed to gas thirty years ago. But the researches of modern science have greatly enlarged and modified our ideas about the constitution of these elastic fluids.

"We now consider gas to be composed of an almost infinite number of little particles or molecules, which are incessantly in movement, and which are animated by a tendency to velocity of movement to the greatest possible degree. As the number of these molecules is exceedingly great, it follows that a molecule cannot move in any direction without quickly striking against another. But if we extract from a closed vessel a great quantity of the air, or of the gas which it contains, the number of the molecules is diminished, and the distance that a given molecule can move without knocking against another is increased, the mean length of its free course being in inverse ratio to the number of molecules remaining.

"The more perfect the vacuum, the greater the average distance that a molecule traverses before colliding; or in other terms, the mean length of the free course augments the more the physical properties of the gas become modified. Thus, when we arrive at a certain point, the phenomena of the radiometer become possible; and if we carry the rarefaction of the gas still farther, that is to say, if we diminish the number of the molecules which are found in a free space, and by that means augment the mean length of their free courses, we render the experiments which are the subject matter of our consideration, possible. As Mr. Crookes says:—

"These phenomena differ so greatly from those presented by gas in its ordinary tension, that we are in the presence of a fourth condition of matter, which is as far removed from the gaseous condition as gas is from the liquid condition.

"The molecules of gas, for example, contained in this envelope of crystal (a globe five inches in diameter) and which are now become comparatively few in number—although there are actually left milliards on milliards—by being no longer impeded reciprocally in their movements, have acquired new properties, of extreme energy. Here are revealed by the most brilliant phenomena some of those mysterious powers of nature, the secret laws of which are yet little known.

"These molecules projected on diamonds and rubies in rapid streams, cause them to shine forth with intense brilliancy of colour, green and red, and the glass under their action becomes illuminated with flashing phosphorescence.

"A rapid current of these particles which an ingenious lecture-table method of lighting renders visible to all eyes, heats platino-iridium alloy, to beyond 2,000 degrees, melting it like wax.

"It appears that all these molecules, which have been rendered more free and mobile by reduction of their number, act like bullets so small as to defy imagination, and the number of which, still in this vacuum of which man is so proud, appears to be still infinite."

"Mr. Crookes, by means of various ingenious experiments, demonstrates the following propositions:

"Wherever radiant matter strikes, it induces an energetic phosphorescent action:—it moves in a straight line; when intercepted by a solid substance it throws a shadow; it exercises an energetic mechanical action upon the bodies it strikes against; it deviates from its straight course under the influence of the magnet; when arrested in its movement, it produces heat."

"These are some of the experiments so new, so unexpected, and of such deep interest. The author of them has succeeded in making a vacuum in his tubes of a millionth of atmosphere, and he might even attain to a ten millionth or perfectionate it even to a twenty millionth. Very well, such a pneumatic vacuum, far from representing to the mind an absolute vacuum, represents on the contrary, still a real condition of matter, and still an immeasurable number of molecules. Thus, for example, a globe of glass of thirteen centimetres, (about five inches) in diameter, like those in which some of the preceding experiments had been made, would contain something like a *septillion*, thus:—1,000,000,000, 000,000, 000,000, of molecules of air. Very well, if we make a vacuum there to a millionth of the atmosphere, the globe will still contain a quintillion of molecules. That is no small thing. It is even enormous—

unimaginable! Suppose we pierce this globe of glass by the aid of an electric spark, which traverses it by an opening quite microscopic, but sufficient, nevertheless, to permit the air to enter; how much time will it take for this quintillion of molecules to get into the globe, in which a vacuum has been made? If a hundred millions of molecules should enter in a second, in order to fill this globe there would be a necessity of—

12,	882,	510,	617,	476,	500,	Seconds.
or	214,	708,	510,	291,	275,	Minutes.
or	3,	578,	475,	171,	521,	Hours.
or		149,	103,	132,	147,	Days.
or			408,	501,	731,	Years.

more than four hundred millions of years. Nevertheless, the vessel is filled in an hour. What are we to conclude by this? Why, that not only a hundred millions of molecules enter in a second, but three hundred quintillions. The smallness of these molecules is, then, absolutely incomprehensible. They are so to speak but mathematical points.

"In the study of this fourth condition, or state of matter, it seems that we have attained a knowledge of, seized, and submitted to our control, the small indivisible atoms which we may consider as forming the physical basis of the Universe, and that we have attained to the limit where matter and force appear to blend—to the obscure domain which marks the frontier that separates the known from the unknown. I hope the learned experimenter will here permit me to make a reflection inspired by his own experiments. That which he calls radiant matter, may it not be simply a mode of electricity? The radiations observed, the luminous and calorific phenomena produced, the deviations obtained under the influence of the magnet and magnetic currents, do they not suggest directly to the mind the existence of actions of the electric order? This idea may well have struck the author himself, and perhaps he might discuss this objection which appears to us direct and quite natural. This objection does not, however, seem to us to be proved. But whatever may be the adopted theory, these experiments are none the less novel, curious, and of the first order. We will finish by an indiscretion; it was in studying the phenomena of Spiritualism that Mr. Crookes has been led to these magnificent discoveries,

"CAMILLE FLAMMARION,
Astronomer."

HINTS TO THE STUDENTS OF YOG VIDYA.

BY RUTTUN CHUND BARY.

There are eight parts of Yog, viz., Yama, Niyama, Asana, Prānāyāma, Pratyāhāra, Dhāraṇa, Dhyāna and Samādhi, each of which I shall endeavour to define as briefly as possible.

The principles of Yama enjoin us—

- (1) To observe perfect freedom from the desire of injuring others, and to realize in practice real love and heartfelt sympathy for all creatures;
- (2) To speak always the truth; making our words convey our exact meaning;
- (3) To be free from a desire to misappropriate others' property, however insignificant;
- (4) To practise self-denial, or in other words never to allow gratification to carnal passions, even in thought;
- (5) To keep always and everywhere aloof from pride and vanity.

The principles of Niyama enjoin us—

- (1) To observe cleanliness of body and purity of mind
- (2) To be content and cheerful under all the vicissitudes of life;
- (3) To listen to, and practise, the doctrines calculated to exalt our mind and refine our thoughts;
- (4) To read the sacred books, such as the Vedas, &c., and to have full faith in the existence of the Infinite Spirit, *Om*;
- (5) To bear always in mind that our actions and thoughts are watched and witnessed by the Omnipresent Spirit.

Asana.

This treats of the posture to be adopted at the time of performing Yog. The posture assumed should be quite easy and in no way painful or inconvenient. For oriental people, squatting is the one generally preferred.

Prānāyāma.

This relates to the suppression of the inspiration and expiration of breath.

(1.) When the breath is exhaled, the student should, before he takes it in again, allow as much time to pass as he conveniently can.

(2.) And when it is inhaled, he should suffer the same amount of time to elapse before it is exhaled again.

(3.) He should then suspend breathing altogether, of course, for a few seconds at the beginning, and never so long as would cause him inconvenience or prove dangerous to his health. In short, his practice must be regulated by his strength.

(4.) He should then inhale and exhale his breath slowly and with less force than usual. I advise no person to practise this part of Yog, unless he has a Yogi at his side, inasmuch as it endangers health and life, if unskillfully attempted and in the absence of an instructor.

Pratyáhára.

This requires us to control our mind so as to exercise full authority over its feelings and emotions.

Dhárana

is to withhold the mind from all external objects and internal thoughts and to concentrate it upon a certain part of the body, either the navel, heart, forehead, nose or tongue, and then to meditate on *Om* and its attributes.

Dhyána

is to intensify that meditation, and to keep the mind void of any other thought, feeling or emotion.

Samádhi

leads the Yogi to gain that perfection in the intensity of meditation which enables him to attain absorption in the Infinite Spirit.

In *Dhyána* the Yogi is conscious of his own self, of his mind, and of the Infinite Spirit; but in *Samádhi* he loses the consciousness of the first two, and the Infinite Spirit only remains before his mind's eye.

Your readers must know that the writer of this article, not being a Yogi himself, writes this not so much to teach others as to learn himself, and will, therefore, feel highly grateful to any who being Yogis themselves will correct him wherever they see him taking a wrong course.

Dhárana, *Dhyána* and *Samádhi* are together called *Sannyáma*.

No one should expect to enjoy the bliss of *Sannyáma*, which is beyond all description, without first observing the principles of *Yama* and *Niyama*.

God, the primeval cause that pervades the universe, and is the Master of all things, either animate or inanimate, is a Being invisible to the physical eyes, imperceptible to the bodily senses and incomprehensible to our finite intellect. Who dares define such a Being, and in what language? No other language than that of the Deity itself, (if it can be said to have any specific language at all) can boast of representing it as it is. And in *Sannyáma* we are brought face to face with this Being.

The first fruit that a Yogi reaps is that his mind is always fearless and his soul happy. These two qualifications are the true attendants that a Yogi can always count upon, and without these no person should be looked upon as a Yogi. It is, indeed, difficult to enter all at once into the state of *Samádhi*, but *Dhyána*, I am sure, is a stage that can at any rate be reached even by a beginner.

It is in *Dhyána* that a student of Yoga Vidya begins to hear that mystic music called the *Anáhad-Shabd* (which is so beautifully illustrated at page 87 of the THEOSOPHIST for January 1880, in the article on Yog Philosophy) which varies in its tunes and notes in proportion to the advancement of the student from one stage to another.

In the first stage it resembles the chirping of a sparrow, in the second it is twice as loud, in the third it is like the tolling of bells, in the fourth like the blowing of a great shell, in the fifth like the music of a lute, in the sixth like the clapping of hands, in the seventh like the sound of a flute (*Vinna*), in the eighth like the beating of a drum, in the ninth like the sound of a small trumpet, and in the tenth like the deep pealing of thunder.

It is in the tenth stage called *Samádhi* that *Hiranyagarbha*, that eternal and unfading light, which until then penetrated its rays only now and then through the thick cloud of matter, breaks in upon the Yogi in its full brightness and glory, and absorbs him. The Yogis when they reach this state, gain the power of the Deity just as a piece of iron gains the property of the magnet when both are brought in close connection with each other. And it is such Yogis that should be looked upon with awe and reverence. However, the farther the student advances from one stage to another, the greater the psychic powers he begins to possess. In the infancy of his spiritual development, future events are revealed to him through dreams especially those connected with his own person, his intimate friends and nearest relatives. But as his *Dhyána* makes a move nearer to the attainment of *Samádhi*, his capacity is so increased as to enable him to see distant objects and future events as happening before him in his semi-*Samádhi*. And he can also save himself to a certain extent from the attack of diseases and all hurtful creatures.

When the student acquires so much power, it happens in some few cases that he becomes reserved, and looks down upon others. This he should scrupulously avoid as, otherwise he stands face to face with the danger of being pulled down to the point from whence he first started.

He should bear all ill-treatment with patience and be ever forgiving; in short, he should act like the Omnipresent Deity that allows the sun to shine equally both on the good and the wicked. A slight partiality for one and hatred for another is sure to retard his progress.

It should be borne in mind that *Dhyána* can never be enjoyed unless the mind is quite free of all desires at the time. The ever-wavering state of the mind is a great obstacle in our way of spiritual development, and no mind can be brought to any point of stability unless it is separated from all desires. And to effect this, various are the means adopted by different persons. Some engage their mind *without reserve* in the recitation of either of the following ineffable names of the Deity:—*Om*, *Soham*, *Hans-Hans*, *Tut-Sut* &c. &c. Others engage their mind directly in searching after Eternal Light, which manifests itself to the devotee in the inner chamber of his heart, called in Sanskrit, *Brahm-poori*.

Punjab, February 1880.

BRAHMOISM vs. HINDUISM.

BY A HINDU LAWYER.

I have no mind to occupy any space in your esteemed journal with any discussion as to the relative merits of the two religions, but I propose, with your permission, to point out to those concerned why the new religion has not been able to progress so well as it should have in the course of the last half-a-century. Hinduism is the oldest religion in the world, and it must be a religion of love and *no dogma* that would upset it, if possible. It is a tremendous edifice that has out-lived the raids of time, stood the fury of many a cyclone, and baffled all foreign aggression. It embraces all phases of moral philosophy and is, from a Hindu point of view, the fountain-head of theology. Brahmoism (or the religion of one true *Brahma*), as originally found by Rajah Rám Mohun Roy, has sprung out of it. Brahmoism has since received many an accretion from foreign bodies, and alluvium deposited by the washing of the flood of time. It professes to contain the concentrated essence of the sweets of all the known religions of the earth. It ought, therefore, strictly speaking, to be the prevailing religion at this hour, at least in India. But even in Bengal, it is not the religion of many, but of a few young Bengalis. Why is this? It is not because there is any inherent or latent defect in the system itself, but, because, I believe, there is a fault in its followers. Let it not be understood, however, that any reflection is in-

tended upon the character of all the Brahmós; no, there are very honourable exceptions to the rule. What I emphatically beg to assert is that men like Babu Keshub Chundar Sen, whose public life has been inconsistent throughout, and who, at the close of the nineteenth century, in the midst of all this Western enlightenment and civilization, wants to be regarded as a prophet and to be worshipped like Christ Jesus of Nazareth, cannot guide, far less rule, the spiritual destiny of millions. Besides, if the Brahmós are really in earnest to convert into their faith their Hindu brethren, they must forsake the aggressive policy and the offending attitude they have lately adopted towards the Hindu society. I have been led into making these remarks by the facts of a case that has lately occurred at Allahabad, and has been fully reported by a correspondent in the columns of the "*Prabhati*," a vernacular daily published at Calcutta. It appears that a certain teacher in the Government school at Allahabad, a young Baboo, graduate of the Calcutta University and a Brahmó, became an accomplice, at least after the fact, of enticing away, under cover of midnight, a young Hindu girl-widow from the lawful custody of her poor brother. When questioned by the girl's brother and some of his friends, the said teacher, after much hesitation and with great reluctance, confessed that the girl was in his house; and, when pressed to deliver her up, he managed to send her down to Calcutta in the company of the two striplings who had personally brought the girl out from her home, there to be placed under the custody of a Brahmó, to be educated, initiated into Brahmóism and then married under the Brahmó Marriage Act, to a bridegroom of any caste that may hereafter be chosen by her or on her behalf. An indignation-meeting, attended by almost all the leading members of the Hindu community of Allahabad, was held the other day, and the conduct of the said Bengali teacher was unanimously condemned. If the facts of this case be true (and I have no doubt they are), the Brahmós of Allahabad have not only wounded the feelings of a respectable Hindu family—not only offended the Hindu society at large, but considerably, if not irreparably, injured the chances of the progress of their religion, at least in Upper India. One such example of indiscretion and wickedness as this is apt to neutralize the effect of the labours of years, and to hinder the advancement of the cause in future. I hope no one in the service of our Government, whose maxim is neutrality in matters of religion, would be allowed to practise with impunity any questionable traffic on the religious and social feelings of any section of the community. Certainly the argument becomes stronger when applied to the case of a school-master, whose class is supplied with children of men of every shade of religion and who is, no doubt, by virtue of his position, reckoned and recognised as a representative man in some sense of the term. Let the Brahmós of Allahabad contradict, if they can, the clear version of the facts narrated in detail by the said correspondent, who has given the names of all parties concerned, including those of the witnesses who could depose to each set of those facts. Otherwise there is no escape for them from the serious charge laid against them. We know widow-remarriage is a noble object *per se*, but, it is submitted, it should not be consummated by any unworthy devices. In one sense, the Hindus are afraid of Brahmóism more than they are of Christianity. The native Christians live apart from them and do everything in the light of the day; whereas the Brahmós live in their homes, mix with, and move in, the society of their females, and oftentimes bring about their ends surreptitiously. The conviction is gaining ground every day in the Hindu mind that Brahmóism is fast becoming a religion of diplomacy! As an admirer of Brahmóism, I pity the erring Brahmós for the sake of their religion which is essentially one of love, mercy and fellow-feeling—the cardinal virtues of its parent, Hinduism, the soul of which is Fair Play and

NO HUMBUG.

A HAUNTED CASTLE IN THE NINETEENTH CENTURY.

BY PROFESSOR ZAHED-LEVY.

The castle of D., near Saint-A., mentioned by M. An-gol, has been, it appears, visited during several centuries by the inhabitants of the other world. As a proof of what I advance, I will mention the nocturnal sounds so often heard by the master of the place himself, and the sighs and sobs which trouble the sleep of the inhabitants of the house several times a month. They have been heard, and can, no doubt, be heard again distinctly enough to set aside all suspicion of hallucination, and these phenomena were the only ones observed until 1878.

Then, on Easter evening of that year, about nine o'clock, mysterious lights appeared in the shady avenues of the park; they were red, flickering, and peculiar, and they were to be seen for more than an hour. No one could approach them without their instantly dying out and disappearing, and nothing could be more interesting than these luminous phenomena which reminded one of the night of Walpurgis, when the good doctor Faust saw so many marvels.

These extraordinary manifestations were succeeded by others still more strange. Soon the bells, large and small, began to ring of themselves, gently at first, and then loudly and all together. Above, below, everywhere, it was one fantastic peal. In vain we examined the rope of each of the bells—it was motionless! We even assured ourselves that three of them had no connection with the bell, and perhaps had not sounded for a century. The peal continued until daybreak, and on the next and following evenings was renewed and redoubled. During more than three weeks we heard the sound of a hammer striking the barrels in the cellar. It was useless to arm ourselves and go down. Little by little the noise grew less, and by the time we reached the cellar all was still; but the hammer recommenced louder than ever as soon as we were upstairs again, and a frightful noise heard in the upper corridors filled us with terror. Imagine two or three hundred plates rolled with pieces of iron and chains down the stone staircase, add to that loud voices, sharp cries, whistling blows struck to the right, the left, on the ceiling, on the furniture, stones mixed with fine sand falling on us, however closely the doors might be shut, frightful bowls sounding at each story, and you will have a faint idea of what passed in the castle every night for more than three weeks.

During a convivial meal the large and heavy dining table began suddenly to move, and to turn round, then it pranced like a sportive animal, and loud blows struck underneath it were almost strong enough to disjoin the wood. During this time the plates and dishes jarred against each other, and rising fell back again noisily.

A conversation of more than an hour followed, the blows answering in four languages with perfect intelligence—and not only that but we heard the table howl and imitate in a horrible manner the death rattle of a criminal in the hands of the hangman, these loud and unpleasant sounds alternating with the questions asked.

The spirit announced himself as a criminal of the olden time, tormented at the very place where he committed his crime—and a legend of the castle really recalls a fact of this kind, and names as the scene of the event, the entrance of a subterranean passage, closed in consequence by an iron grating.

The table performance recommenced several times, though never to the same extent, but direct writing was obtained more than a hundred times.

One of us had only to leave a note somewhere about the castle, and a few minutes after the answer was written upon it with a red pencil. These answers usually contained baseless threats, and I recognised on the notes certain signs of cabala and occult philosophy—that was all.

I come now to the fact of the apparitions, and to those who say "you *thought* you saw them." I answer, that we did not *think* about it, we actually saw them. I cannot force you to believe these statements, but I can assure you

on my honour, that I invent absolutely nothing, and for that matter more than twenty of my friends will affirm that they witnessed what I relate. The fourth evening during a torrential rain, and by the feeble beams of the moon almost veiled by the clouds, we all saw a gigantic spectre majestically cross the great field, and after walking there and groaning more than five minutes, lose itself in the darkness !! To see this supernatural being more than twenty feet high, one had only to manifest his desire, then all noise ceased in the castle, we looked out upon the solitary avenues of the park, and we saw it perfectly, although sometimes the obscurity was so great that one could hardly distinguish the trees and high firs. The spirit kept at a distance, and resembled a phosphorescent column in a human form. Its lamentations touched us to the soul, and it seemed aware of our commiseration. More than fifty times during nearly six months, we contemplated by moonlight this troubled phantom, but it was not prudent to offend it, and the punishment soon followed the fault. My friend J. de D. received a violent blow in the face, which made him bleed for several minutes, and I myself was struck by stones without knowing whence they came. It would be endless if I were to relate all that passed in this mysterious house, but little by little, the phenomena became lighter and rarer. At the present time certainly strange things still happen, but they are slight, weak, and vague.

One might possibly count one every three weeks, and for the production of the phenomena certain special circumstances are necessary and by provoking the spirits a little, I am convinced, the noise could be made to begin again.

In brief, these are the facts, and they were witnessed by all the family de D. and their servants, by M. M. Saladin and H...deM..., and by M. B... priest, and formerly tutor at the castle. There were several other very creditable persons whom I think it useless to name. All these persons have seen and heard. Now discuss, as much as you can, like rationalists and learned men, and try to explain it all by the light of your science. Useless will it be for you to make our ears ring with your great words of modern medicine: hallucinations, spectromania, hysterodemonopathia, and such like, which are nought but absurd excuses the value of which approximates the following: opium produces sleep, for it possesses a soporific virtue in it; castor oil purges in consequence of its cleansing properties, etc. You do not really see, then, that you create words and nothing but words without explaining anything at all! Enough—for here I merely narrate and give facts and my object is not to explain. Only gentlemen sceptics and *esprits forts* do not presume too much of your powers and try to always bear in mind the words of your honourable colleague, Arago,—he who outside of pure mathematics pronounces the word “impossible” lacks prudence.” (*Revue Spirite*, February.)

SEVERAL EMINENT NATIVE SCHOLARS HAVE ALREADY consented to serve on the Jury for the award of the Medal of Honour. The complete list will be announced in the next number of this magazine. It is desired to include among the Native silver coins to be melted up, at least four pieces which would respectively represent the ancient dynasties of Northern, Southern, Eastern and Western India. Will any antiquarian give or sell us such? The more ancient they are the better. Such mementoes of a glorious Past may well glitter on the breast of its modern vindicator.

SINCE THE ABOVE WAS PUT IN TYPE A MESSAGE HAS been received from our respected friend, Ráo Báhadúr Manibhai Jasbhai, the Dewan Sahab of Cutch, generously offering to contribute some ancient coins of that State for incorporation in the Medal of Honour. He kindly says that the work of our Society is likely to result in good for India. The Dewan Sahab sends us also a copy of a Resolution of the Cutch Council of Regency, offering two prizes, of Rs. 200 and Rs. 400 respectively, for original essays in Gujrati and translations into that language from English or Sanskrit.

IN SUBMITTING SANSKRIT MSS.—OFTEN CARELESSLY written—to compositors who are totally ignorant of the meaning of the words, errors, more or less important, are inevitable. The fate which befel the Sanskrit contribution to our February number by the learned High Priest of Adam's Peak, the Rt. Rev. H. Sumangala, will be seen from the following list of *errata* which he has sent us:—

Errata in the THEOSOPHIST, for February 1880.

Page 122, Postscript.

In the line number 8 सइ	must be रुद्रि.
Do. 9-10 सईवि	Do. सद्वि.
Do. 13 अरी	Do. शरी.
Do. 13 स्कन्द	Do. स्कन्ध.
Do. 15 श्रीतो	Do. शीतो.
Do. 17 वेदना	Do. वेदना.
Do. 18 क्षणा	Do. क्षण.
Do. 22 हिधा	Do. द्विधा.
Do. 23 मित्राः	Do. भिन्नाः
Do. 23 तन्म	Do. तन्नाम.
Do. 24 पञ्च	Do. पञ्च.
(Page 123.)	
Do. 25 अयुवै	Do. अधुवे.
Do. 29 प्रत्यइतं	Do. प्रत्ययितं.
Do. 31 नाथं	Do. नाशं.
Do. 35 देदं	Do. देहं.
Do. 38 जीवत्मा	Do. जीवात्मा.
Do. 39 तस्यानि	Do. तस्यानि.
Do. 39 उग्रं	Do. उर्ध्वं.

In the * note अञ्चिआणं must be अनिञ्च विज्ञाणं.

† note धविआणं must be उजविज्ञाणं.

‡ note चरिं must be चरितं, माद must be माह, यंसो-इदं चरि, must be यंसोइदं चरि, कायोतिप must be कायोतिपि, अविणिम must be अविपरिणाम इ-दं अना must be अना, and उज must be वि-जजा.

In division III the omission of the words “refraining from” before the word “lying” made our learned brother seem to say that Good Speech embraces lying!

THE OFFICE OF RELIGION.

BY BHUGWANDAS MUNMOHUNDAS, ESQ.,

Solicitor of the High Court, Bombay.

The foundation, in our midst, of the Theosophical Society just at a time when the educated mind of India is almost in a state of chaos and confusion on the all-important subject of religion, may be looked upon as a perfect godsend. The primary and paramount object of this Society has been, I take it, to revive Vedism, or, in other words, to substitute spiritual for ritual and material worship. No education can be said to be complete without religious instruction and, though the system of English education has directly or indirectly cleared our minds of any lurking faith in the prevailing religions of this country, it has, we must admit, failed to give us a better religion instead. Thrown as we are upon our own resources, we go about manufacturing religions for ourselves; but these man-made, hand-made religions so to speak—not founded on divine ordinances and divine inspiration—will not have any permanent hold upon our minds, manners and morals. A religion without spiritual inspiration is almost as useless as a grate without fire. Sooner or later we shall grow weary of such religions and cast them away to the winds. But, we must have a religion after all. Man is essentially a religious being, much in the same sense as he is a social being. As we believe in the brotherhood of man, so we must believe in the fatherhood

of Spirit, and as there are ways and means of associating with our fellow-brethren here, so we must have a way to open up our intercourse, our correspondence, our communication with the Deity. Religion opens this way, and points it out to man. We have simply to follow it up, and the highest end of our life is accomplished. The tendency of our youth is to believe that the end of life is enjoyment. The fault is not theirs, but the faulty and defective character of the education they receive. Nothing but the revival of that primitive religion—the only true religion—the religion of the Vedas—can awaken us to a sense of our duties towards the Deity, and sow in us the seeds of, and win for us, eternal, everlasting life.

As food is the sustenance of the body, so is religion the sustenance of the soul. As the body without food fails to perform its appointed functions, so does the soul without religion fail to perform its appointed function of holding communion with the Spirit—the only sure and safe way of securing spiritual comfort and consolation, and of entering the kingdom of the Eternity.

It is a matter of national pride and pleasure to observe that this ancient religion of our ancient Aryan country has, at this distance of time, attracted to itself, and engaged the attention of a large body of the learned and thinking men of Europe and America, very many of whom have, in order to follow its teaching and precepts, abjured that "model" religion of modern times—Christianity.

THE THEOSOPHICAL SOCIETY, OR UNIVERSAL BROTHERHOOD.

[Formed at New York, U. S. of America, October 30th, 1875.]

Principles, Rules, and Bye-Laws, as revised in General Council, at the meeting held at the palace of H. H. the Maharajah of Vizianagram, Benares, 17th December, 1879.

I. The Theosophical Society is formed upon the basis of a Universal Brotherhood of Humanity. It has been conventionally divided for administrative purposes into Local Branches.

A Branch may, if so desired, be composed solely of co-religionists, as, for instance, Aryas, Buddhists, Hindus, Zoroastrians (or Parsis), Christians, Mahomedans, Jains, &c.—each under its own President, Executive Officers and Council.

II. The whole Society is under the special care of one General Council, and of the President of the Theosophical Society, its Founder, who is himself subject to the authority of a Supreme Council representing the highest section of the Society.

III. The whole Society shall be fully represented in the General Council, and each branch shall have the right to elect a member to represent it in the General Council of the Theosophical Society, whose head-quarters are for the time being in that locality where the President-Founder may be.

IV. The Society being a Universal Brotherhood, comprising various Branches established in widely separated countries and cities in both hemispheres, all such Branches derive their chartered existence from the Parent Society, and are subordinate to its authority, without which no Branch can be formed.

V. The General Council is composed of the President-Founder, the Vice-Presidents, Corresponding Secretary, Recording Secretaries, Treasurer, and Librarian of the Parent Society, and as many Councilors as may, from time to time, be found necessary to represent all the different parts of this Universal Brotherhood. By unanimous vote of the Council of Founders, the President-Founder and Corresponding Secretary, H. P. Blavatsky (also one of the principal founders), hold office for life. The term of all other officers is for one year, or until their successors are appointed by the President-Founder, under the advice of a General Council; of which body three Members constitute the quorum in all cases.

VI. It is not lawful for any officer of the Parent Society to express, by word or act, any hostility to, or preference for, any one Section, whether religious or philosophical, more

than another. All must be regarded and treated as equally the objects of the Society's solicitude and exertions. All have an equal right to have the essential features of their religious belief laid before the tribunal of an impartial world. And no officer of the Society, in his capacity as an officer, has the right to preach his own sectarian views and beliefs to members assembled, except when the meeting consists of his co-religionists. After due warnings, violation of this rule shall be punished by suspension or expulsion, at the discretion of the President and General Council.

VII. The President-Founder has authority to designate any Fellow of capacity and good repute to perform, *pro tempore*, the duties of any office vacated by death or resignation, or whose incumbent may be obliged to absent himself for a time. He is also empowered and required to define the duties of all officers, and assign specific responsibilities to Members of the General Council not in conflict with the general plans of the Society.

VIII. These plans are declared to be as follows:—

- (a)—To keep alive in man his spiritual intuitions.
- (b)—To oppose and counteract—after due investigation and proof of its irrational nature—bigotry in every form, whether as an intolerant religious sectarianism or belief in miracles or anything supernatural.
- (c)—To promote a feeling of brotherhood among nations; and assist in the international exchange of useful arts and products, by advice, information, and co-operation with all worthy individuals and associations; provided, however, that no benefit or percentage shall be taken by the Society for its corporate services.
- (d)—To seek to obtain knowledge of all the laws of Nature, and aid in diffusing it; and especially to encourage the study of those laws least understood by modern people, and so termed the Occult Sciences. Popular superstition and folk-lore, however fantastical, when sifted, may lead to the discovery of long-lost but important secrets of Nature. The Society, therefore, aims to pursue this line of inquiry in the hope to widen the field of scientific and philosophical observation.
- (e)—To gather for the Society's library and put into written forms correct information upon the various ancient philosophies, traditions, and legends, and, as the Council shall decide it permissible, disseminate the same in such practicable ways as the translation and publication of original works of value, and extracts from and commentaries upon the same, or the oral instructions of persons learned in their respective departments.
- (f)—To promote in every practicable way, in countries where needed, the spread of non-sectarian education.
- (g)—Finally, and chiefly, to encourage and assist individual Fellows in self-improvement, intellectual, moral, and spiritual. But no Fellow shall put to his selfish use any knowledge communicated to him by any member of the First Section; violation of this rule being punished by expulsion. And before any such knowledge can be imparted, the person shall bind himself by a solemn oath not to use it to selfish purposes, nor to reveal it, except with the permission of the teacher.

IX. The local administration of Branches is vested in their respective officers, but no Branch has the right to operate outside its chartered limits, except when so requested by the Parent Society. Officers of Branches are elected by a majority of the Fellows thereof, for the term of one year, but the President of the Branch may be re-elected an indefinite number of times, provided that the sanction of the General Council be obtained before the expiration of each annual term.

X. The Parent Society, through the President-Founder, has the right to nullify any Charter for cause, and to decree the expulsion of any Fellow of whatever Branch, for

disgraceful conduct or the contumacious violation of the bye-laws or rules. The name of the expelled person and the circumstances of his offence being reported to all the Branches, fellowship with him as to Society matters shall cease, upon penalty of expulsion for disobedience. Provided, nevertheless, that no Fellow shall be expelled without an opportunity having been given him for an explanation and defence.

XI. The Society consists of three sections. The highest or First Section is composed exclusively of proficient or initiates in Esoteric Science and Philosophy, who take a deep interest in the Society's affairs and instruct the President-Founder how best to regulate them, but whom none but such as they voluntarily communicate with have the right to know.

The Second Section embraces such Theosophists as have proved by their fidelity, zeal, and courage, and their devotion to the Society, that they have become able to regard all men as equally their brothers irrespective of caste, colour, race, or creed; and who are ready to defend the life or honour of a brother Theosophist even at the risk of their own lives.

The administration of the superior Sections need not be dealt with at present in a code of rules laid before the public. No responsibilities connected with these superior grades are incurred by persons who merely desire ordinary membership of the third class.

The Third is the Section of Probationers. All new Fellows are on probation, until their purpose to remain in the Society has become fixed, their usefulness shown, and their ability to conquer evil habits and unwarrantable prejudices demonstrated.

Advancement from Section to Section depends upon merit only. Until a Fellow reaches the first degree of the Second Section, his Fellowship gives him but the following rights—(1) to attend the Society's meetings, (2) access only to printed matter, such as books and pamphlets of the Society's Library, (3) protection and support by the President and Council in case of need and according to personal merit, (4) instruction and enlightenment upon what he reads and studies by Fellows of the Second Section; and this whether he remains at home or goes abroad, and wherever he finds a Branch of the Theosophical Society: every Fellow being obliged to help the others as much as the circumstances in which he is placed will allow.

XII. A uniform initiation fee of one pound sterling, or its equivalent in the local currency, shall be exacted from every Fellow at the time of his application, and held by the Treasurer subject to the order of the President-Founder and General Council, who shall expend the same for the objects of the Society, such as the purchase of books for the Library, expenses for stationery and postage, rent, labour, instruments needed for various experiments, missions and other various works of a beneficent character, as founding of asylums, schools, &c.

On the 15th and 30th days of every month Presidents of Branches shall forward to the President-Founder a detailed report of all initiations, with the names and postal addresses of new Fellows, and any necessary explanatory remarks concerning them. All initiation fees in the hands of the treasurer at the end of each quarter of a fiscal year shall be remitted by drafts on London to the President-Founder, to the place where the Society's head-quarters may then be established. It is the business of both the Treasurer and the Recording Secretary of the Parent Society to keep a memorandum of all such accounts, every expenditure requiring previously the sanction of the General Council.

XIII. There are three kinds of Fellows in the Third Section, viz., Active, Corresponding and Honourary. Of these the Active only are grouped in degrees according to merit; the grade of Corresponding Fellow embraces persons of learning and distinction who are willing to furnish information of interest to the Society; and the diploma of Honourary Fellow is exclusively reserved for persons eminent for their contributions to theosophical knowledge or for their services to humanity.

XIV. Admission for Active Fellows into the Theosophical Society and its Branches is obtained as follows:

Persons of either sex or any race, colour, country, or creed are eligible.

An application is made in writing by the one who wishes to enter, declaring his sympathy with the Society's objects, and promising to obey its rules, which are set forth in this publication, and which it is forbidden to make in any case of such a character as to conflict with personal rights—whether civil, religious, pecuniary, or social.

The Society repudiates all interference on its behalf with the Governmental relations of any nation or community, confining its attention exclusively to the matters set forth in the present document, and hoping thus to enjoy the confidence and aid of all good men.

Two Fellows must endorse the new candidate's application and transmit it, together with the prescribed initiation fee, to the proper authorities—viz., either to the President of the Society, if present, or to the Recording or Corresponding Secretary of the Branch the applicant wishes to join.

Upon his being accepted by the President of the Society or Branch as the case may be, at the expiration of three weeks (unless the President shall, in his discretion, have antedated the application) the candidate shall be invested with the secret signs, words, or tokens by which Theosophists of the third (probationary) Section make themselves known to each other, a solemn obligation upon honour having first been taken from him in writing and subsequently repeated by him orally before witnesses that he will neither reveal them to any improper person, nor divulge any other matter or thing relating to the Society, especially its experiments in Occult Sciences, which it is forbidden to disclose. Admission to fellowship in the Parent Society carries with it the right of intercourse, with mutual protection and fellowship, in either of the Branches; but Fellows availing themselves of this privilege shall subject themselves to the rules and bye-laws of the Branch selected, during the term of their connection with it.

Any one who for reasons that may appear satisfactory to the President admitting him to fellowship, may prefer to keep his connection with the Society a secret, shall be permitted to do so, and no one except the President in question has the right to know the names of all the Fellows under his jurisdiction. The President shall, in such exceptional cases, himself report the names and remit the initiation fees to the President-Founder.

No bye-law shall be adopted by any Branch that conflicts with this rule.

XV. Any Fellow convicted of an offence against the Penal Code of the country he inhabits, shall be expelled from the Society—after due investigation into the facts has been made on behalf of the Society.

XVI. All bye-laws and rules hitherto adopted which may be in conflict with the above are hereby rescinded.

Revised and ratified by the Society, at Bombay, February the 26th and 28th, 1880.

ATTEST—

KHARSEDJI N. SEERVAI,

Joint Recording Secretary.

THE ADDRESS BY MR. W. MARTIN WOOD, BEFORE THE BOMBAY BRANCH OF THE EAST INDIA ASSOCIATION, WHICH WE FIND IN THE ASSOCIATION'S JOURNAL, VOL. XI., NO. 1, IS BRIMFUL OF PRACTICAL GOOD SENSE. IT SHOULD BE READ FROM ONE END OF INDIA TO THE OTHER, ALONG WITH MR. A. O. HUME'S SPLENDID PAMPHLET ON AGRICULTURAL REFORM. WITHOUT TRANSFERRING THE WHOLE SPEECH TO OUR COLUMNS WE COULD NOT DO WHAT WE CONSIDER JUSTICE TO IT. BUT IT MAY BE SAID THAT THE ARGUMENT IS THAT WHAT ARE MOST WANTED HERE ARE "self-reliance, co-operation, and perseverance." WITH THESE ASSURED, THERE IS NO LIMIT TO THE POSSIBILITIES OF INDIAN REGENERATION; WITHOUT THEM, NATIONAL DECAY AND EXTINCTION ARE INEVITABLE. MR. WOOD PROPERLY EMPHASIZES THE FACT THAT "A GREAT PORTION OF INDIAN REVENUE IS SPENT OUT OF THE COUNTRY." THE FACT IS THAT OUR NATIONAL LIFE-BLOOD IS BEING TRANSFUSED INTO THE VEINS OF A PLETHORIC NATION. INDIA BECOMES ATROPHIC, ENGLAND APOPLECTIC. THE CAREFUL SELECTION OF SEED-GRAINS; PRIZES FOR GOOD CROPS; THE CULTIVATION OF USEFUL FIBRE-PLANTS; THE REPAIR OF BROKEN TANKS FOR PRIVATE IRRIGATIONS; THE ADOPTION OF CROPS WHICH COMBINE MAXIMUM VALUE WITH MINIMUM BULK; THE IMPROVEMENT OF MANUAL INDUSTRIES: ALL THESE ARE AMONG THE TOPICS INTELLIGENTLY DISCUSSED IN THIS VALUABLE ADDRESS.

THE STATE OF CHRISTIANITY.

The entire space in a monthly magazine as large as this might be filled with extracts from the journals of Europe and America showing the misbehaviour of Christian clergymen and influential lay representatives of the Christian religion. Our purpose in alluding to the fact is neither to gratify the prejudices of "Heathen," nor strengthen the scepticism of "Infidels"—ourselves included in either class. In what little has been said, and the more that is to appear in these columns, we are merely performing a plain and imperative duty to the great Eastern public into which we have become incorporated. Experience now supplements the information previously derived from reading, and we see the missionary emissaries of Christendom withholding the truth, and by specious stories labouring to entice our people to desert their noble Aryan faiths and become converts. If this would make them better, wiser and happier; if the new religion were more conducive to public or private good; if the chapters of Western history showed that the lofty ethical code arbitrarily ascribed to Jesus had elevated the nations professing it; if in Great Britain, Russia, France, Spain, Germany, Italy, the United States of America, or any other "Christian" country, there were fewer crimes, and those of a more venial character, than in lands where—

"The *Heathen*, in his blindness,
Bows down to wood and stone;"

—then we might at least hold our peace. But it is exactly the reverse in nearly every one of these particulars. From one end of Christendom to the other there prevails neither real peace, brotherhood, contentment, firm religious faith, nor a preponderating tone of morality in official or private life. The press bristles with the proofs that Christianity has no right to be considered as an active purificatory force. More may be added. The gradual liberation of thought by the progress of scientific research has undermined the very foundations of the Christian religion, and the edifice, erected during eighteen centuries with so much difficulty and at such appalling sacrifices of human life and national morality, is tottering like a tree that sways to its fall. The picture of social morals that one finds in the journals of every Christian country would so shock the Hindu mind, that it would be no wonder if a general rising should drive out of the country between two days, every missionary, bishop, priest, deacon, or lay teacher calling himself a Christian. For, bad as India may have become in these degenerate days, and forgotten as may be the pure religion of the Veda, there is not a community throughout the Peninsula which would not be able to show among Natives a better average of morality, of sincere religious fervour, and of security for life than either of the communities from which these proselyters come. Last month, an editorial of that powerful American newspaper, the *New York Sun*, transferred to these pages, showed us that despite the large worldly advantages offered, there was a marked and significant decrease in the proportion of young collegians who were preparing for the priestly calling. This month we reprint the following brief but pointed remarks of *Puck*, a satirical weekly journal of New York, which were called forth by the most recent clerical scandal:—

OUR SPIRITUAL GUARDIANS.

What is the matter with all the ministers of the Gospel? The example set by Plymouth Church's great preacher has not merely been followed by smaller fry, but often improved on and varied, according to the taste and fancy of the holy individual.

It is not a pleasant picture for the conscientious Christian who believes in going to church regularly and listening to the word of God as expounded by the clerical gentlemen who may happen to have the floor of the pulpit.

We scarcely know where to begin—the list of these eccentric pastors is such an appalling one.

The special weaknesses of the Rev. H. W. B. are pretty well understood; he has, however, found humble imitators in the Rev. Mr. Hafermann, of the Hoboken Lutheran Evangelical Church, who kisses his cook for "pure" Christian motives, and for her spiritual welfare, and the Rev. Mr. Trumbrower, pastor of the Porter Methodist Episcopal Church, also in Hoboken, who is

getting himself talked about for his osculatory practices with one Mrs. Bob, a member of his flock, and a married woman, by the way.

But while Hoboken, with its Hafermann and Trumbrower, may eventually prove a worthy and formidable rival to Brooklyn and its notorious pastors, it is not going to carry off all the honors in clerical misdoings. Connecticut, represented by the Rev. Mr. Hayden, will not permit it. It goes in for something a trifle stronger than mere kissing. It goes for higher game—betrayal and murder; true, not proven according to the opinion of an intelligent jury, but unpleasantly probable.

New York has of late been a little behindhand in crooked clergyman, although, as becomes a patriotic citizen, the Reverend Mr. Cowley will not allow it to be left altogether out in the cold.

The story of the saintly Mr. Cowley's executive ability in his management of the Shepherd's Fold, and dieting its little inmates, is already familiar to everybody, and we fondly hope that Mr. Cowley will soon become familiar with the interior of a cell in some respectable jail.

There are many more of these saintly sinners, who have distinguished themselves in a greater or lesser degree; but we forbear mentioning their names. The subject is not an inviting one, but yet it must not be shirked; on the contrary, it must be vigorously handled, for the protection of our wives, our daughters, our children, and for everything that is dear to us in our domestic life.

These men—these pastors—to whom practically the care of our families is confided, are constantly disgracing themselves.

It is not a question of the misfortune of any one denomination, disgraced by these unworthy guardians. Protestant, Catholic, Atheist and Jew are alike interested in the exposure and punishment of the public teacher who betrays his trust and misuses his privileges.

THE ABOVE EDITORIAL IS ACCOMPANIED BY ONE OF the cleverest cartoons we have ever seen. In sarcasm and disdain it matches the most famous caricatures of Gilray or Hogarth. Catholic and Protestant clergymen are depicted in their proven characters of voluptuaries, speculators and sensationalists; each picture being inscribed with proper names, extracted from the records of the law-courts. No wonder that decent young graduates should prefer any other profession than one which is so rapidly falling into disrepute. Who can be surprised at the growing scepticism throughout Christendom? We are approaching the crisis of the Western religion, and none but a bold and enthusiastic apologist dares deny that its doom is sealed. Without the revival of Aryan philosophy, for which we are labouring, the West will tend towards the grossest materialism; but with the opening of that long-sealed fountain of spiritual refreshment, we may hope that there will arise upon the ruins of the bad new faith, the superstructure of the good old one, for the salvation of a world given over to vice and folly.

A few weeks ago, an audience of nearly 4,000 persons of the better class gathered at Chicago, to listen to a defence of the memory of Thomas Paine by that splendid American orator, Colonel Robert G. Ingersoll. Paine was one of the purest, wisest and bravest apostles of Free Thought that the Anglo-Saxon race has produced. He wrote *The Age of Reason*—a book which, if the missionaries were governed by the spirit of fair-play, would be on the shelf of every mission library in India, so that their "Heathen" pupils might read both sides of the Christian question. For this crime, the noble author was persecuted in the most malicious ways by Christians. His name was made the synonym of all that is vile and malevolent. His enemies, not satisfied with lying about him while alive, desecrated his grave, and we have ourselves seen his monument at New Rochelle, New York, bespattered with dung and battered with sticks and stones. But time heals all injustice, and now, seventy years after Thomas Paine's death, his memory is vindicated. He died almost solitary and alone, deserted by friends, and his services to American liberty all forgotten. But now, thousands and hundreds of thousands of the most intelligent and influential ladies and gentlemen of America have cheered to the echo Colonel Ingersoll's glowing periods.

In the address above alluded to, for a *verbatim* report of which we are indebted to the *Religio-Philosophical Journal*, the Spiritualist organ to which an allusion was made by us last month, occur the following passages:—

In his (Paine's) time the church believed and taught that every word

in the Bible was absolutely true. Since his day it has been proven false in its cosmogony, false in its astronomy, false in its chronology and geology, false in its history, and so far as the Old Testament is concerned, false in almost everything. [Laughter.] There are but few, if any, scientific men, who apprehend that the Bible is literally true. Who on earth at this day would pretend to settle any scientific question by a text from the Bible? The old belief is confined to the ignorant and zealous. The church itself will before long be driven to occupy the position of Thomas Paine. The best minds of the orthodox world, to-day, are endeavouring to prove the existence of a personal deity. All other questions occupy a minor place. You are no longer asked to swallow the Bible whole, whole, Jonah and all, you are simply required to believe in God and pay your pew-rent.

Paine thought the barbarities of the Old Testament inconsistent with what he deemed the real character of God. He believed the murder, massacre, and indiscriminate slaughter had never been commanded by the Deity. He regarded much of the Bible as childish, unimportant, and foolish. The scientific world entertained the same opinion. Paine attacked the Bible precisely in the same spirit in which he had attacked the pretensions of the kings. He used the same weapons. All the pomp in the world could not make him cower. His reason knew no "Holy of Holies" except the abode of truth. The sciences were then in their infancy. The attention of the really learned had not been directed to an impartial examination of our pretended revelation. It was accepted by most as a matter of course. The church was all-powerful, and no one else, unless thoroughly imbued with the spirit of self-sacrifice, thought for a moment of disputing the fundamental doctrines of Christianity. The infamous doctrine that salvation depends upon belief, upon a mere intellectual conviction, was then believed and preached. To doubt was to secure the damnation of your soul. This absurd and devilish doctrine shocked the common sense of Thomas Paine, and he denounced it with the fervor of honest indignation. This doctrine, although infinitely ridiculous, has been nearly universal, and has been as hurtful as senseless. For the overthrow of this infamous tenet Paine exerted all his strength. He left few arguments to be used by those who should come after him, and he used none that have been refuted. The combined wisdom and genius of all mankind cannot possibly conceive of an argument against liberty of thought. Neither can they show why any one should be punished, either in this world or another, for acting honestly in accordance with reason; and yet a doctrine with every possible argument against it has been, and still is, believed and defended by the entire orthodox world. Can it be possible that we have been endowed with reason simply that our souls may be caught in its toils and snares, that we may be led by its false and delusive glare out of the narrow path that leads to joy into the broad way of everlasting death? Is it possible that we have been given reason simply that we may through faith ignore its deductions and avoid its conclusions? Ought the sailor to throw away his compass and depend entirely upon the fog? If reason is not to be depended upon in matters of religion, that is to say, in respect of our duties to the Deity, why should it be relied upon in matters respecting the rights of our fellows? Down, for ever down, with any religion that requires upon its ignorant altar its sacrifice of the goddess Reason; that compels her to abdicate for ever the shining throne of the soul, strips from her form the imperial purple, snatches from her hand the sceptre of thought, and makes her the bond-woman of a senseless faith.

If a man should tell you he had the most beautiful painting in the world, and after taking you where it was should insist upon having your eyes shut, you would likely suspect either that he had no painting or that it was some pitiable daub. Should he tell you that he was a most excellent performer on the violin, and yet refused to play unless your ears were stopped, you would think, to say the least of it, that he had an odd way of convincing you of his musical ability. But would his conduct be any more wonderful than that of a religionist who asks that before examining his creed you will have the kindness to throw away your reason? The first gentleman says: "Keep your eyes shut; my picture will bear everything but being seen." [Laughter.] "Keep your ears stopped; my music objects to nothing but being heard." [Laughter.] The last says: "Away with your reason; my religion dreads nothing but being understood." [Laughter.]

So far as I am concerned, I most cheerfully admit that most Christians are honest, and most ministers sincere. We do not attack them: we attack their creed. We accord to them the same rights that we ask for ourselves. We believe that their doctrines are hurtful, and I am going to do what I can against them. We believe that the frightful text, "He that believeth shall be saved, and he that believeth not shall be damned," has covered the earth with blood. You might as well say all that have red hair shall be damned. It has filled the heart with arrogance, cruelty, and murder. It has caused the religious wars; bound hundreds of thousands to the stake; founded inquisitions; filled dungeons; invented instruments of torture; taught the mother to hate her child; imprisoned the mind; filled the world with ignorance; persecuted the lovers of wisdom; built the monasteries and convents; made happiness a crime, investigation a sin, and self-reliance a blasphemy. It has poisoned the springs of learning; misdirected the energies of the world; filled all countries with want; housed the people in hovels; fed them with famine, and, but for the efforts of a few brave infidels, it would have taken the world back to the midnight of barbarism, and left the heavens without a star.

At that time nothing so delighted the church as the beauties of endless torment, and listening to the weak wailing of damned infants struggling in the slimy coils and poison folds of the worm that never dies. No wonder the church hated and traduced the author of the "Age of Reason." England was filled with Puritan gloom and Episcopal ceremony. The ideas of crazy fanatics and extravagant poets were taken as sober facts. Milton had clothed Christianity in the soiled and faded finery of the gods—had added to the story of Christ the fables of mythology. He gave to the Protestant church the most outrageously material ideas of the Deity. He turned all the angels into soldiers—made heaven a battle-field, put Christ in uniform, and described God as a militia-general.

Progress is born of doubt and inquiry. The church never doubts—never inquires. To doubt is heresy—to inquire is to admit that you cannot know—the church does neither.

More than a century ago Catholicism, wrapped in robes red with the innocent blood of millions, holding in her frantic clutch crowns and sceptres, honors and gold, the keys of heaven and hell, trampling beneath her feet the liberties of nations, in the proud moment of almost universal dominion, felt within her heartless breast the deadly dagger of Voltaire. From that blow the church can never recover. Livid with hatred she launched her eternal anathema at the great destroyer, and ignorant Protestants have echoed the curse of Rome.

Paine knew that across the open Bible lay the sword of war, and so where others worshipped he looked with scorn and wept. And so it has been through all the ages gone.

The doubter, the investigator, the infidel, have been the saviours of liberty. The truth is beginning to be realized, and the truly intellectual are honoring the brave thinkers of the past.

But the church is as unforbearing as ever, and still wonders why an infidel should be wicked enough to endeavour to destroy her power. I will tell the church why I hate it. You have imprisoned the human mind; you have been the enemy of liberty; you have burned us at the stake, roasted us before slow fires, torn our flesh with irons; you have covered us with chains; treated us as outcasts; you have filled the world with fear; you have taken our wives and children from our arms; you have confiscated our property; you have denied us the rights to testify in courts of justice; you have branded us with infamy; you have torn out our tongues; you have refused us burial. In the name of your religion, you have robbed us of every right; and after having inflicted upon us every evil that can be inflicted in this world, you have fallen upon your knees, and with clasped hands implored your God to finish the holy work in hell.

Can you wonder that we hate your doctrines; that we despise your creeds; that we feel proud to know that we are beyond your power; that we are free in spite of you; that we can express our honest thought, and that the whole world is grandly rising into the blessed light? Can you wonder that we point with pride to the fact that infidelity has ever been found battling for the rights of man, for the liberty of conscience, and for the happiness of all? Can you wonder that we are proud to know that we have always been disciples of reason and soldiers of freedom; that we have denounced tyranny and superstition, and have kept our hands unstained with human blood?

It does seem as though the most zealous Christians must at times entertain some doubt as to the divine origin of his religion. For eighteen hundred years the doctrine has been preached. For more than a thousand years the church had, to a great extent, the control of the civilized world, and what has been the result? Are the Christian nations patterns of charity and forbearance? On the contrary, their principal business is to destroy each other. More than five millions of Christians are trained and educated and drilled to murder their fellow-Christians. Every nation is groaning under a vast debt incurred in carrying on war against other Christians, or defending itself from Christian assault. The world is covered with forts to protect Christians from Christians, and every sea is covered with iron monsters ready to blow Christian brains into eternal froth. Millions upon millions are annually expended in the effort to construct still more deadly and terrible engines of death. Industry is crippled, honest toil is robbed, and even beggary is taxed to defray the expenses of Christian murder. There must be some other way to reform this world. We have tried creed and dogma and fable, and they have failed—and they have failed in all the nations dead.

If to love your fellow-men more than self is goodness, Thomas Paine was good. If to be in advance of your time, to be a pioneer in the direction of right, is greatness, Thomas Paine was great. If to avow your principles and discharge your duty in the presence of death is heroic, Thomas Paine was a hero.

At the age of seventy-three death touched his tired heart. He died in the land his genius defended, under the flag he gave to the skies. Slander cannot touch him now; hatred cannot reach him more. He sleeps in the sanctuary of the tomb, beneath the quiet of the stars.

A few more years, a few more brave men, a few more rays of light, and mankind will venerate the memory of him who said:

"Any system of religion that shocks the mind of a child cannot be a true system.

"The world is my country, and to do good, my religion."

**KALIYA MARDANA, OR THE CRUSHING OF
KALIYA—THE GREAT SERPENT BY
KRISHNA.**

BY RAO BAHADUR DADOBA PANDURANG,

Senator of the Bombay University, "Author of the Marathi Grammar," of "A Hindu's thoughts on Swedenborg," &c.

The sixteenth chapter of the First Division of the tenth Skandha of the Shrimad Bhāgavata contains a very romantic description of the manner in which Krishna overcame the fury of the great Hydra, named Kāliyā, who had one hundred and one heads and lived in a deep part of the river Yamunā (the modern Jumná). By the poison which he always vomited from his mouths, eyes, and breath, he contaminated the whole of that part of the river, so much so that no living thing, whether animal or vegetable, could live in that region for miles together. One day, in a hot season, while Krishna was roaming on the banks of the Yamunā with his comrades—the shepherd boys,—and his herds of cattle, the latter being very thirsty drank water from that part of the river, and immediately died. When Krishna saw them all in that state, he, with his staff from which flowed the water of immortality, brought them all back to life. Being thus amazed at their individual revival, they attributed it to the special favor of Krishna. On their return home, the shepherd boys circulated the news of this miracle of Krishna amongst all the inhabitants of Vrandāvana, and they all wondered at it, but they knew him not.

Now Krishna being omniscient could trace this poisonous state of the waters of the Yamunā to its very source, and with a wish to restore the river to the original purity of its water, and thereby benefit all the creatures which drank at it, he made up his mind to expel the monster from his watery stronghold. Soon after, one day in the absence of his elder brother Balarāma, the boy Krishna, while herding his cattle with his comrades, suddenly climbed up a tall *Kudamba* tree on the bank of the Yamunā, and plunged himself into its deep waters, in the presence of all his comrades. Soon after his entrance into the water, Krishna beheld an enormous, hideous-looking black serpent coming out staring at him. The monster exhibited a look full of great wonder at the boldness and audacity of a boy of so tender an age in thus encroaching suddenly upon the environs and abode of so powerful a being as himself, in that deep and secluded part of the river, to which no living creature could have any access. But, when he further saw the boy laughing and playing with all ease and boyish gambols, in his own mansion, his wonder changed soon into a fearful ire, at this dauntless audacity of the boy in thus disturbing the waters of Yamunā and the peace of his own mind. He, therefore, seized the boy and entwined his body all around with his own. When the shepherd boys could no longer bear the long absence of Krishna in the waters, they suspected that something very serious had happened to him, and, therefore, they immediately ran home crying, to communicate this intelligence to his parents. These, followed by all the men and women of Vraja, hastened to the spot at which Krishna was suspected to have been drowned. His brother Balarāma did not join the crowd, for he was perfectly aware of the divinity of Krishna and of his omnipotence. From an elevation they all discerned there the most perilous situation of their darling Krishna, coiled as they found him by a large black serpent, ready to kill him. When they beheld this, they began to weep and cry, as they did not know how they could extricate him from the grasp of that monster. Being fully conscious of their sincere love and devotion for him, Krishna made his own small body swell out and enlarge from within the coils of the serpent, to such an extent that the monster could no longer hold him but at the hazard of his own life, and was, therefore, too glad to disentangle himself, and to let Krishna alone. Now full of rage, the monster stood at a distance from Krishna, and looked at him with his eyes and breath vomiting, and his split tongues rolling in virulent poison, and ready to bite him. Krishna, like Garuda, (the great

eagle of Vishnu) at once darted upon him, seized him by the tail, whirled him round and round till he had lost all his vigour and strength, and then, all of a sudden, jumped upon his wide hood and began to dance upon it with all the gracefulness of an accomplished waltzer. It has been already noticed that Kāliyā had one hundred and one heads forming this wide hood on which Krishna kept up dancing. During this merriment of Krishna, and the distortion of the monster under its operation, while the former was allowing the latter to raise up and lower down his heads one after another under the graceful movements of his heels and toes, keeping time harmoniously with the celestial music, which the gods were glad to bring in aid, the heavenly orchestra kept up the hilarity by the symphonic modulations of the voices and songs of the celestial nymphs singing the praises of Krishna for his victory over Kāliyā, while the angels with their wives poured down flowers on his head.

The great serpent was thus completely overpowered; and ejecting blood and venom from all his mouths, and being no longer able to bear the tortures and the most excruciating pains to which he was subjected, he now sought the mercy and protection of Krishna, knowing him to be the Great Lord of all creatures, and the First Cause, who rewards the virtuous and punishes the evil-doers. In the meantime Kāliyā's wives, who had witnessed the punishment that was thus inflicted on their husband, came forward, worshipped Krishna, and expressed acquiescence in the justice of all that he had done as the Lord of the creation and the Punisher of the sinners; but at the same time with all humility they craved his pardon for the sin of their dear husband. Then follows the praise and prayer offered by them to Krishna, replete with sublime and philosophic thoughts in respect to the Great Divine Being and the justice of His dispensation in this world; suggesting, at the same time, that the punishment which he inflicts on the sinners ends only in their reclamation and final bliss. Pleased with this prayer, Krishna released Kāliyā, and ordered him to remove his abode from the river Yamunā, and choose instead some part of the wide ocean; where Garuda, from whose terror he had taken his refuge thither, would no longer torment him. Kāliyā obeyed his order; and the river Yamunā was restored to the everlasting purity and freshness of its waters.

Interpretation of the above myth.

The above Aryan myth, so well known throughout the length and breadth of India to all Hindus, as to form the theme of daily songs in their mouths, is one of the many which have appeared in some shape or other in the old annals of all nations from time immemorial, preserving its prominent characteristic in *basso relievo*, of the story of a great serpent having been killed by the manifestation of a divine or superhuman power. Among the many exploits of Krishna, mentioned in the Shrimad Bhāgavata, such as the destruction of devils and monsters, and the preservation of peace and happiness amongst all the people who were devoted to him,—the crushing of the serpent Kāliyā who had one hundred and one heads, and from the fear of Garuda (the great eagle on which Vishnu rides) had taken refuge in the watery recess of the Yamunā, bears a striking resemblance to one of the twelve labours ascribed to Hercules in the Grecian mythology, viz., the victory over the monster Hydra with his seven, twelve, and according to Diodorus, one thousand heads, in the lake of Lerna. From the fact of an instantaneous death being produced by the bite of a serpent, and the consequent great dread in which that animal has been universally held by mankind, as well as from its natural subtlety in doing evils of all kinds, it appears to me to be no wonder that it should be held as type and representative on our earth of the Prince of the devils, and that there should exist a natural enmity and hatred between it and man; conformable to the figurative language of the curse pronounced by God against that animal as mentioned in the old Testament—"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou

shalt bruise his heel." Gen. iii. 15. There are many other passages in the Bible pointing to the bruising of the serpent's head by the heel of man. And I now leave it to the taste of my readers to judge how beautiful and graphic does this illustration of this fact appear in the above Aryan myth of Káliyá Mardana.

Allow me now to go into the philosophical and psychological sense involved in this myth, as I can hardly afford to forego regarding it in that light, and seeing how nicely the several points of coincidence meet to illustrate the almost universally accepted fact of the ultimate conquest of good over evil, of light over darkness. In the above parable, Yamuná may be said fairly to represent the ever-flowing stream of the principle of love and joy, emanating from the great fountain-head of all goodness—God. It is also the gush of the light of the Chidákáśa, the principle of life and activity, (call it for the sake of illustration here the astral light of our days, if you please) shrouded by darkness in all its shades and degrees of the elemental Akáśa, as is well typified by the dark appearance of the water of that river as described by the Hindu poets of India, inermostly pervading the whole universe, and forming in man his spirit (this word is used here in the sense in which the theosophists distinguish it from the soul). Now this flow of light and happiness represented by the Yamuná is found disturbed by a monster with many heads taking refuge in its deep and solitary abyss, causing sorrow and misery to all the outside world around. Who would not now suspect the monster to be the great evil-doer, the prompter of Eve and Adam—Satan, Ahri-man, or by whatever other name you may be pleased to designate him—lying concealed in the human heart? Krishna's plunging himself into the river from a high *kadamba* tree on its bank to find out and punish Káliyá, hid in its depth, may well be compared to the tracing of the evil and misery of this world to their very source by a mind elevated by divine knowledge. Further, Krishna's dancing gracefully, and in the spirit of triumph and exultation upon the wide hood of Káliyá from which were peeping out his one hundred and one heads and mouths, each vomiting blood and poison, as I conceive it to be the *ne plus ultra*, as if it were, of the whole comedy and tragedy involved in this beautiful myth. Káliyá's one hundred and one heads and mouths each containing a bifurcated tongue and vomiting blood and poison, are emblematic of the thousand ways in which the guile and subtlety of Satan, or the principle of Evil, work misery and woe in the kingdom of God; and Krishna's pressing them down and disabling them one after another so as never to rise up again under the pressure of his heel and toes in his graceful waltz, is just the very exultation which a godlike saint or a yogi would naturally feel at the gradual subjugation by him of all his bodily passions, thoughts, and emotions; and, at last, of the very source which gives rise to all these, viz., the human mind, or mundane will, according to our Western metaphysicians, the most subtle but powerful force which works in the human heart. To complete the sense of the whole metaphor, and endow it with an air of unqualified truth, Krishna is not, like Hercules, represented herein as effecting the destruction of his foe *in toto*, as it was absolutely in his power to do if he chose; but he only permits Káliyá when completely overpowered, and when he besought his mercy and protection, to change his quarters somewhere else, in the wide ocean, never to annoy and disturb the peace and happiness of his own people and the creatures of his favorite Vrandávan; shewing thereby, that God only protects *them* from evil who devote themselves to Him, and not the wide world abroad, which is astray and alienated from Him.*

Bombay, 9th March 1880.

ANOTHER JETHROBAT.

BY JOSHI OOTAMRAM DOOLABHRAM,

Guru of the School of Astrology and Astronomy in Baroda.

The statement in the November number of the THEOSOPHIST that the levitation of the human body has been seen by many reputable witnesses in India, is strictly correct. I myself am able to testify to the fact. In the year of Samvat 1912 (1856) I was making an investigation into ancient chemistry and sought out a competent instructor who could give me some of the information which I desired. After much search I found at the city of Broach, in a temple of Mahadev situate on the banks of the river Narbada, an ascetic (*sanyasi*) who was practising "yog," and enlisted myself as his disciple. He was a man of apparently 35 years of age, above the average size of man, and with a beautiful countenance animated with a great intelligence of expression, and cheeks suffused with a very peculiar roseate hue which I have never seen on any mortal's face before or since. His head was shaved, and he wore a saffron robe of a *sanyasi*. He was a native of Panjab. He was known to us under the name and title of Narayenanaud. Like all men of his class, he was exceedingly difficult to approach, and would neither accept me as a pupil, nor allow me to put myself on terms of any intimacy until he had satisfied himself by the closest questioning as to my real intentions and capacity to learn the science of Yog. I will pass over these details and simply state that, at last, I gained my object, was accepted as a pupil, received his blessing, and served him, first and last, for more than two years. During this time I learnt many things practically which I had previously known only from reading our sacred *Shastras*. I discovered many secrets of nature, and saw ample proof of the power in man to control the forces of nature, my preceptor among other things practising "*pranayam*" or the suspension of the breath. I will not pretend to explain in the language of Western science, the effect produced in the human body by this branch of Yog Vidya. But this much I will say that, while the Sanyasi was absorbed in contemplation, during his performance of "*pranayam*," sitting in the prescribed posture of "*Padmasam*," his body would rise from the ground to the height of four fingers, and remain suspended in the air for four and five minutes at a time, while I was allowed to pass my hand beneath him three or four times, to satisfy myself beyond a doubt that the levitation was a positive fact.

THE MIND IS MATERIAL.

BY BABU AMRITALAL DE.

The human mind is material, and dies with the death of our mortal frame. I define mind to be the result of the harmonious union and adjustment of the visible and latent organisms, or the organs that make up the human frame, having its seat in the centre of the nervous system. Metaphysics acknowledges the truth that where the cause is mortal, the effect must be liable to destruction. This is an axiomatic truth, and it requires no Hamilton, no Bain to prove its validity. Well, then, here the organs jointly form the cause, and the mind is their result. These organs perish with the death of the body, for they form only the different parts of the body, consequently, the human mind, the result of their union, perishes with them.

The mind possesses or exercises certain powers or functions. It reasons, judges, thinks, conceives, remembers, and imagines. In its healthy state it performs all its functions duly and fully; but when diseased, it loses one or other of its powers or loses them all. In a fainting fit or senselessness, for instance, the mind ceases to perform all its functions, and the man who is the subject of it, has the consciousness of nothing passing within. These facts clearly prove that the mind is as mortal as the organs are, of which it is simply the result.

To illustrate the matter more fully, let us take the common example of a watch. The mechanism of a watch,

* Or again, does not the permission granted to the serpent to betake himself to the fathomless depths of the sea, indicate that, though we may purge our individual natures of evil, it can never be extirpated but must still linger in the whole expanse of the Kosmos, as the opposing power to active goodness which maintains the equilibrium in Nature—in short, the equal balancing of the scales, the perfect harmony of discords! [ED. THEOS.]

when duly adjusted, produces motion ; but when it is in a disordered state, or when it stops working, motion and the pointing out of time by the hands, cease to exist at the very same time. What does this prove ? It proves very clearly that an effect bears the same nature as does its cause, or causes jointly assimilated.

From what has been stated above, a man may be naturally led to ask that if our mind is mortal, we are mortal too ; and with the dissolution of our mortal frame, every thing of us will be brought to an end, and consequently, there cannot possibly be any future world of reward and punishment subsequent to our death. The following statements will suffice to satisfy the enquirer. Man possesses two important essences, the *life* and the *soul*. It is beyond man's power to understand what these essences are in reality, unless he can actually see them by going into the spiritual world, which no man, till he is "born again," can possibly do. The full comprehension of spiritual objects the enlightened spirit can only have. We can have only a faint idea of them by a comparison of these with the material objects we see and feel.

The soul of man has the same relation to the Supreme Soul as a ray of light has to the sun, and our life bears the same relation to our soul which the reflection of the ray bears to the ray itself ; in other words, as the reflection is to the ray and the ray to the sun, so is our life to our soul and our soul to the Supreme Soul.

As a corroborative evidence of what I have asserted above, I simply cite here a passage from the First Book of the Pentateuch—"God made man in his image, out of his likeness."*

As to the proof of the immortality of our soul and life, I have simply to assert that the eternal existence, the immortality of the Supreme Soul, is undeniable, therefore, the immortality of our soul and life is also undeniable, for one is the cause and the other the effect, and, as I have stated before, the effect bears invariably the same nature as does its cause.

Jeypore, 9th March, 1880.

ODE TO INDIA.

1

Why slumbers India—when 'tis time to wake ?
Untimely sleep is wilful suicide.
Alas ! she sleeps, but sleep may never hide
The heavings of that heart, which soon must break !
Despair—hard usurer !—will from her morrow
Deduct more than his fair share from her ease,
And pay her but in tears !
Oh Mother ! rise superior to thy sorrow ;
Thou art yet young in years :
Can ages make thee old ? The stars, the sun,
As bright as they begun,
Will shine on thee alway, renewing thy life's lease.

2

Mother of many nations ! wake again
To all the grandeur of thy destiny :
The world is thine, and from thee, and in thee,
And but awaits to hear the joyous strain,
Which like a burst of music shall vibrate,
With oft-repeated echoes, to its soul !
Is not the world thine own ?
Have not mankind to thee consign'd their fate ?
Why art thou passive grown ?
It is not destiny's stern-wrinkled frown,
That keeps thee lowly down ;
For thou art great—above all fate's control !

3

Yet wake once more, and be again the Ind,
The holy realm of hope to youth and age,
The land of universal pilgrimage,

Whose name and fame were borne on every wind,
To deepest cave terrene and highest star !
Alas ! now hecatombs are piled alone
Of anguish and despair !
Thou hast no monuments but in the far
Twilight of ages gone :
And pilgrims no more to thy shores repair
For worship as of old :—
The idol is ador'd but for its baser gold !

4

Dost thou not hear the harsh and grating laugh,
With which thy meaner rivals feed their spite ?
"India is living and yet dead"—they write
Upon the slab of thy mock cenotaph.
Oh ! rise superior to all slander—say,
India is once again herself, and death
Is baffled of his prey !
Behold ! how all the world hangs on thy breath,
And in thy kindling eye
Reads the proud promise of a newer birth ;
Whilst thy unclouded sky
Showers its splendours on the gladsome earth !

5

O, for a trumpet loud to blow a blast,
That would resound from the north glaciers' frore,
Far down to spiey Ceylon's southern shore !
Then should the sleeping echoes of the past
Shake off their lengthened lethargy, and rouse
The actions and the thoughts, that gave them birth.
Did not the best on earth
Pledge for thy choosing their most sacred vows ?
Mother ! hast thou so soon
Thy Buddha and thy Sankara forgot ?
Forgot the mighty boon ?
Thou wast their living hope, thou wast their dying thought !

6

My pen is guided by an unseen Power,
And as I write a vision stirs my soul :
Methinks thou standest on the highest goal,
Which Fate reserved thee for thy happiest hour.
Oh noble pride ! Oh majesty serene !
Thou standest like a queen,
And at thy feet whole nations sinking low,
Look on thy glorious brow,
And kneel in love and worship ! Do I see
A dream, a phantasy ?
Oh, wake me not ! If sleep
Can minister to hope, why shall I wake and weep ?

S. J. P.

ABOUT THE YEAR 1848, MR. STRICKE, AN APOTHECARY attached to the Madras Medical Department, was traveling on duty in the districts, when one day a *Byragi* presented himself before him and asked for some oil of cinnamon, a request which was readily complied with. In return, however, the *Byragi* offered to communicate a *mantra* or charm, against scorpion stings, and Mr. Stricke, not liking to hurt the feelings of the man, noted down the charm. A few days after, a person stung by a scorpion, was brought to him for treatment, and he seized the opportunity for trying the charm before having recourse to any drugs he had with him. He, therefore, picked up a small twig, and, ascertaining the area of the pain, which extended to a few inches above the bite, waved the twig down to the wound as was directed, reciting at the same time the *mantra*, and to his astonishment the very first recitation reduced considerably the sufferings of the man, and continuing it a few minutes longer the pain subsided and the man left the place recovered. Mr. Stricke soon had another opportunity for trying it—this time it was his own wife that was bit by one of these noxious reptiles ; he tried the antidote and succeeded. He thenceforward adopted this simple cure in some seven or eight other cases that came to him for treatment. Satisfied as to the efficacy of the remedy, he communicated it to a friend of

* We hope not. For, as we have no other possibility of judging of God but from his micrograph—man—we would have, were it so, to give up the Deity in disgust and turn to absolute atheism.—Ed. THEOS.

his, one Mr. Brown, a merchant. Mr. Stricke died since, and his son, an assistant master in one of the Madras High Schools, obtained from the said Mr. Brown a copy of the charm and tried it himself in several cases with similar results. The following is the charm which we have obtained for the benefit of our readers:—

“Ong Parathmay páchúminyá sardhámath Keetvas Sam-paradhá Choo.”

First ascertain from the sufferer the extreme limit of the pain, then take a twig and wave it thence down to the sting as often as the charm is repeated, and till the pain has subsided or reaches the wound. Any smarting left behind could be relieved by bathing the part with some eau-de-Cologne.

PHYSIOLOGY OF MARRIAGE.

BY SAKHARAM ARJUN, ESQ., L.M.&S.

Acting Professor of Botany, Grant Medical College, Bombay.

The present state of India, as compared to that of former days, shows some striking changes. The physical weakness of its people, their want of moral courage, and their impoverished state, all occupy the thoughts of thoughtful men; and those who are wise are ever trying to discover the causes that may have led to these changes. It is agreed that there are several such causes, and among the chief, our marriage customs.

Let us consider how far the modern science of physiology proves these three facts, viz. (1) the necessity of marrying at a mature age, (2) the unnaturalness of early marriages, and (3) the necessity for instituting widow re-marriage.

It is an accepted fact that one can only attain *Dharma* (truth), *Artha* (money), *Káma* (desire) and *Moksha* (final bliss) by possessing physical strength. It is, therefore, imperative that we should preserve our constitution in order to attain every sort of enjoyment. And, as we find that marriage affects our constitution, we must see under what circumstances it should be contracted. By marriage is meant the most intimate relation between man and woman, and not merely that preliminary ritualistic ceremony which the Hindus have first to pass through, long before the connection between husband and wife is formed.

There are persons who say that those who are free from the marriage-tie are most happy. But it is quite sufficient to refer such to what a great European scholar of the last century said, viz., “If marriage has its evils, celibacy has no charms.”

The male and the female are the two forces in this world, and without the mingling of the sexes it would come to an end. It is in the order of nature that when both attain a certain age they should feel the instinct of love, to satisfy which they must adopt proper means. Now, if there were no marriages, men would use improper means to satisfy their desire. An abnormal intimacy with numerous women would be formed. The voluptuary would discontinue any one of these as soon as the woman becomes old and loses her charms. There would be no real love between the two; and, as the excellence of the progeny depends to a very great extent upon the amount of love between the parents, the human race would gradually degenerate. But when certain rules are fixed for the performance of lawful marriage, all these evils are avoided. Because, it is not mere amorous desire that creates real love, but the charms of the marriage relation, which attract the sexes towards each other. Marriage, therefore, a true and natural marriage, is the real source of every happiness. Let us now consider the circumstances under which its consummation will conduce to perfect happiness.

The first point to be noticed, is that of the proper age of the parties. The most learned philosophers, after having weighed all the circumstances, such as climate, &c., have expressed an opinion that there should be no marital relationship permitted until a few years after the age of puberty has been respectively attained. This

will conduce to their moral and physical good. The man should be between 25 and 30, at the time of his marriage, the woman between 15 and 20. And, although a certain animal instinct may assert itself at an earlier period, still there is a difference between this desire and that arising in them after they respectively attain the abovementioned ages.* Therefore, the custom among us of performing early marriages, and of bringing about their consummation as soon as the wife reaches a certain crisis, has a pernicious effect, inasmuch as it tells upon the constitution of both, and tends to prevent their having a family. If there be any progeny at all, it is sure to be weak. Ranmer, the famous historian, says that in the sixteenth and seventeenth centuries the common people of Europe were tall and stout, but the nobility were short and weak. This he attributes to the evil practice among the aristocrats of performing early marriages. Henry VII. was very weak, because he was born when his mother was only ten years of age. Besides, young parents are themselves ignorant of the proper way to bring up such weak children, and turn them into the right path. This course of performing early marriages, therefore, but increases the population without begetting sons able to work for either their country or for themselves, but only to pass through life with feeble and diseased constitutions. Besides, the Calcutta Nizamat Adalat Report gives many instances in which girls suffered from excessive hæmorrhagia in consequence of too early an assumption of the duties of wife. Again, if a man marries at the proper age he has all the advantages of a constitution, whereas if married early, he becomes very weak, cowardly and without any vigour. Ought not these facts to open the eyes of our countrymen to the sense of their duty towards themselves and their country? Does it become them to stubbornly adhere to their foolish and pernicious customs? Do they forget that they have to deal with giants, and that if proper steps are not taken to gather physical strength, and thus be able to resist the stronger physique of these men mountains, the latter will soon be found so powerful that they would be able to trample on the miserable Indians like mosquitoes? My countrymen, if you have any religious scruples, the very *Dharmasindhu* which is your chief authority on all points of religion, suggests to you certain remedies. For instance, it is said that if a girl attains the age of puberty before she is married, her parents, or whoever may perform the ceremony, should give a cow in charity, and so on. Cannot these things be easily done? And if with all these evils and their remedies before us, we do not set to work now, when we can no longer plead ignorance, we shall be the cause of our own destruction.

Again, talking of religious difficulties, does not *Dharmasindhu* strictly prohibit the marriage of a girl before she is six years of age? And do our countrymen adhere to it? In many instances girls are married when they are not even five years old. Nay, they go further still. They marry their children while they are not even able to stand at the ceremony, but are in the cradle!! What can be more foolish and monstrous than that! Has not the time arrived to check the progress of all these stupidities and seriously adopt measures that will result in good to our country?

The second point to be noticed, is that of the proper relative ages of the husband and the wife. Among the Guzarathis we find instances of the couple being of the same age, or sometimes of the wife being even older than her husband. This is against the course of Nature. It is a recognized fact that women very soon attain the age of

* A learned friend has taken exception to this on the ground that if the feeling of passion arises in men at the age of sixteen or seventeen, it would be going against nature to say that they should only be married when they are between twenty-five and thirty years. Our reply is:—Habit is second nature. If, therefore, our custom of early marriages were gradually abolished, nature would not precociously move the young men of our country at that early age at which it does at present. For instance, one who takes his meals at 8 o'clock, feels hungry at that hour, while to another who takes them at 9, that becomes the hour when he feels hungry, and so on. It is, therefore, a question of the peculiar nature of the individual and not that of the law of nature. It is the law of nature that persons should have the feeling of desire, but that this should happen at a certain age, is not its law. That is a matter of individual habit.

maturity, and, as it is desirable that the sexual feeling in the husband and the wife should end at the same time, it is necessary that there should be a difference between their respective ages of about ten years. This is the united opinion of the best Western physiologists. Women lose that feeling at the age of forty-five, men at fifty or fifty-five.

Now let us consider what sort of woman should be chosen for a wife. She must be healthy and have no disease, or else not only will she be a burden to her husband, but she will bring forth sickly children. A woman with quite a white face and a body like a wax statue, though herself healthy, will never have healthy children. It is better always that a bright-complexioned man should marry a little darker-coloured woman; for if both are very fair, the progeny is almost sure to be scrofulous, and scrofula is a very bad disease.

Again, it is necessary that their temperaments should be different, because they will then be more likely to have a great love for each other, which is one of the principal things that ensure good progeny. The science of chemistry proves that two substances of opposite qualities have a great affinity to each other. Thus, the tendency of an acid is to combine with an alkali, and these substances are of exactly opposite properties. The result of such a combination is well known to be a salt, which differs from either, but unites the substances of both. Moreover, the historical cases of distinguished personages confirm our statement that the greater the love between parents, the better the progeny. Lahu and Kusha, you remember, were more powerful even than their father Ram, whose love for Sita (his wife) is taken as the standard of extreme love between husband and wife. Abhimanyu, so renowned for heroism even in his youth, was the son of Subhadra, to marry whom Arjuna (the father of Abhimanyu) was very desirous, and had gone so far as to pretend that he was a Sannyási. Similarly, Ghatotkacha was not the son of Droupadi but of Hedamba, whom Bhima loved so ardently. We might quote such instances, but it is useless, since it must be conceded that we have sufficiently established our point.

Let us now consider what constitutes an improper marriage. The following appear to be the points:—(1)—Mutual dislike of the couple; (2)—a great difference between their respective ages; (3)—the marriage of the old with children; (4)—the marriage of one man with various women; (5)—and the marriage between persons of the same blood.

Among us, the first of these probably results from the stupidity of the parents. They do not care whether the young couple have, or are likely to have, any love for each other, but perform the ceremony because they choose. And thus the happiness of the young couple is often destroyed beyond remedy. Once that the seed of dislike is sown, it grows fast. The ill-matched couple may seem happy, but who knows what passes in the inmost recesses of their hearts? And the more you try to reconcile them to each other, the stronger grows their hatred.

The second and the third owe their origin to the prohibition of widow-remarriage among us. *If widowers were not allowed to remarry as widows are not*, our people would long ago have been freed from the stigma of selfish partiality which attaches to their name. Our widowers want wives, but they *will* not have widows. And what then follows is evident. Young girls fall victims to their old husbands, and naturally an element of dislike is introduced, the consequences of which have already been described.

As regards the fourth point, that is a custom prevalent in many parts of our country among the Brahmins of the "Kulcen" caste. It is useless to describe here all the horrors and evils that result from this atrocious custom. The science of physiology proves to us the impracticability of a person being able to satisfy the desire of two women. Let our readers, then, imagine the atrocity of the crime of these Brahmins who are husbands to even seven or eight women at the same time,

And now we will turn our attention to the fifth point, that of the union of persons of the same blood. We cannot trace the origin of this practice, but Manu and other religious reformers have absolutely prohibited such a thing. This custom prevails to an extremely great extent among the Parsis of our country. One of our Parsi friends informs us that it arose from the misconception of some passage in their religious book. But it is now high time that people should turn, consider and realize the evils begotten by this horrible custom of marrying cousins. They naturally begin to dislike each other very soon, and, what is worse, their progeny degenerates. Such a marriage sows the seed of disease in the family, and scrofula, consumption and such other diseases are the undoubted results. The lap-dog is a striking illustration of our statement. These dogs are the progeny of the children of the same parents, and we all see how very weak and puny the species of lap-dog is. I have a considerable practice among the Parsis, and I find that diseases of the above nature prevail to a great extent among them. I have personally attended the case of a woman who was married to her cousin, and gave birth to a child that had no brain at all. It would require a chapter to mention all such cases that have come under my personal observation.

Before concluding, however, I would request my Parsi friends to take this grave matter into their hands, and adopt proper means to check these evils, after due investigation into the facts has been made. At the same time, I would ask all my countrymen to consider seriously what has been stated here, and open their eyes to the peril they have brought upon themselves, and under the weight of which they will be crushed by their own act, if the necessary remedy is not applied in time.

CREMATION IN AMERICA.

In December, 1876, our Society burned in America the body of one of its Councillors, who had requested that his remains should be so disposed of. The preliminary funeral ceremonies were of a distinctly "Heathen" character, and attracted the attention of the whole nation, when described and commented upon by the seven thousand American journals. The ceremonies themselves were performed about the 1st of June at the Masonic Temple in the presence of thousands. At that time there was no proper crematory, or building for the burning of the dead, in the entire country, and public opinion would not have permitted the burning to take place in open air, after the Aryan fashion. The body of our Councillor—the Bavarian Baron de Palm, then residing in the United States of America—was accordingly embalmed, and placed in the "receiving-vault" of a cemetery, a place provided for the reception of bodies not immediately to be buried. It lay there until December, when a proper crematory had been built by a wealthy gentleman of Pennsylvania, Dr. F. Julius Le Moyne, on his own estate and in spite of the protests and threats of his neighbours and strangers.

This being the first case in America of cremation, our Society determined to have every doubt solved as to the legality of this method of sepulture, under the laws of America. The statute books were carefully searched by a special committee, and not a line or word was found which prevented a person from disposing of his or her body according to choice, provided that there should be no sanitary or police regulation infringed. A formal request was made for permission to remove Baron de Palm's remains from the receiving-vault in Brooklyn—a suburb of New York City—to Pennsylvania for cremation. This was granted after some examination of the statutes by counsel to the Brooklyn Board of Health; and the President of that body accepted an invitation to witness the novel ceremony, and actually did see it. So, too, did the official representatives of the Health Boards of a number of other cities, and one—Dr. Asdale of the Pittsburgh (Pa) Board of Health actually helped Col. Olcott, Dr. Le Moyne, and Mr. Henry J. Newton, to put the corpse

into the hot retort of the cremation-furnace. The unanimous declaration of all these scientific gentlemen, after seeing the whole process of the burning, was that it was neither opposed to the interests of law, of public health, or of decency. And, as the President of the Presbyterian College in the town where the cremation took place was one of the orators at a public meeting held after that ceremony, and distinctly said that the Christian Bible did not prohibit this form of sepulture, the way was open for the introduction of this great reform. Science had long denounced burial as the worst possible means of getting rid of the dead, and it only wanted such a practical illustration as this of the decency, cheapness, and entire feasibility of cremation to inaugurate a new era in this direction.

Naturally, such a change as that from burying to burning must be a very gradual one. The public's reason is first to be convinced, then its unreasoning prejudice removed. The first bold step finds its imitators here and there, and then, when the people find that nothing bad has happened to either themselves or the reformers, the change, if a good one, is adopted. This process is going on in the United States with respect to cremation. The first flush of Christian indignation at the "barbarity" and "heathenism" of the Theosophical Society passed away, the echoes of the journalistic gibes are gone, and our name, as promoters of one of the most beneficial social reforms possible, has fixed for itself a place on the page of American history.

The De Palm cremation has, within the last three-and-a-half years, been followed by those of the venerable Dr. Le Moyné himself, Mrs. Benn. Pitman and several others, and it is within our personal knowledge that the wills of a number of Americans, of both the sexes, have been carefully drawn so as to compel the surviving relatives to burn the testators' bodies instead of burying them. A case of cremation, of special interest and importance, is found in the latest American journals that have reached us. The subject was a young Mr. Charles A. McCreery, partner in one of the wealthiest piece-goods houses of New York, and an orthodox Christian in faith. The cremation was conducted at the Le Moyné place with the greatest privacy, as the deceased's family were bitterly opposed to burning, though they could not refuse the young man's request. But the sharp-witted *Sun* reporters, who discover everything worth the trouble to find out, got a clue to the facts, and Mr. McCreery's father very properly decided to give the whole truth publicity. It then appeared that

"When Baron de Palm was cremated and the subject of cremation was discussed, he advocated that method of disposing of dead bodies, and, indeed, of everything that, from its nature, was meant to be put out of sight."

This being the father's own statement, no one will deny that this case is directly traceable to the example set by the Theosophical Society. The influence that the McCreery cremation will have upon public opinion in America is very great. Not only the high respectability of the deceased himself, and the wealth, piety and standing of his family, but also the admiring testimony of the clergyman who superintended the burning together with the deceased's brother, as to the freedom of the process from all objectionable features, will combine to give cremation a forward impulse in the Great Republic.

The following brief extracts are from the New York *Sun's* special report:—

"We thought we were doing the very best thing," said Mr. McCreery, "in trying to keep the affair quiet. It was my son's desire, and we shrank from publicity. There are many people who may blame us, who think cremation a heathen practice, but I cannot help that. Were the consequences many fold more disagreeable we would not hesitate. We did what we thought was right and we are satisfied. My son was a man of tremendous will power. He never undertook anything in his life that he did not accomplish except the one thing of getting well of his disease. But that will-power has made itself felt even after his death, and what he willed

to have done has been accomplished. It was not the freak of an enthusiast. He died in the faith of his fathers, a devoted Christian, and we are comforted."

"Well," continued Mr. McCreery, "nothing more was said about the matter to me until after his death. Then we found in his desk a paper containing some requests, among them the following:"

INWOOD, Oct 21, 1879.

MY DEAR PARENTS: Having for various reasons formed a great aversion to the ordinary methods of burial, it is my solemn wish that, after full assurance of my death has been secured, every possible effort should be made to have my body burned.

"This request coming in this way, we did not think we could possibly refuse, although it was exceedingly painful for us to accede to it. Not that I am so opposed to cremation, but it was going against my whole education and the customs of my forefathers. But I made up my mind that his request must be carried out at all events, and then the question arose how best to do it. He had requested that there be no publicity attached to the matter, and we were certainly anxious to keep the matter quiet; but whether we could do it openly or quietly we were bound to carry out our son's wishes. Mrs. McCreery and myself found that we could take no part in the arrangements. Our feelings would not permit us to do anything, and so the whole arrangements were turned over to my eldest son, J. Crawford McCreery, and our pastor here, Mr. Payson. After Charlie's death the body was placed in a hermetically sealed metallic coffin, from which the air was exhausted, and that placed in a wooden coffin, and deposited in the receiving vault in Woodlawn Cemetery. Mr. Payson will tell you all the rest."

Mr. Payson, who for five years has been the pastor of the Presbyterian Church in Inwood, a small, slender, scholarly-looking young man, said: "I agree with Mr. McCreery that it is best to have no more concealment. I now know what cremation is, and I am glad to have an opportunity of speaking of it. I was with Charlie much throughout his illness, and he talked frankly with me. He loathed the idea of ordinary burial, and spoke in the strongest terms against it. He said that the idea of being put into the earth, there to decay, and possibly to have his bones cut into by labourers laying out new streets, was horrible. He believed in cremation, and he said to me: "I am quite sure that if my father knew my wishes he would go so far as to build a furnace himself if necessary."

"Yes and I would," exclaimed Mr. McCreery, with deep feelings.

The report describes in detail the negotiations between the family and Dr. Le Moyné's executors for the privilege of using the furnace, and the transportation of the body by rail to the place of cremation. The Rev. Mr. Payson then continues his narrative as follows:—

"Then the coffin was taken into the reception room of the crematory. It is a fire-proof brick building, about thirty feet by fifteen, divided into two apartments, the reception room and the retort. The latter is of fireproof brick, and the fires are under it. When the doors were opened, and I looked in, all my opposition to cremation disappeared, for then came from the retort a lovely, rosy light, which I could compare to nothing but the rosy morning light on the snow peaks of the Alps, as I have seen it in Switzerland. The body was prepared by being taken from the coffin, placed in a crib, and covered with a sheet, saturated with a solution of alum. The crib is shaped like an ordinary crib, but is made of rods of iron, just close enough to hold the body. The alum cloth was to prevent any smoke or unpleasant odour. The body was not decomposed. Being placed in the crib, it was wheeled into the retort, and there rested in the rosy light. There was absolutely nothing whatever repugnant to the senses—no flame, no smoke, no odour of any kind. The alum cloth remained for some time apparently intact. Then little by little, it disappeared, as did the body, the pure ashes falling to the bottom of the retort. It was about 1½ in the afternoon when we placed the body in the retort, and in less than three hours it was reduced to ashes.

Mr. Payson mistakes the purpose for which the alum-saturated cloth is used. It was adopted at the De Palm cremation, at the last moment, for the sake of decency, the body having to be put into the retort naked, and it being understood that the progress of the cremation was to be watched through the small draught-hole in the iron door, by many scientific men and journalists present. The Baron's body was sprinkled with sweet spices and gums, and strewn with flowers and evergreen branches. But this was merely an expression of tender regret at the loss of a friend; there were neither smoke nor unpleasant odours caused by the burning. The body lay in its iron crib in a white hot atmosphere, and its tissues and other consumable parts were gradually resolved into vapor and passed off into the atmosphere, while the white and gray ashes were left behind as the sole visible remnants of what had once been a man.

"A PERSONAL STATEMENT OF RELIGIOUS BELIEF" IS THE title of a pamphlet now just appearing at Bombay. It is an unexpected, and very unusual piece of literature; and the subject is treated in a way to startle the whole of the Protestant Church, call out an inward chuckle of satisfaction from the Jesuits, and provoke extreme dissatisfaction among the Conservative, church-going, Anglo-Indian officials. Yet it is an honest and sincere profession of faith. Simple and dignified, without one word of recrimination against those who will be the first to throw stones at him, entirely heedless of possible consequences, the author—a District Judge, we believe—Mr. G. C. Whitworth, comes out bravely and without ostentation, to tell the truth to the world about himself. He has "come to the conclusion that it is better that every man's opinions, whether right or wrong, should be known;" and feeling that he "will never reach that state of straightforwardness and simplicity of conversation and conduct" after which he is striving, he does not wish to remain any longer "in a false position," and hence renounces Christianity publicly and in print.

All honour to the man who is brave and honest in this century of sham beliefs and shameful hypocrisy! Who, regardless of all dangers—and such an act entails more than one—throws off the mask of false pretence that stifles him, with the sole motive of doing what he deems his duty to himself and those who know him.

Mr. Whitworth not only tells us what he believes no more in, but also makes a statement of the personal belief that has superseded the Christianity he now repudiates.

Before he was as certain as he now is of what his duty in this question was, he used to wonder what orthodox churchmen would advise him to do—"I have heard," he says, "of such a thing as stamping out, or trying to stamp out, unbelief from the mind. I suppose the process is to set before yourself the idea that it would be a good thing if you could believe, and then to determine to act on all occasions as though you did, until at length it comes to seem to be a matter of course that you do believe. Now such a course of conduct seems to me to be wrong. I cannot see how a man is justified in trying to settle by resolution what he will believe, and in stifling instead of fairly examining doubts which may arise as to his past belief. Nor does any one recommend this course to persons of a different creed to his own."

"And though," he says further on, "I would not willingly suggest doubt to the mind of any person happily free from it, and worthily occupied in this world, I can in no degree concur in the opinion that it is necessary to keep up artificial religions for the sake of the unenlightened masses." 'Government by illusion' is an expression I have lately heard. I cannot but think that the bare truth is better. More particularly if you think that a God of infinite power created and governs the world, does it seem unreasonable to suppose that he means those of his creatures that are comparatively wise to invent erroneous notions about him for their more ignorant fellows to believe? We have been so long accustomed to associate such things as worship, prayer, sacraments, and holy offices with religion that some men seem to fear that, if all these were got rid of, nothing would remain. That is not my experience. It should be remembered that all immoral and dangerous persons are either already without religion—in which case they could lose none if the doctrine of government by illusion were given up—or else that the religion they have has been useless to them."

After that Mr. Whitworth states his present religious belief and says—

"I believe that it is every man's duty to do what he can to make the world better and happier. That is the whole of my creed. I aim at no precision of language. Many other formulas would do as well. So to live that the world may be better for my having lived in it is the one most familiar to my thoughts. The meaning is plain, and there is nothing new in it. To me it seems absurd to attempt to devise a creed, or

even to take, with any fixed resolution of keeping it, a ready-made one. What a man finds in the actual experience of his life to be good, that is what he must believe.....

"Now before I attempt to explain how I find the simple creed I have enunciated better than all the dogmas I once believed, I will refer to certain points on which (though they do not belong to my religion) I shall no doubt be expected, in such a publication as this, to express distinct opinions.

"Such a question is, Do you believe in God? Now I wish to be perfectly frank, but it is beyond my power to answer this question clearly. I certainly did until within a few years believe in God, but then I had a particular conception of him—namely, the being known as God the Father in the Church of England. Now, I am sure, we are not warranted in holding that conception, and I have formed no other distinct conception of God. I cannot say I believe in God when the word conveys no distinct meaning to me; I cannot say I do not believe in him when my thoughts seem sometimes to require the use of the name. Perhaps that impression is due only to an old habit. We hear it said that the existence of God is proved by the manifest design of the universe. But what sort of God? Surely one of finite, not of infinite, power. The world is very wonderful; but how can we call it a perfect work? There are some terrible things in it. Perhaps it will be perfect, but time cannot be necessary to infinite power. I heard a preacher once expatiate on God's power and love as shown in the structure of an animal. He took the mole as an example, and explained how its every part was perfectly adapted to the peculiar manner of its life. But what if a ploughman kills the mole? Carefully provided as all its properties were, they all have failed. Then the preacher spoke of the wonderful providence by which some plants are made to purify pestilential air. But we in India know that other plants by their natural decay poison instead of purifying the air. So, what do such examples prove?

"I am not dismayed or distressed at such puzzles, or because I cannot say whether or not I believe in God. The world teaches me plainly that there are countless things which I cannot know.

"My attempt to answer the above question is sufficient to show that I do not believe in the divinity of Christ, or of any other supposed incarnation of God. I add that it is between twelve and fifteen years since I had any such belief."

As to a future life, the author neither affirms belief nor disbelief. He *hopes* we may live after death, but he personally feels no conviction of it. "My religion then," he goes on to say, "it may perhaps be said by those devoted to any of the recognized religions of the day, leaves me without any God, without prayer or worship of any kind, leaves me a weak mortal struggling alone with the difficulties of this life. Well, if I hear such things said of my religion, I shall bear it patiently. . . . While I am writing this in the saloon of the 'Venetia,' this 23rd of November, I can hear the passengers at service over head singing—

'Leave, ah leave me not alone,
Still support and strengthen me.'

If some of them are less alone than I, it should not make me discontented, for I know that I am better with my religion than I, the same person, was with theirs. But, notwithstanding those objections which many persons will make, I do deliberately put forward this religion of mine as something better for humanity than any other. . . . I believe that most, or at least very many, men of business, working men, are as I am. If, as a fact, men do not already hold the creed that I do, I do not expect that by anything I can say they come to do so. But there are two things which I can still hope. I hope that those of my readers who really believe no more than I do, but who in a half-hearted way cling to dogmas, which indeed to them are dead and ineffective, will examine and see what

they really do believe and what they do not, distinguishing between those articles of belief which they give effect to in their lives and those they hold merely for want of energy to throw away. And I hope that those who find their actual belief to be less than or different from what their neighbours have been led to suppose it to be, will ask themselves the question whether they ought not in some way or other to remove the misapprehension and make their lives speak truly to all who behold them.

"But there are two classes of persons to whom I can hardly hope to make intelligible the step I am taking in publishing this statement. The first class is the clergy and all persons engaged in teaching and propagating any religion; the second, all idle persons. These two very different classes seem to me to be less likely than other persons to discover that the religions they observe are false if they are false. Rather are they likely, as I conceive to find them, whatever they are, to be sufficient and satisfactory. In the case of the first, because religion is the business of their lives; and in the case of idle persons, because what they have of religion is better than the rest of their lives. . . . A man's life and his religion should be one and the same thing. That which is not part of what his life ought to be, ought not to be a part of his religion. And it seems to me quite intelligible that a man whose business is religious teaching should make his life and religion one and the same, though much of the religion be false, without ever finding the test of true and untrue. If a man's duty is to explain or teach a certain doctrine, he may find it very difficult to make people believe or understand it; but he will not be in a position to say—well, this doctrine may be true or false, but it has nothing to do with my life. It has to do with his life."

The author, explaining how his creed is a better religion for the world at large, than any other, says:—

"In the first place this religion seems to me to have the property of being constantly present in a way which other religions are usually not. I do not think it is sufficient to devote an hour, or two hours, or twelve hours a day to religion. I think the whole day should be devoted. But, in order for that to be, religion must consist of daily life, and there must be no distinction of spiritual and temporal, of religious and secular, of Sunday and week-day, or of priest and people. The fact that one day is to be kept holy, means that others are distinctly recognized as being something less than holy; and the fact that a holier and purer manner of life and conversation is expected in one particular class of men, means that such high attainment, though practicable, is not expected of the bulk of mankind. Of course all men require time, apart from their proper business, for patient meditation and reflection on the tendency of their lives; all men require the advice of others of different experience to themselves; all men should have time for the fun and the pleasure that life affords. But why should some of these things be called religious, and others non-religious or secular? Is the thing good or bad? is the question that my religion asks; and it asks it equally whether the thing be an act of charity or a game of tennis. If religion and daily life are not one and the same, it will happen that the first is sometimes made to give place to the second. If a church catches fire at the time of public worship, the priest and people must run out. Their religious service is interrupted, but they obey the dictate of a truer religion which bids them save their lives. That which need never be interrupted is the true religion—namely, always to do what is best to be done.

"I next claim for my religion that as a fact it has created in me a greater love of the human race than I had when a Christian. When I thought there was virtue in prayer and religious services, and that my first duty was to save my own soul, my sense of the duty of rendering service to men and my sense of pleasure at the thought of particular services done to particular persons, whether friends or strangers, were certainly less than they are now. If it be said that the difference in me is due not to the change of

religion, but only to the improved perception and knowledge that years bring, I can only reply that the two causes seem to me to be identical. My religion I have neither invented nor selected: it is what my life has taught me.

"This religion has again this advantage that it allows you no rest or permanent happiness except with a sense of duty done. It knows nothing of idle 'drawing nearer to God.'

"You must not speak of 'leaving with meekness your sins to your Saviour.' Your sins are your own, and you cannot leave them to any one. The best you can do is to outweigh them with good, but get rid of them you cannot. There is no absolution. Think of that when you are disposed to do a bad deed again. If you do it, it will remain for ever. The balance of good, if even you get a balance of good, will be finally less by reason of that bad debt."

We verily believe, that, though Mr. Whitworth gives no name to his deity, and simplifies his religion, so as to make it appear to be hardly a religion at all, yet he is a truer religionist than any Church-going dogmatist. His religion recognizes and worships but the latent divinity indwelling in himself. Like Elijah, he sought for the Lord in the strong wind—but *the Lord was not in the wind*: nor was he in the *earthquake*, nor yet in the *fire*. But he found Him in the "still small voice"—the voice of his own CONSCIENCE, the true tabernacle of man. The author without belonging to our Society is yet a true-born Theosophist—a God-seeker.

And yet the Rev. T. J. Scott, assailing us in a long letter to the *Pioneer*, says Christianity never had such *sweetness, sympathy, life and power*, as now!

THE FOOLISH EMBARGO LAID UPON SWAMIJI DAYANAND Saraswati by Mr. Wall, the Benares Magistrate, has at last been raised, and that learned and eloquent Pandit was to have resumed his lectures on the evening of the 21st March. Before granting the permission—which the Swami ought never to have been obliged to ask—Mr. Wall had a conversation of nearly an hour with him. The excuse, offered by the Lieutenant Governor for the action in the premises, was that it was not safe for the Swami to lecture in the Mohuram holidays! The subject of the opening discourse was "The Creation." In the same letter which contained the above particulars, Swamiji says, "Though I am very anxious that my autobiography which you are publishing in your journal, should be completed, I have not yet been able to give the necessary time to it. But as soon as possible I will send the narrative to you."

A long-felt want has now been supplied by the publication by the Bombay Arya Samaj of a monthly journal devoted to the news about the Samajes throughout India. It will be a convenient medium for the promotion of friendly intercourse, and thus keep active the enthusiasm of members for the cause of Vedic reform. It is edited by Mr. Sevaklal Kursondass, Treasurer of the Bombay Arya Samaj, at 61, Jugjivankika Street, and issued at the nominal rate of annas 12 for City, and Re. 1 for Mofussil subscribers, in advance.

THE "TRIESTE ON VEDANTIC RAJ YOGA," BY THE MADRAS Mahatma Giana Yogi, Sabhapaty Swami, a chapter of whose life was given in our magazine last month, has appeared, and may be had at the *Mitra Vilas Press*, Lahore, Punjab, at annas 8 per copy. It is one of the most curious pamphlets ever printed, and will doubtless have a very large sale. A review of it will appear next month.

PANDIT SURYA NARAYAN HAS BEEN DELEGATED BY the Society of Benares Pandits to translate into English the contributions to these columns of members of that Sabha. He is one of its Secretaries.

COCK AND BULL.

Some months ago, the THEOSOPHIST was taken to task by certain Christian Roman Catholic friends, for crediting "supernatural" cock and bull "inventions" about spirits and mediums, as told in spiritual organs, while never quoting one such fact from the "far more trustworthy Catholic organs." Whereupon, as the policy of our paper is one of strict impartiality, we yielded to the demand of one who was both an esteemed friend and a subscriber, and promised to ransack the Roman Catholic papers sent us for trustworthy, demoniacal or ghostly literature. We did, so, and fell upon Marshal Mac Mahon's strange adventure with the devil in Algiers. (See THEOSOPHIST for December, 1879.) We were assured by the same friend that Marshal Mac Mahon being alive, and, moreover, a very pious Catholic, and the paper which printed the story being itself a highly respected, trustworthy organ of the American Roman Catholic bishops, it was impossible to doubt its veracity. It was "absurdly incongruous" in us to think for one moment, that side by side with the "best authenticated miracles of our Lady of Lourdes," and other places as noteworthy, the *Catholic Mirror* (of Baltimore, U. S. A.) would publish, at the risk of its literary and Christian reputation, a flim-flam fabrication, a *canard*. So we copied the adventure, word for word as we found it in the *Mirror* of Sept. 13, 1879, prefacing it with this remark of equivocal confidence in its exactness, as every one can see. "We admit it the more willingly since, had any such story originated with either the Theosophists or the Spiritualists, it would have been straightway ridiculed and set down as a cock-and-bull fable. But circumstances alter the case with the Catholics; none, however sceptical at heart, will dare laugh (above his breath) at a story of supernatural 'miracles' worked by the saints or by Satan and his imps. Only Spiritualists and Theosophists...deserve to be called 'lunatics' for believing in phenomena produced by natural causes."

The Marshal's alleged adventure was reprinted in the London *Spiritualist*. Let the editor of that paper now speak :

"We recently asked that the truth of some alleged supernatural experiences of Marshal Mac Mahon, which had been quoted by *The Theosophist* (Bombay) from a Roman Catholic newspaper, should be inquired into by some of our readers. The following letter from Miss Douglas is the result :—

"DEAR MR. HARRISON,—I sent to my sister, Mrs. Douglas Bayley, now in Paris, the No. of *The Spiritualist* in which appeared the marvellous adventure of Marshal Mac Mahon, said to have been related by himself, begging her to inquire if there was any degree of truth in it.

"She writes that there is none. Being well acquainted with the Marshal's *Aide-de-Camp*, the Baron de Langsdorff, she spoke to him on the subject; he said he could not believe there was any truth in the story, or he would have heard of it; however, he took *The Spiritualist* containing it to the Marshal, who declared there was not the slightest foundation for it. Very truly yours,

J. H. DOUGLAS."

We thank Miss Douglas and Mr. Harrison for the trouble they have taken, and hope the lesson which the case teaches may not be lost upon those who stand up so stoutly for the *infallibility* of the Roman Catholic Church. For, it would appear they indulgè in "cock and bull stories," as much as other mortals do, while pretending to a greater trustworthiness.

WE HAVE RECEIVED FROM THE UNIVERSALLY ADMIRER GUJERATI POET, NARMADASHANKAR LALSHANKAR, HIS SPIRITED Ode on Theosophy which, owing to a misunderstanding and no fault of his, had not reached us before. It is in the Gujerati language, with an English translation, and will appear next month.

A GLARING PROOF OF THE AXIOM THAT RELIGIOUS BIGOTRY is always lined with hypocrisy and often with crime, is instanced in the recent case of a most revolting infanticide in France. The heroine of the deed appears in the lugubrious and monstrous image of the widow of one Francis Violo Versseron. She is a woman aged 35, who lived at St. Colombin, and who was sentenced to death, but to our regret, the sentence has been commuted to transportation for life. Such fiends ought to be put out of the way for ever. The following facts are found in the official report in the *Republique Française*.

The heartless mother, longing for remarriage and finding her only son, eight years old, in her way, poisoned him with arsenic paste, known as "rat-poison," under circumstances of the most revolting character. The prosecution, while bringing out one by one the proofs of her guilt, showed her at the same time a most pious Roman Catholic. The day before the one she had deliberately fixed for poisoning, she took her little Ernest to confession, "to prepare him for death," she said, "in the way it beloved her like a true Catholic." On the morrow, when the poison had been administered to him with her own hands, and the child was writhing in the convulsions of his death-agony, she despatched one of her neighbours for some "holy water," and busied herself before the eyes of the dying boy and in the presence of acquaintances with preparations for his "laying out" and funeral. Then, as the unfortunate victim did not die fast enough to suit her, she put in his mouth one more dose of poison, and made him swallow it by shoving it down his throat with her finger. Throughout the terrific details of this family drama, the murderess acted with perfect composure and without the least pang of regret. The neighbours say that she herself had gone to confession prior to the deed, and got absolution from her *curé* (parish priest) for her intended crime by declaring it in some covert words misunderstood by the priest. Such cases are known to have happened before, and in more than one instance where the crime was of the blackest character. Indulgences and written plenary remittances of sin in the shape of the Pope's *bullas* have been found suspended on the neck of nearly every decapitated bandit, professional highwayman and murderer in the *Compagne* of Rome. If, then, Popes will remit for a cash consideration any murder, in advance of its commission, are we not justified in thinking that the poisoner Versseron had also obtained what she accepted as a valid clerical absolution for her premeditated infanticide? "Like master, like man."

AMONG THE MOST RECENT ACCESSIONS TO THE FELLOWSHIP of the Theosophical Society is a well-known Magistrate and Collector of the Punjab.

AMONG THE ARTICLES HELD OVER FOR WANT OF ROOM is one of interest to Arya Samajists entitled "A Deserter," from the pen of one of our Aryan brothers.

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 Pandit Shyamji Krishna Varma, Oxford,
 England.
 Mrs. M. J. Hollis-Billing.
 Joshua Pusey, Esq.
 Francis C. Bowman, Esq.
 Mrs. William H. Mitchell.
 Dr. C. Carter Blake.
 G. L. Ditson, Esq., M. D.,
 Jno. E. De Witt, Esq.
 E. R. Oleott, Esq.
 R. J. Hayes, Esq.
 J. Scott, Esq.
 R. L. Colby, Esq.
 T. A. McCurdy, Esq.
 Professor G. T. Dollner.
 Professor N. G. Smith.
 H. H. Prince S. W.
 M. P. G. Leymarie.
 Dr. R. L. Morgau.

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