SPECIAL NOTICES.

1. Half-yearly subscriptions, introduced into India by us. The subscription price at which the THEOSOPHIST is published barely covers cost—the changes in the journal being too fast or tender to reach about a wide circle of readers, than to make a profit. It cannot afford, therefore, to send specimens copies free, nor to supply libraries, societies, or individuals gratuitously. For the same reason we are obliged to adopt the plan, now universal in America, of requiring subscribers to pay in advance for the paper at the end of the time.

For many years of practical experience have convinced Western publishers that this system of cash payment is on the best and most satisfactory to both parties; and all respectable journals are now conducted on this plan.

Subscribers wishing a printed receipt for their remittances must send stamped return postpaid envelopes, and acknowledge receipt of their papers through the journal.

The THEOSOPHIST will appear each month. The rates, for twelve numbers, of not less than 40 columns Royal 4to each, of reading matter, or 450 columns in all, are as follows:—To Subscribers in any part of India, Rs. 6 per annum, in Ceylon, Rs. 7; in the Straits Settlements, China, Japan, and Australia, Rs. 8; in Africa, Europe, and the United States, Rs. 10; half-year (India) Rs. 4; Single copies annas 12. Remittances must be at the rate of annas 17 to the Rupee to cover discount. The above rates include postage. No issues will be entered in the books or paper sold until the spec mens copies have been returned, and the remittance will be discounted at the expiration of the term subscribed for. Remittances should be made in Madeira, or letters in the United States, or by Money-orders,естунд, Bill cheques, if in registered places; and made payable only to the Proprietors of the THEOSOPHIST, Beach Candy, Bombay, India. Subscriptions commence with the Volume.

THE THEOSOPHIST.

BOMBAY, AUGUST 1ST, 1881.

THERE IS NO RELIGION HIGHER THAN TRUTH.

—FOUNDER'S NOTE OF THE MARRIAGES OF BEHAVIOR.

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others, not. Great latitude is allowed to contributors, and they are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.
Khatypawar and Gujarath, in the order mentioned. These facts do not indicate the respective inclinations of the several districts to theosophical study, for in that respect there is little to choose, probably. We have hitherto never employed canvassers, nor to any extent employed advertisements to increase our circulation. If the Theosophist had been undertaken as a business speculation, both these aids would, of course, have been called in, and undoubtedly our circulation might have been made ten times as large as it is. We have preferred to leave it to work its own way without adventitious helps, for thus can we best discover how wide and deep is the feeling in India for the philosophy and sciences that were so dear to the forefathers of the present generation. No new Hindu subscriber will send in his name and remittance unless he has a real reverence for his ancestors and the country they made so glorious by their personal renown. There were men once who would have denied themselves even necessary comforts to help to establish such a champion as our magazine of Indian interests. There may be such now among our subscribers. If so, all honour to them!

And now it is too much to ask those who have written to us so enthusiastically about the good we are doing to India, to take a little trouble to increase our circulation! No one is so devoid of friends as to be unable to get us at least one new subscriber.

THE "OCCULT WORLD" AND THE "SPIRITUALIST."

Having just read in the London Spiritualist a review of Mr. Sinnett's book "The Occult World," I find it more than a double expressed as to the reality of the "Brothers," that body of mysteries to which the personage known as "Koot Hoomi Lal Singh" belongs. The Editor of that paper would have his readers believe that the said person is a creation of Madame Blavatsky's fancy. "Mr. Sinnett" he says "has never seen Koot Hoomi, nor does he mention that any other Theosophist in India has had that privilege."

As some other persons may express the same doubts, and also some, while admitting their genuine character, may attribute them to agency other than that to which Madame Blavatsky refers them (the so-called "Brothers" &c.), I hereby declare that not only have I within the last few days seen one of the persons so designated at the Headquarters of the Society at Bombay, but that I have very good reasons (which I cannot go into more fully now) to know that the said persons are "spirits" but real human beings exercising powers out of the ordinary. Both before and after my connection with the Theosophical Society, I have known and conversed with them personally and witnessed the most wonderful results (which would ordinarily be described as miraculous), but I must emphasise my declaration that I do not regard them as supernatural and am altogether materialistic (or rather naturalistic) in my conceptions of the agency producing them. Further I testify that I have the strongest convictions based on reasons which, though authoritative, are purely natural and physical, that the said "Brothers" are a mysterious fraternity the ordinary location of which is the regions north of the Himalayas.

Mitra Noahad Alee Beg, F.T.S.,
Acting President of the "Sarasvati Theosophical Society" at Bhusawal.

The criticisms upon Mr. Sinnett's book "The Occult World" force me the duty of testifying from personal experience and knowledge to the fact that those whom we call our "Brothers of the First Section" of whom "Koot Hoomi Lal Singh" is one, and who possess the so-called "miraculous" powers, are real and living beings and not disembodied spirits as the Editor of the Spiritualist would have his readers think. It is but by a long course of study and training that such can be attained. It is not belief with me but knowledge, for, if I have seen one of them, I have at least seen about half a dozen on various occasions, in broad daylight, in open places, and have talked to them, not only when Madame Blavatsky was in Bombay but even when she was far away and I here. I have also seen them at times when I was travelling. I was taken to the residences of some of them and once when Col. Olcott and Mme. Blavatsky were with me. Further than that I cannot say, and shall not give any more information either about them or the places they reside in, for I am under a solemn obligation of secrecy and the subject is too sacred for me to be trifled with. I may, however, mention that I know "Koot Hoomi Lal Singh" personally and have seen and conversed with him when Madame Blavatsky was here as also when she was far away. But under what circumstances I am not at liberty to disclose.

We Hindus who know the "Brothers" think it equally absurd and ridiculous to insinuate that either Madame Blavatsky is a lunatic or an impostor, or that persons like Mr. Sinnett could have ever become her dupes. Neither is she a medium, nor are the "Brothers" "disembodied Spirits."

DAMODAR K. MAVALANKAR, F.T.S.

I have had the honour to be a member of the Theosophical Society for upwards of two years, and during that period my relations with the Founders have been so cordial and intimate, that I can with confidence leave myself entirely to their guidance, so deep is my trust in the purity of their motives and the steadfastness to the cause they represent. Not this alone. They have not once raised false hopes which only end in vain regrets. What they have asserted they have proved abundantly.

And I have to thank Madame Blavatsky in a very especial degree for having given me opportunities to realize, what is generally supposed to be the mere creations of that lady's imagination—the existence of the "Brothers." Other deserving Fellowship of our Society have had the same felicity as myself. So long as I live I shall continue to offer my heart-felt homage to the Himalayan Brotherhood, who from their far retreat condescend to watch the progress of this Society, and even the interests of some of its individual Fellows.

S. J. PADSHA, F.T.S.

We, the undersigned Theosophists, having read in the London Spiritualist the review of Mr. Sinnett's book "The Occult World" and the doubts thrown therein upon the actual existence of a Brother of our 1st Section known as "Koot Hoomi Lal Singh," with the sole object, as we infer, of supporting the theory of "disembodied Spirits," consider it our duty to protest.

In common with some other Theosophists of Bombay we have had, on several occasions, the honor to see these "Brothers" of our Society's First Section. We have thus been led to know that the representatives of this class of living, not "disembodied" men or ghosts—as the Spiritualists would insist upon, that they are in possession of the highest virtues and psychic capacities, and have, as we are assured from the opportunities we have been permitted to enjoy, exerted such powers for beneficent purposes, regarding the whole humanity as a Universal Brotherhood, but keeping aloof from the world for reasons best known to themselves.

MAHTUNDOU Babaji NAGTHA, F.T.S.
BIHANISHANKAR GAJESHS MULLAPOORCH, F.T.S.

TO LIVE IN BAD COUNTRIES, TO ASSOCIATE WITH MEAN people, to partake of bad food, to be coupled with tor­mengants, to obtain idiotic sons, and to have widowed daughters in the family, are the six hellish miseries in this world.—Oriental Maxim.
STONE-SHOWERS.

Following is an interesting letter which we translate from the French "Revue Spiritiste," of March last. It is addressed to that journal by M. A. J. Riko, of the Hague, Holland, a well-known gentleman of great education, whose name is known to many people in London and Paris. M. Riko is an extraordinary correspondent of ours, and scarce is there a person with experience in various phenomena has been great.—En. Thros.

The stone-shower is a remarkable phenomenon which takes place at uncertain intervals in every country, and under every climate. It is frequent in the East.

An official report coming from Dutch East Indies, and dated 1831, states that one Van Kessinger, then residing at Paramaribo, had been visited in Surinam, a veritable rain of stones throughout a period of sixteen days. The Governor-General of Interior, M. J. C. Baud, ordered an inquest, and a report was made to which, among other signatures, was appended that of Major-General W. Michieels, (then Lieutenant-Colonel), a man of a positive mind, known for his stern probity, and who would never allow himself to be duped. Remaining shut up in a room, never to leave his own house a single step for fear that this man recorded their continuous falling near the child whom they never again grazed. His verbatim report will be found further on.

From most reliable information this is what happened.

Belief in phenomena produced by spirits is widely spread in the Malay Archipelgo, and the natives call them Gunadara. In the house of a gentleman named Van Kessinger lived a child, the cook’s daughter, who kept strictly confined next to the large lattice, the square openings of which are two inches in diameter. It was the Hindus who finding them selves in Java as conquerors and settlers, and having established by Arab conquerors in the fifteenth century, and has almost entirely assimilated the Javanese and the capital of the former, both called Sumatran, but there is a province in the north of Java and the capital of the former, both called Sumatra.

The event having spread abroad and produced a common belief, Colonel Michieels was then ordered officially to investigate the facts, and, if possible, to find out the truth. My house, alone with my wife, the stones poured in still more perpendicularly, passing, so to say, through the ceiling, the boards and rafters of which are closely and solidly fixed and united, and showed the smallest crevices. This proved to me that the stones came there from a certain lower lamp.

Gathering all the persons of my house and the inmates of the neighbouring houses together, and placing them under the watch and in charge of the police, on an esplanade open from the four sides, I then shut myself up with closed windows and doors in my house, alone with my wife. The stones poured in from all sides, until—the phenomenon being well proved to us—we were finally compelled to re-open doors and windows.

These stones—some of which weighed nine pounds—were thrown in to the number of one thousand a day, and for a period of sixteen days. My house was built of sijiit wood, very dry and solid, and the windows being furnished with a close, wooden lattice, the square openings of which are two inches in diameter. The stone-rain began daily at 5 o’clock a.m., and stopped at 11 p.m., offering that strange peculiarity that it seemed to acquire additional violence in the presence of a little Javanese girl whom it pursued.

I close the report, which outside the simple statement of facts would become too voluminous, but to corroborate which I here give the names of well-known and respectable persons who were all witnesses to the phenomenon, and are ready to verify it under oath should the Government require them to do so.

(Signed.) W. Michieels, Lieut.-Colonel, Aid-de-Camp, Ermalinger, late Inspector of Coffee Plantations. V. Kessinger: J. Van Siminnen; etc. etc.

This document is at present in the Royal archives of Holland.

Promoted, General Mr. Michieels spoke rarely of the above experience. In 1877, at an official dinner, when asked to repeat his story, he consented to do so. General Van Gagern having laughed at him, a violent quarrel was the result, and the row ended by Van Gagern offering his excuses and taking back his impudent and flippancy remarks.

Following are facts of the same kind.

In the southern part of Soehaporn (1) near the place of the same name, lived in 1834, a family named Taiscire. The husband was a Frenchman and inspector of a Government indigo manufacturing factory. The family was generally liked. In that year, while they were at dinner a shower of stones came upon the table, and the same was

* * * The Patau in Malay—perapen. The fruit, of the size of a melon, grows like that of the "Jack-fruit" tree in Ceylon and India, at a considerable height, and in a cluster just at the root of the leaves. The stem being soft and succulent, if the fruit is violently torn out instead of being cut off, it leaves a regular wound on the trunk.—En. Thros.
found himself stoned with pieces of dry earth. As at Suma-
being out, seated in a chariot dragged by buffaloes* he
his son aud several servants, and under the full glare of
investigated the above-given phenomenon, desiring to pass
once by a whole head of that animal. Once M. Teisseiro
repeated for a fortnight in every room of the house; tlie
other sign, they were thrown into the torrent of Tjilan-
doog which passed near the house at a depth of 100 feet;
and, in less than a minute, these marked stones were
thrown back out of the water, all wet, but bearing tho
signs that identified them.

The resident Ament tells of a similar case. Finding
himself on Government service on a tour in the district of
Breanger,'f' where lie was serving as inspector of coffee
plantations, he learned that at Bandung {, there was a
Assistant Resident of Bandung, one Nagel, and was oc­
cupied by an old woman, a native from the Sunda islands.

Several years later, during the Residency of M. Viss-
cher Van Gaasbeck at Bandung, analogous phenomena
again occurred there. The civilized and well-educated
Javanese residents, corroborated by the native chiefs, aver
that such weird things happen very often in our country,
but that the Indians are afraid to talk of the matter lest
they should be laughed at and ridiculed by sceptical
Netherlandsmen.

In 1825 M. Mertins was Governor of the Moluccas
Islands. Once, towards evening, as he was at Ambon,y
in Fort Victoria, he saw a shower of stones fall. The fort
was situated outside the fort. But all this did not in
any way prevent stones, bits of dry lime &c., from shower­
ning houses. The police investigated the case for several
years, and no one allowed to pass, and the garrison was
invited to remain outside, and when all was ready the
investigators proceeded to the haunted abode by the only
road leading to it—a narrow path which brought the
visitors to the very door. There was but a single room
in the hut. The Sundanese woman led the way, being
invited to remain outside, and when all was ready the
old lady was caught by invisible hands on the threshold the Sundanese was caught by invisible hands
visitors to the very door. There was but a single room
in the hut. The Sundanese woman led the way, being
invited to remain outside, and when all was ready the
old lady was caught by invisible hands.

M. Ament, accompanied by the Assistant Resident and
and lastly by the Regent and his suite. On the threshold the Sundanese was caught by invisible hands
by her legs, suddenly upset, and dragged around the
room. She was shouting for help. Here, too, the room
had its walls and ceiling covered with white shooting,
M. Ament received a large handful of gravel right in
his bosom, which upset him to such an extent that so late
as in 1870 he was heard to say that nothing could induce
him to repeat the experiment. The causes of these
doings were never discovered.

In Europe such showers of stones have been known
everywhere. The stone-phenomenon of the Rue des
Grès (in 1849) and that of the Rue du Bœuf * (1858)
are well remembered in Paris. I will close by giving some
particulars about a case which came under my own obser-
vation at the Hague—in 1871. In the Van Hogendorp
street, there lived the family of Captain O. E. K, who
occupied the upper rooms of a house in which one of
the back rooms confronted other houses of an adjacent
street. The family had been there but a few weeks, when, on
one afternoon, a stone dropped on the window-sill of the said
room. The phenomenon was repeated during several
generally between two and four p.m. Besides stones, there
also fell pieces of bricks, coal, lime, fragments of
crockery, and even dung carefully wrapped up in paper.
I visited the house with several other persons, amongst
them a surgeon, Mr. H. G. Becht, and the Captain's wife
showed us a heap of rubbish. The room had been abso-
lutely ruined. The mirrors, windows, ornaments, all were
in bits and rags. The stones flew with such a force that
the window curtains had been all torn into shreds.

The mirages coming from a great distance were seen in
their flight to fall from far higher than the roofs of the adjoin­ing
houses. The police investigated the case for several
days, with the object to place some means near the
police force upon every roof—but could discover
nothing to explain the cause of it. Stones coming from
nowhere, and directing themselves toward the windows of
the room, were continually flying before the noses of the
policemen, and that was all that could be ascertained.

It would certainly be worth the trouble of trying to
find out and accept some definite opinion, as to the nature of
the invisible beings who cause such showers of stone
to come down. What do they do it for? Is it to amuse
themselves? Is it terrible vengeance?... For a revenge
but the uniformity of that phenomenon in various countries
forbids such a supposition. Must we believe in other
beings (than human spirits) as believed in by the Theo-

Editor's Note.—Meanwhile, M. Riko will perhaps permit
us a word. The last sentence of his letter proves clearly
that even a spiritist, is unable to trace such a uniformly
less, idiotic phenomenon—one that periodically occurs in
ever part of the world and without the slightest cause for it, as with-
out the least moral effect upon those present,—to the agency
of disembodied human spirits. We well know that, while
most of the spiritists will attribute it to the agency of
disembodied human spirits, the Roman Catholic and many
of the priests Protestants—at least those who may have convinced
themselves of the facts—will lay it at the door of the devil.
Now for argument's sake, and allowing the idea of such
teriousness as the "malignant human souls" of the spiritist and the
commonly held beliefs of the Catholic Church, how can both these classes of believers account for
the contradictions involved? Here are beings which or
—whether devils, or malicious ex-human imps—are
evidently wicked. Their object—if they have any at all—must to
derive cruel pleasure from tormenting mortals? They
cannot be less bent upon mischief or more careful of possible

* Two streets in Paris. The two cases referred to, were made the object
of strict investigation by the police, and in the case of that of 1858,
the Emperor Napoleon relieved the sufferers, who had been
complaints, into a hospital, in which the patient remained
unknown for ever. In Russia there were similar cases in
the last twenty-five years which baffled the police. —Ed. Thos.
The medium charged by the atmospheric legions of "correlations" (we prefer calling them by the new scientific term) will attract stones within the periphery of his force, but will at the same time repel them, the polaric condition of his body preventing the missiles from touching it. And its own molecular condition will temporarily inundate with its properties all the other human and even non-sensitive bodies around it. Sometimes there may be an exception to the rule produced by some chance condition.

This explanatory postscript may be closed with the remark to M. Ratto that we do not regard the Elements of the Kabalists as properly "beings." They are the active forces and correlations of Fire, Water, Earth and Air, and their shape is like a bubble of water, having no permanent colour of its own. Through the interplanetary and interstellar spaces, the vision of almost every chirovoyant can reach. But it is only the trained eye of the proficient in Eastern Occultism, that can fix the shifting shadows and give them a shape and a name.

The Bible Revision.

According to statements, unofficial but apparently authentic, the Revisions of the New Testament have made alterations which, the Pall Mall Gazette says, will excite some consternation and not a little regret among all those who are familiar with the Authorized Version. In the Lord's Prayer, the concluding petition, "Deliver us from evil," is changed into "Deliver us from the evil one,"—a sentence which forces the person praying into either believing in a personal Devil, as in the good days of old, or ceasing to be a Christian at all. Half-a-dozen of the most familiar texts in the New Testament have disappeared altogether. The question "What shall it profit a man if he shall gain the whole world and lose his own soul?" is metamorphosed into "What doth it profit a man to gain the whole world and lose his soul?"—a change in the order of the words which the reader might have found how closely related to and having the same force as the former. "Hades" is substituted for "hell" in two well-known passages. The inscription on the altar "to the Unknown God" will read "to an Unknown God." "It is beyond our present purpose" says the Gazette—"to discuss this text at length. The famous passage of the 'Three witnesses' disappears. The last twelve verses in St. Mark and the story of the woman taken in adultery in St. John are obliterated. The much-controverted 'God was manifested in the flesh' (1. Tim. III. 16) is now substituted for 'He who was manifested in the flesh' (1. Tim. III. 16) is now substituted for 'He who was manifested in the flesh.' The change has but little of the significance which it would have had for controversyists of thirty years ago. Whatever the orthodox theologians may still hold, their Unitarian opponents have ceased, for the most part, to build their argument on texts, not holding as final the dictum even of an Apostle, however accurately ascertainment and interpreted.

It is evident that, notwithstanding the foiged air of indifference assumed by various secular papers the revision has struck into the very heart of the Christian belief. By conving out the passage of the 'Unknown God' into "What doth it profit a man to gain the whole world and lose his own soul?"—a change which the reader might have found how closely related to and having the same force as the former. The change has but little of the significance which it would have had for controversyists of thirty years ago. Whatever the orthodox theologians may still hold, their Unitarian opponents have ceased, for the most part, to build their argument on texts, not holding as final the dictum even of an Apostle, however accurately ascertainment and interpreted.

Verse 9—Now, when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene &c.

None of the other three Evangelists mentioning this fact, there disappears from the list of witnesses the most and most important of all—Mary Magdalene who is alleged to have seen the identical person of Jesus and not only witnessed the change of sides but had to give a moral blow to the Trinity; and, by taking out from verse 9 to verse 20 in Chapter XVI. Mark, it sweeps away some of the most vital proofs that the Missionaries love so much to triumphantly point out to the unbelievers. The reader has but to glance over them to see how important they are.

* We hold that a "physical medium," so called, is but an organism more sensitive than most others to the terrestrial electro magnetic influence. That the powers of a medium for the production of phenomena fluctuate from one day to another and from hour to hour is a fact generally believed though we do in the existence of immovable other so-called Spirits, so called, of a sort or another human or animal nature. They are not human in the sense that physical mediums have very little, if anything, to do with the latter. Their powers are purely physical and conditioned by almost entirely on the degree of receptivity, and clairvoyant perception of the body by the medium by the electro-magnetic and atmospheric conditions. Purely psychological manifestations are quite a different thing.—Ed. Turee.
nance was like lightning." (XXVIII: 1-6). In Luke,
(XXIV: 1-8) one angel is transformed into two "men
in shining garments" who ask the women, "why seek ye
the living among the dead?" And in John, Mary Magdalene,
who comes once more alone, finds neither the corpse, nor
does she see two or even one man or angel, but runs to
Simon Peter and brings him back to the sepulchre
wherein lie finds and sees naught but "linen clothes"
and napkins.

Evidently these three discrepancies had been noticed
by the enemies of the new sect from the first ages of
Christianity, and sought to be remedied by the introduction
of a new reconciliation. The assumption of forgery and
was detected long before the present Revision.

To enforce the proof Jesus is made to appear bodily "unto
two other" disciples and then "unto the eleven"
collectively.

In verse 15, Christ is made to say to his disciples:

"Go ye into all the world, and preach the Gospel to
every creature," which is a direct contradiction to his distinct command
in Matthew not to go "in the way of the Gentiles" or "into
any city of the Samaritans" but to "go rather to the lost
sheep of the house of Israel," (Matt X. 5-6).

Verse 16 with its awful sentence,

He that believeth not shall be damned;" which is a direct contradiction to his distinct command
in Matthew not to go "in the way of the Gentiles" or "into
any city of the Samaritans" but to "go rather to the lost
sheep of the house of Israel," (Matt X. 5-6).

These two verses were especially compromising for
Christianity, and the Revisers did wisely, according to the
Pall Mall Gazette, to eject them from the Bible, since,
the accepted version—"the Textus Receptus—could
no longer hold its ground." In India, as in Ceylon, of
Missionaries who "believe" and are "baptized" we have in
numbness, and the cobras are still more plentiful. But
no one ever saw a padri, however firm in his faith, stop
to show the power of true faith upon one of those reptiles;
but would be likely to partake of the contents of
a cup with communion wine in it, were his faith
put to a test by adding to it some prussic acid.

Therefore, the Revisers done well to get rid of
words which always looked as a vain and bombastic pretence, which no priest or person has hitherto justified.

Notwithstanding the universally-known work of that
Revision, and its wide-spread news, there are actually
several missionaries in Ceylon, in one case a high
official of the Protestant Church at Bombay who flatly
denied the fact, only last year. Not only was not
there one word which would be allowed to be eliminated from the Scriptures they said, the books itself of
the Revision was but "false news"—a snare laid out to
perplex the native convert by the enemy.

The "false news" became a reality though. The
work of the Revisers is completed and achieved as
fairly on the difficult position under which they laboured,
would permit them. Notwithstanding every protest to
the contrary—"a practically new text has been used by
the Revisers". Summing up its impression of the whole,
the Pall Mall Gazette expresses a belief "that a
difficult task has been performed with tact and judgment.

To question the criticism of the scholarship of a body
which presents itself with so commanding a reputation as
the Company of New Testament Revisers would be pre­
sumptuous in the extreme. But any one who is familiar
with the Authorized Version can form an opinion of the
general effect of the revision. That which we have
formed is this, that very great improvement, if we can
hardly say the maximum of improvement, had been
affected with as little disturbance as could be hoped. We
lose, indeed, something. This could not but happen. We
should have felt it if but half-a-dozen words had been
changed of that which has so grown into our lives....

And if so, we can hardly detect any other but a false
note in the concluding sentence of the article whose author
would have us believe that "the New Testament to
which we have been accustomed from our childhood still
remains to us in its integrity."

That it is not so is sufficiently proved by the passionate
outcry of some of the clergy, prominent among whom is
Archdeacon Denison, who publicly expressed his opinion
that the Revised Version of the New Testament was
an abomination in the sight of God." There was a
time in Protestant Christianity when the infallibility
of the Bible was substituted and accepted with as
much blind subservience as the infallibility of the
Pope. It was then a sacred volume, and its testimony
so unimpeachable that to question it became the one
"unpardonable sin." These days are gone—never to
return again, for the swaddling clothes of the infancy of
Western civilization are cast off, and blind faith can
henceforth satisfy but little children and savages. To
affirm that the original doctrine of the Church, the
inspiration of the authors and the divine revelation of
the Bible has not entirely exploded, would now prove as
ungrateful a task as that of once more rejecting Galileo’s
system in order to return to that of the unknown author
of Joshua."

THE MOTHER-LAND OF NATIONS.

By Mirza Moora Alee Beg, F.T.S.

Civilization means Desiccation. I have little doubt
that such a proposition will be found to contradict me and will
bring up in array against me as “blooming like gardens”
countries, the peculiar circumstances of which make them
apparent exceptions to the rule.* But a true rule
has no exception. The Laws of Nature are immutable and
of universal application—and are only modified by the
action of other Laws. I appeal therefore, to the general
ensemble of the facts exhibited by History—not to partic­
ar isolated cases here and there. The Great Mesopotamian
plains, the Empire on the Nile, the Kingdoms of the
Assyrian or of the Media, have been destroyed because
of the Imperishable, or the Edifice of the laws by which
Empires which have transmitted their civilization through Phoenician, Greek, Roman, and
Arab, to Paris, London, and New York, and which have
consequently till lately been regarded by the science of
which they were the parents as the oldest and, indeed, only
seats of ancient culture, have long lain bare and almost
desolate. It is true they are not wholly so, for the great
stream—arteries of the Tigris, the Euphrates, and the
Khaboor still flow down from the icy summits and the
wooded savage gorges of Armenia and Khouristan,
and the land too has had a great Sabbath, a holy day, a
local "Nirvana" from the strain of civilization. But still
there is a vast difference from the days when, as the
Assyrian sculptures and records unmistakably prove, the
country was intersected by canals, and the minor tribu­
taries of the great rivers, and vegetation, natural and
artificial, covered the bare prairies where now the traveller
stands on the mound marking a building can search the
architectural and art records. By the time when we
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architectural and art records. By the time when we

* Engiand, for instance, one of the latest Civilized of European lands and one peculiarly favoured by her Physical conditions as well as the extraordinary amount of Artificial Scientific aid which has been given to her since for the last two centuries. Or Egypt, the surface soil of which is annually renewed by the manure from the Barbarous wilds of Central Asia.
empire. Then followed the exhaustion and the trans-
manship of the wave of knowledge, which is Power, away
to the green fastnesses of Iran and Media and the umbra-
ancient or the most Pure and Brilliant—yet it is an
of that Light, which, it is hardly necessary to say, the
milk and honey." The vines and the olives and the fig-
ning an influence greater than the physical basis of her
energy could long sustain, succumbed to the Immuta-
and the evidence, unmistakable to initiated eyes is
reduced to her present condition. The vales of Arkadia
or the tremendous achievements
vitality we could
an extraordinary
vitality we could see a child or a tree growing. The
Americans are proud of their tremendous achievements
and justify so. The Energy they have developed in every
Manufacture of Knowledge and Power is astonishing, and
will in the near future still further astonish the world,
None can more admire and sympathize with their great-
ness than the author of this. But for all that they, no
more than anything else in the Universe, can hope to
escape the Great Law that from Nothing nothing comes,
for all the exuberance and the splendour of their Nation-
Life must be at the expense of the Physical Basis of their
race" our search would be almost equally in vain, for by

But if this is the case with the countries to which we have

By the word "cradle of the earliest civilizations of which we
are aware, may be accounted in this sense, the oldest? And
which is the oldest? asks the reader. Naturally, of

...
We have now, however, to study the history of the remaining race from which civilization comes down—that is to say, the Aryans. This first makes its appearance in what is called "Authentic History" about 1000 B.C. when the Kelto-Pelassic branches of it in Europe, the Iranian branches in Persia, and the Indian branch in Hindustan, are first brought under the cognizance of the European annalists. I say in what is called authentic history, for up to a few years ago, that was considered to commence with Herodotus, and all the records of the Orient were utterly ignored. But though perhaps Eastern history before that time may not admit of such a precise fixing of dates as is possible with chronicles subsequent to the rise of the Hellenic writers, it is utterly misleading to contend that because they are not couched in the same form and spirit as Greek literature of the same class, they are totally unable to point out great masses of real historic facts in due sequence and with some approximation to the real dates. Of course, the further back we go the more uncertain the exact chronology of all lands must appear to ordinary eyes. In viewing a landscape the difficulty of judging the relative and actual distance of objects increases in a geometrical ratio to the latter, but for all that, there are the chief objects, and the perception of them is of use. Following the rule laid down before not to enter into minutiae, or discount disputes, the following dates in the history of the Aryan present themselves as rough approximations to truth:

Mahabharata...2000 B.C.
Râmâyana (Colonization of South India)...4000 B.C.
Enter of Aryans into India...5000 B.C.
Seperations of the Iranian...8000 B.C.
Seperations of the North-going Aryans...3000 B.C.

Immediately, however, this is admitted, we come in contact with two great facts. The first is that the commencement of the Glacial Period of Geologists is unmistakably recorded in the H. Fargard of the Vendidad. It has been supposed that the passage in question referred to ordinary annual winter, but I deny any connection if viewed with impartial eyes. The very means used to translate the translation as given by Darmstetter and maintain that the actual words admit of such a construction if viewed with impartial eyes. The very means used by mankind to endeavour to mitigate, as far as possible, the advancing horror, are shown, and Yima-Kahaeta evidently derives his principal glory for his wisdom in organizing these. It is very apparent that this account must have either been recorded, while the recollection of the Glacial Period was yet fresh, or derived from the annals of some other race which possessed written history stretching back to those times. Now Scientists place the last Glacial Period some 90,000 or 100,000 years ago! The second fact, to which we shall have to draw the reader's attention, is the Hindu traditional "Churning of the Sea," But we must first go a little back.

(Sacred Indian Trees)

By the Hon. RAO RAHADU COPALRAO HURREE DESHMUKH
Vice-President of the Theosophical Society.

In continuation of a recent article in these pages on the longevity of trees, I beg to state that there are many trees in India which are celebrated not only for their longevity, but for their beauty also. The first species to be noticed is "Vad" tree. It is sacred to Brahmans as well as to Jains. Many ceremonies are performed under this tree. It is considered a symbol of the destruction and regeneration of the worlds. Brahmans worship it on the Ashad* Poornimâ called "Vad Savitree" day. Sadhus and Yatis of Jains are initiated under this tree. The great Buddha is said to have held his sessions or "sang" under this tree. At Buddha Gaya,

* The fourth month of the Hindu Shalmanis year.
† The day of the full moon.

* Used as a generic term for the Northern hardwoods.
there is a tree which is said to be identical with the one under which Buddha sat and taught his doctrines. There are Vad trees at Gaya and Prayag (Allahabad). These are called "Akshaya" Vad or never-dying Vad trees. These are held in great veneration. Under the Vad tree at Gaya a Shradhaha* is performed by every pilgrim who visits the place. There is a Vad tree on the river Narmand about twelve miles from the city of Brench. It is called Kabir Vad. It is situated on an island created by the river. Much of this tree has been destroyed by floods of the river, but it still stands a very fine body of trees, well balanced on the spot.

Another tree of this kind is situated in the limits of the village of Munnsa, near Mehbalswara. It is about fifteen miles from the town of Wai on the Krishna. It occupies three acres of the land and is called "Munsava Vad." It is said to be 2000 years old. The age of Kabir Vad is said to be greater than that of the Munsava Vad. There is a third tree between Ahmedabad and Dakor. It is called Bhootia Vad from the supposition of evil spirits shadow. These platforms of masonry are called "Par." God is said to have rested on this tree at the time of the Deluge.

The tree which is next to be noticed is Pinpal tree which is called in Sanskrit "Aswath." It is called Brahman among trees, and as such the ceremony of "Upanayana" is performed for this tree. It is very sacred and must not be felled and used for firewood. It is burnt idly in sacrificial fires. Small platforms of stones are on the leaves of this tree are made pratavu or dinner-plates. They are extensively used for this purpose.

The religious rites performed in honor of the God of the World. It is a Brahma among trees, and as such the ceremony of sacrifice is performed. God is said to have rested on this tree at the time of the Deluge.

The third species of trees is Rayn. These trees are abundant in Gujurath. Some of these trees are 200 years old. They produce a berry which is also called Rayan or Khirum in the Deccan. They are sold, and eaten ripe and dry, and are very sweet. These trees are not sacred. They grow very slowly and fruitify after fifty years.

The other trees which are long-lived in India are Bamboo, Mango and Pinpran. Some of these are 500 years old. The tradition says that they live to the age of 1000 years.

Indian forests contain many large and useful trees which supply timber for building houses, but as forests are periodically cut down, their age cannot be ascertained.

**THE BENI ELOHIM.**

The author of the excellent paper under this heading makes inquiry in regard to the Book of Enoch, and I have much pleasure in sending him the following particulars, which you can either print or hand to him at your own option. The title of the English translation is as follows:—The Book of Enoch the Prophet: an apocryphal production, supposed for ages to have been lost; but discovered at the close of the last century in Abyssinia; now first translated from an Ethiopic manuscript in the Bodleian Library by Richard Lawrence, L.L.D., Archbishop of Cashel, late Professor of Hebrew in the University of Oxford. Printed by S. Collingwood, Printer to the University, for John Henry Parker. Sold also by J. G. and V. Rivington, London. MDCCXXVIII.

In the first chapter, Enoch declares his converse with the Holy and Mighty One, the God of the World. It is a work compiled by a believer in the ancient judicial astrology of Babylon, as proved by chapter 3, for the heavenly luminaries transgress not the commands which they have received.

Chapter VII, section II, is the part required by your correspondent, and, therefore, I will give him the entire chapter:

1. It happened after the sons of men had multiplied in those days, that daughters were born to them, elegant and beautiful.

2. And when the angels, the sons of heaven, beheld them, they became enamoured of them, saying to each other—come let us select for ourselves wives from the progeny of men, and let us beget children.

3. Then their leader Sanyaza said to them: I fear that you may perhaps be indisposed to the performance of this enterprise.

4. And that I alone shall suffer for so grievous a crime.

5. But they answered him and said: We all swear,

6. And bind ourselves by mutual exactions, that we will not change our intention, but execute our projected undertaking.

7. Then they swore altogether, and all bound themselves by mutual exactions. Their whole number was two hundred, who descended upon Ardis, which is the top of Mount Armon.

8. That mountain, therefore, was called Armon, because they had sworn upon it, and bound themselves by mutual exactions.

9. These are the names of their chiefs:—Sanyaza who was their leader, Urakabannehel, Akibeel, Tieniel, Ranniel, Daniel, Azzeel, Sarakuyal, Assel, Armors, Batral, Annee, Zavref, Sonsavecel, Ertial, Tureel, Yoyuam, Arzeel. These were the prefects of the two hundred angels, and the remainder were all with them.

10. Then they took wives, each choosing for himself; whom they began to approach, and with whom they co-habited; teaching them sorcery, incantations, and the dividing of roots and trees.

11. And the women conceiving brought forth giants, whose stature was three hundred cubits. These devoured all which the labour of men produced; until it became impossible to feed them.

12. When they turned themselves against men, in order to devour them;

13. And began to injure birds, beasts, reptiles and fishes, to eat their flesh one after another, and to drink their blood.

14. Then the earth repented the unrighteousnesses...
A vibrating flame surrounded it, which began to strike me with terror.

11. Into this vibrating flame I entered;
12. And drew nigh to a spacious habitation built with crystal. Its walls too as well as pavement, were formed with stones of crystal, and crystal likewise was the ground. Its roof had the appearance of irritated stars and flashes of lightning; and among them were cherubim of lire in a stormy sky. A flame burned around its walls and its portal blazed with fire. When I entered into this dwelling it was hot as fire and cold as ice. No trace of delight or whiter than snow.

13. Terror overwhelmed me, and a fearful shaking seized me.
21. One great in glory sat upon it;
22. Whose robe was brighter than the Sun, and whiter than snow.
23. No angel was capable of penetrating to view the face of Him, the Glorious and the Effulgent; nor could any mortal behold Him. A fire was flaming around Him. He then addresses Enoch and gives him a mission to address the watchers.

CHAPTER XV. 3. You being spiritual, holy, and possessing a life which is eternal, have polluted yourselves with women ; have been begotten in carnal blood; have lusted in the blood of men; and have done as those who are flesh and blood do.
7. Therefore, I made not wives for you, because being spiritual your dwelling is in heaven.
8. Now the giants who have been born of spirit and of flesh, shall be called upon earth evil spirits, and on earth shall be their habitation. Evil spirits shall proceed from their flesh, because they were created from above; from the holy watchers was their beginning and primary foundation. Evil spirits shall be upon earth, and the spirits of the wicked shall they be called. The habitation of the spirits of heaven shall be in heaven, but upon earth shall be the habitation of terrestrial spirits, who are born on earth.

After this, Enoch was shown all the secrets of heaven and paradise, and was instructed as to the deluge.

In Chapter LXVIII, is a repetition of the names of the ungodly watchers, and of the sins in which they had instructed mankind.

Possibly we may yet find the basis of the legend of the Book of Enoch in the arrow-headed inscriptions of Babylonia, the account is only a more detailed version of that fall from true religion which is symbolised in the myth, in the Book of Genesis, of the Serpent Tempter of woman to the knowledge of good and evil. Sannyaca, or Asaycel, is that great serpent the devil, and Eve a type of the two hundred women of flesh, and blood who took husbands of the Beni Bilem. The same identical commerce was claimed by the European Rosicrucians of the seventeenth century, as set forth in the book written under the name of Count de Gablis.

JOHN YARKE.

Manchester, May 26, 1881.

SPOTLESS MURDERERS.

Some time ago we noted the cheering fact (for murderers) that George Nairns, a drunken beast who killed a poor Hindu at Calcutta, and subsequently was "converted" in prison was "safe in the arms of Jesus"—if the padre who attended at his burial is to be believed. Other blessed rescue of these erring sheep claim a moment's attention from all who are restrained from murder only by the fear of punishment after death. The latest instance comes from America. A married woman plots with a brutal paramour to kill her husband so that they may freely indulge in their filthy desires. Under circumstances of ferocity the deed is done, and the wife helps the lover to hang the corpse by the neck to a beam to give the impression that the poor man had committed suicide. They are, however, detected, tried, convicted and executed. Both leave written confessions. The man says—:

"Friends, I feel that I am going home. Lord, for Jesus' sake, take my soul to Thee in heaven, where thy dear wife is. Lord, have mercy on me. If I had read the Bible as much, before I came here, as I have since, I would not be here. I advise all persons, especially young persons, to read the Bible."

The advice is good. There is no such comforting book as the Bible for murderers. Moses killed an Egyptian, David killed the husband of Bathsheba whom he wanted for a mistress, and Jehovah expressly ordered murder by wholesale of peoples guilty only of defending their country, and had their virgin daughters turned over to the Jewish army to what they pleased with. The woman assassin was also blessed. She said :

"I die in the assurance of peace with God and the knowledge of sins forgiven."

So everything turned out just as it should, except— except that the law was not quite as forgiving as the Lord, and the repentant convicts were hanged. The saints in heaven are welcome to their new friends.

ANTIOQUITY OF THE VEDAS.

BY KRISHNA BHASTHI GODELBO.*

INTRODUCTION.

The subject I intend to write upon is a difficult one. Our old learned men who have received no English education, believe the Vedas to be avccdi or without a beginning. In order to ascertain their age, the Vedas must be studied critically, and in the spirit of old Aryan thought. I know nothing of them, or of the Brahmins, and hence am not in a position to establish their antiquity by direct evidence.

After preparing with satisfactory results, Christian, Mohammedan, and Jewish sheet calendars, embracing about a century, I was naturally desirous to prepare a similar one for the Hindus. But here the Kohayya and Vrihattithis or days reckoned twice over or dropped, and added, made the task difficult, and my success but partial. Remembering that the present mode of preparing our calendars is an artificial one, and hence more complicated than the one used in days of old, I began studying Jyotisha, one of the Vedangas or post-Vaidik works, and found that the calendar used anciently contained only the first two of the "Pancha-antjas" or five parts, "tithis", "nakshatras", week-days, "yogas", and "karanas" given in present calendars, and that the Zodiac was not then divided into twelve equal parts called signs or "rashis". Thus was it that the study of Jyotisha and a few other ancient works enabled me to form an idea of the antiquity of the Vedas by indirect evidence. It is that evidence I now offer the readers and the Western men of Science.

PRESUMED ANTIQUITY OF THE VEDAS.

On the Existence of old Vaidik Works.

1. How old are the Vedas, is a question to which European scholars have of late paid much attention. They have, indeed, done a great deal in this direction. They have ransacked our works, ancient and modern, from the days of the Vedas to those of the Purans. They have also translated and published some of them. But differing in habits, thought, and creed from those who composed and commented upon these works, the scholars very naturally

British dominion in India. For, British residents, Sir philologists, with profound research and indomitable branches and sub-branches as the Sanskrit, it has been language so perfect in its forms, and with so many William Jones amongst the first, collected and brought possessing voluminous and valuable works in prose and of all the sister languages." (See page G.)

From the number of its branch-dialects and the area of like manner, a linguist can ascertain the age of a language. Science of Language, as it is now pursued, may, indeed, be the units 1-0 by the first nine letters of their alphabet; the hundreds 100-400 by the last four letters, and the remaindecimal scale of notation. The Jews who are supposed to be directly or indirectly indebted for its civilization, arts, and sciences. Above research, especially to those bent upon the discovery at the impulse and supplied the materials for those works for that discovery.

A botanist ascertains the age of a tree from the number of its branches and the circumference of its trunk. In like manner, a linguist can ascertain the age of a language from the number of its branch-dialects and the area of the country over which it is spoken. As there is no other language so perfect in its forms, and with so many branches and sub-branches as the Sanskrit, it has been generally regarded as the oldest of all the literary languages.

INDIA—THE OLDEST LANGUAGE.

2. The Vedas are truly and rightly considered as the most ancient work of the Aryas, now called Hindus from the river Sindhu or Indus. The Sanskrit language in which the Vedas are written, has poured new life and strength into the Science of Language or Comparative Grammar. Before Sanskrit was discovered and studied by the learned of our time, Philology was but a name, and would have remained in its infancy and tentative stage but for that discovery. The Rev. Mr. Clark in his Comparative Grammar, 1862, speaks of Sanskrit in the following manner:

"No linguist, however, appeared for centuries to carry out this idea (i.e., the comparing of the properties of many tongues, both learned and vulgar). Little was done until the discovery and study of Sanskrit literature gave the impulse and supplied the materials for those works upon the subject which appeared in Germany during the last thirty years. (See the Preface, page 5.)"

"In considering the seven classes, we begin with the most costly, and that which also has the most ancient literature, i.e., the Sanskrit. It is a language which, though possessing voluminous and valuable works in prose and verse, has but recently become known to Europe. The Science of Language, as it is now pursued, may, indeed, be looked upon as one of the results of the establishment of British dominion in India. For, British residents, Sir William Jones amongst the first, collected and brought over the stores of this ancient literature, which German philologists, with profound research and indomitable perseverance, have and the subsequent to the elucidation of all the sister languages." (See page 6.)

A botanist ascertains the age of a tree from the number of its branches and the circumference of its trunk. In like manner, a linguist can ascertain the age of a language from the number of its branch-dialects and the area of the country over which it is spoken. As there is no other language so perfect in its forms, and with so many branches and sub-branches as the Sanskrit, it has been generally regarded as the oldest of all the literary languages.

IN INDIA FROM THE REMOTEST PERIODS.

4. An era requires some remarkable event to begin with. In very old times there were no events which appeared extraordinary to the people then living: and hence eras or dates are not found in the ancient works of Astronomy. The merchant may have been a more active agent than the Pythagoreans, as the only agents in disseminating so useful an invention the decimal scale of notation, which they forthwith borrowed literally; i.e., without altering its method of writing from left to right, at variance with their own mode of writing which is from right to left. They introduced this system into Europe through Spain and other European countries lying along the coast of the Mediterranean and under their sway, during the dark ages of European History. It thus becomes evident that the Aryas knew well Mathematics or the science of computation at a period when all other nations knew but little. If, anything of it, it is the Aryas who added the first zero to the Indian alphabet. Arithmetic and Algebra was first obtained from the Hindus by the Arabs, and then taught by them to the Western nations. This fact convincingly proves that the Arya civilization is older than that of any other nation in the world; and as the Vedas are avowedly the oldest work of that civilization, a presumption is made in favor of their great antiquity, which is strengthened by a careful study of what follows.
any country. This circumstance has given a plausible reason to every country to take pride in its antiquity. But antiquity, as it is understood at present, is a comparative, and not an absolute term. A nation, however insulated, becomes wiser as it grows older. In very ancient times there was but little or no communication between distant countries, and there was no need of it, as the populations then were limited, and the countries around unoccupied and uncultivated. Hence the greater or less antiquity of one nation, when compared with another, can be ascertained only from the number and variety of its old works written before the opening of its intercourse with other countries. The authenticated parts of Indian history do not tell us that the true Aryas ever went out of their land as traders, conquerors, or knowledge-seekers. On the contrary, there is historical evidence to show that the peoples of most distant countries, and from the remotest period, often visited India, the country of the Aryas, then known as the Golden Land, to get in exchange its excellent and highly renowned articles of trade, for which it was then so justly celebrated, to ask protection and shelter, or to acquire knowledge. The whole of Europe with the exception of a small portion around the Mediterranean, plunged in those days in a state of complete barbarism which lasted till the commencement of the Christian era, had no history of its preceding periods. The modern Europeans receiving everything, even religion, from the countries bordering on the Mediterranean Sea, which has been the means of carrying European opinions were formed accordingly. During the centuries which witnessed the rise and fall of the Roman Empire, and later, that of the great Christian church, intercourse with India was constantly kept up and widened, until in the fifteenth century European enterprise in search of an oceanic passage to India, improved navigation and discovered Southern Africa and America. Subsequent close contact of European nations with India, gave them an opportunity to become acquainted with its learning, and its study of which has now changed the long-cherished and one-sided opinion and belief of some of the Oriental scholars of Europe and America regarding the Aryan learning, languages, and religion. Further research and study of the ancient Indian philosophy and literature, showing that the Aryas were far more advanced in knowledge of every kind as in the arts and sciences at a time when other nations were yet in their infancy, will prove that the latter owe all their advancement to the former.

And this fact again clearly proves the great antiquity of the Vedas.

(The Five-Pointed Star.

Dear Madame,

In the July number of the *Theosophist* I notice the star-shaped figure mentioned in two places. I tried the figure in more than ten or fifteen cases, in all of which, I had wonderful success, with the exception of only one case where the patient was a girl of about 15 and two days, though brought down to the point of sting, caused great swelling there, and she did not sleep the whole night. Perhaps this was owing to my drawing the figure too hastily. I taught this figure to my cook and to my lascar both of whom tried it in a few cases without any failure. I have since then learnt from one of my friends that it is the *Chakran*, of a certain Hindu God whose name consists of six letters. About five days ago a woman came to me (for in this village I am considered the best curer in scorpion-sting) whose pain was brought down to the point of sting by the application of this figure by one of my friends to whom also I taught the figure, for further treatment. I took up a piece of paper and drew the figure putting the six letters in the six spaces and placed it upon the point of sting, and I was surprised to find that the pain was almost cured. But as this was only one case I do not like to say before your readers the six letters so soon, and I shall do so when I have sufficient reasons to believe the efficacy of the letters. In all the cases I cured I drew the figure with my finger, but never with a pen and ink. I think it is immaterial in what way you draw the figure so long as you draw it correctly. Will one of our Christian friends try by putting *Jejnow* or some name or attribute of God consisting of six letters within the figure as shown in the margin, or in some other way and inform whether the pain at the point of sting is also cured? I say *also*, because by simply drawing the figure the pain is considerably relieved and is only at the point of sting, and that, too, not so bad as at first.

I beg to remain, Madame,

Your most obedient Servant,

S. T. Venkapaty.

6th July, 1881.

Note by the Editor.—Of late numerous letters have been received in the *Theosophist* office concerning the efficacy of the mysterious Pentagram. Our Eastern readers are perhaps unaware of the origin of this famous figure, given by the Western Kabalists to that sign, and, therefore, it may be found expedient to say a few words about it just now, when it is coming so prominently before the notice of our readers. Like the six-pointed star which is the figure of the macrocosm, the five-pointed star has its own deep symbolic significance for it represents the microcosm. The former—the “double triangle” composed of two triangles respectively white and black—crossed and interlaced (our Society’s symbol)—known as “Solomon’s Seal” in Europe, and as the “Sign of Vishnu” in India,—is made to represent the universal spirit and matter, one white point which symbolizes the former surrounding the other, and the two points of its black triangle inclining earthward*. The Pentagram also represents spirit and matter only as manifested upon earth. Emblem of the macrocosm (or the “little universe”) faithfully mirroring in itself the macrocosm (or the great cosmos), it is the sign of the supremacy of human intellect or spirit over brutal matter.

Most of the mysteries of Kabalist or ceremonial magic, the mystical symbols and all the Kabalistic keys of prophecy are summed up in that wonderful Pentagram, considered by the practitioners of the Chaldeo-Jewish Kabala as the most potent magical instrument. In magical evocation during which the slightest hesitation, mistake, or omission, becomes fatal to the operator, the most minute and even the most remote remarks, and other offerings, and under the tripod of invocation. According to the position of its points, it “calls forth good or bad spirits, and expels, retains or captures them”—the Kabalists inform us, “Ocultural qualities are due to the agency of elemental spirits;” says the *New American Cyclopaedia* in article “Magic,” thus making use of the adjective “Elemental” for certain spirits—words by which, by the by, the spiritualists accused the Theosophists of having coined, whereas the N. A. *Cyclopaedia* was published twenty years before the birth of the Theosophical Society. “This mysterious figure (the five-pointed star) must be consecrated by the four elements, bound and invocated in spirit with water, and dried in the presence of precise performances, and then the names of great spirits, as Gabriel, Raphael, Oriphiel and the letters of the sacred tetragram and other Kabalistic words, are whispered to it, and are inscribed upon it”—adds the *Cyclopaedia* copying its information from the books of old medieval Kabalists, and to more modern work of Eliphas Levi-Dagron and Rithet de la Haute Magic. A modern London Kabalist, styling himself an “Adopter,”—a correspondent in a London Spiritual paper, dedicates *Theosophy* and wonders—if he could—make it subservient to the Jewish Kabala with its Chaldeo-Persianian Angelology and Demonology. That the double triangle is the sign of the Supreme Being, as the Western Kabalists tell us, is evident from the following statement: “The double sign when drawn correctly represents the sign of the Society—a T S—and the head of the mark ought to turn the opposite way.”—Ed. T. T. T. O. T. O. T.

* A Sanskrit word meaning Wheel or Circle.
Poe Cagliostro would probably explain the power and efficacy of the "five-pointed star" by the interference of the good "soul", evoked by him; the e jinn which Solomon-like he has apparently boasted up by sealing the mouth of the vessel with King "Solomon's Seal" servilely copied by that mythical potentate from the Indian Vaishnava sign, together with other things brought out by him from the most literal mythical Ophiuch's "King of the beasts". The "five-pointed star" is the Thesmophoric for the occasional success obtained in relieving pain (such as scorpion-bites) by the application of the Pentagram—a success, by the way, which with the knowledge of the cause producing it might with some persons become permanent and sure.—is a little less supernatuaral, and rejects every theory of "Spirit" agency accomplishing things brought out by him from the no-less mythical Opher potentate, from the Indian Vaishnava sign, together with other symbols. The Kaballahic axiom that the magician can command the Elemental Spirits only by surpassing something to do with it, as will be now explained, but it depends on, and is fully subservient to, the chief agent in the whole Homan Catholic Clergy, though their fear of its becomming a terrific witness against the legitimacy of its own ascendancy forces them to support the argument that its marvels are false, that it is a "falsum opus". In Europe it has "a few learned and respectable professors and adepts" admits the same Cyclopedia. And, throughout the "Pagan" world we may add its reality is almost universally admitted and its prophecies are numerous, though they do try to avoid the attention of the sceptical world.

"Adepts." But our subject must not be digressed from, and we now turn to the mysterious influence of the Pentagram.

"What is in a sign"? will our readers ask. "No more than in a name" we shall reply—nothing except that as said above it helps to concentrate the mental attitude during the operations defined, and his will educated by concentrating it on such symbols. The Kaballahic axiom that the magician can command the Elemental Spirits only by surpassing it helps to concentrate the attention, hence to nail the war, of the operator on a certain point. It is the magnetic or mesmeric fluid flowing out of the finger's ends of the hand tracing the figure which cures or at least stops the acute pain in numbing the nerves and not the figure or symbol. If however the operator has forced himself into obedience, and "could evoke the spirits" for having studied and acquainted himself with the ultimate essence of the occult or hidden nature and the respective laws of the universe, and has discovered the secrets of a certain power, or "occult" phenomenon by the combination of such properties, combinations hitherto unknown to the profane, as progressive and exoteric science which proceeds slowly and cautiously, can marshal its discoveries, but one by one and in their successive order, for by hitherto unknown laws he has succeeded in learning from those who had grasped a little of the mysteries of nature for long ages before. Many are the occult secrets ferreted out by her and wrung from the old magic, and yet it will not give it credit even for that which has been proved to have been known by the ancient esoteric scientists or "Adepts". But our subject must not be digressed from, and we now turn to the mysterious influence of the Pentagram.

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is less dangerous, and, being more primitive and archaic, may come nearer to the standard of truth; yet such is the result of the publication upon which she base — "The Hidden God-Language of 1862," key to the Zeni-Avesta, to the Vedas, to the Logos, and to all the Languages, Sciences, and Scriptures." And that "key" seems to have unlocked so far the Tabernacle of Truth that to the query propounded by the author: "where did the Bible-Bible of Pitagat originate?" The response given is: "It came from Syria and the British Isles." Now, that is promising. We wonder whether Mrs. Mason, who seems to have studied her subject extensively, has ever read the voluminous works of the author of "Revel, the Book of God"; "Commentary on the Apocalypse"; "Introduction to the Apocalypse"; and so forth? These are the productions of a well-known English mystic whom, he having just died, after publishing his works anonymously, we will not name in our columns. But the works left by him are worthy of perusal and comment, with the issue under notice, as they also treat of the same subject. Only his derivations and the conclusions he comes to are quite the reverse of those contained in the Nat Basket. Their author, as plainly as facts and evidence can show, that the only religion from which no other religion has ever borrowed anything, was Christianity which, however, has borrowed from all others but has never given credit for it to any. We do not mean to discourage the well-meaning lady, whose labors and researches must have been exhaustive, and whose object is meritorious, since she promises to apply all the discoveries of her work after paying costs to the cause of Female Education in Burma. We are afraid though that her discoveries will fail to convince the sceptic, or reconcile the Buddhist philosophy to the Christian faith, and vice versa, nor will the future generation of Burmese females be very much benefited by being brought to learn that the "Magic Queen" of Sheba was Tadathaga and "clearly a Buddhist" (?), and the "Magic King" Solomon Samara—and "a Baalito-Christian-Jew" (?) whenever the latter mystic and anachronical combinations of adjectives may mean. Our century is an age of facts; and speculative theories with a view to trace the origin of metaphysical conceptions, must stand on a firmer ground than mere assumption. The Burmese name Bhurathah (with which identity we fully agree) and the Burmese and Siamese names from Syriac and Assyrian words, intended to prove the identity of Jehovah with the natives of this country and gained their warm affection and respect as few Englishmen ever do, thus speaks of his experience of Astrology in two instances:—

"My next halt was at Tooljapoor which I found a most picturesque delightful spot. The day I arrived, a Brahmin entered my Cutcherry or Office-tent, sat down quietly in a corner, and after remaining a while silent, rose and said—"I hear you speak of Astrology. I can only become a Jogi, but I dare say I can follow you.' 'I am struck with your face,' he continued, 'and I should like to see your head and cast your horoscope. Do you know when you were born?'

"I gave him the date, and he proceeded to examine first my forehead and then my left hand. 'It is a long and happy life on the whole,' he said; 'but there are some crosses and some deep sorrows. You are not yet married, but you soon will be, and you will have children—not many—some of them you will lose. You will never be poor, nor ever rich; and yet you will have money which will pass through your hands. You will not now stay long here; but after many years you will return, and rule over us. Fear nothing; your destiny is under the planet Jupiter, and you will surely prosper.'

"He added further details when he brought my horoscope some hours later, one which specially struck me, being that I should become a Rajah and rule over a large tract of country to the South.'

This happened in 1828, and shortly afterwards Taylor's employment over the province of Nulderg in which Trompoor State during the minority of the king and subsequently when the Burmese were ceded along with Nuldroog to the English he was appointed Deputy Commissioner of Berar and made his arrangements accordingly, but an express arriving from the Bombay Government

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* See these two cases related in his memoirs called "Story of my Life."
When that time comes, how I know not, but he will surely follow—it is quite inevitable.'

'The second instance is much more remarkable. While in charge of the Shropoor State, the Rance, the mother of the minor Rajah as she was very ill, one day sent for Captain Taylor, and on his arrival dismissed everyone from the room except a Brahmin priest whom she ordered to bring a certain box which contained the secret papers of the house. The Brahmin at first hesitated, but the Rance sternly commanded him to do as he was bid. He fetched the box and unlocked it with a key she gave him. The author thus writes:—"The first thing I saw was a roll tied with red silk. 'Tell him first about that,' said the Rance, 'and have governed a country to the South for ten years, but I recorded—see, Saheb!' and he pointed exactly to the document.

'Not quite a Rajah,' I said laughing, 'only Manager of the country while the Rajah was a child.'

'It was all true enough. The prediction had certainly been a strange one and was as strangely fulfilled even to the very letter of time.'

'And you have been a Rajah too,' continued my old friend, 'and have governed a country to the South for ten years, but I recorded—see, Saheb!' and he pointed exactly to the document.

'It could not be avoided,' he said; 'no one could have prevented the Rajah of Shorapoor from being a Rajah. It was all true enough. The prediction had certainly been a strange one and was as strangely fulfilled even to the very letter of time.'

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poor had been sentenced to death; but the Resident had commuted his sentence to transportation for life which was the utmost his power admitted of. This sentence had, however, been still further commuted by the Governor-General to four years' imprisonment in a fortress near Madras. In addition, the Rajah was to be allowed to have with him such of his wives as he pleased and his own servants. If he showed evidence of reform and steadiness his principality was to be restored to him. I sent off at once for the Sintreer. 'Listen' said I 'to the grave and quiet determination of the Governor-General. The Rajah's life is safe. What becomes of the prophecy? This letter proves it false.'

'I wish I could think so, Suleb' he sighed 'and that my poor master were really safe; but alas! he is in the greatest danger. Nay, it seems closer than ever now. But we shall see, Suleb.'

'A few days after, the Resident's order finally came that the ladies were to be sent off on a certain day. Everything, therefore, prepared and it being a day set apart for the arrangement of yearly allowances to the Brahmins, several were seated at the table with me when suddenly I heard the clash of the express runner's bells, and a packet was soon in my hands. It contained a few lines from the Resident.

'The Rajah of Shorapur shot himself this morning dead as he arrived at his first encampment. I will write particulars when I know them.' My countenance naturally changed, and the old Sintreer who was beside me, caught hold of my arm and pouring into my face, cried almost with a shriek.

'He is dead! he is dead! I know it by your face—it tells me, Suleb, he is dead! 'Yes' I said sorrowfully 'he is dead. 'Oh!' said the old priest as soon as he could speak 'he could not escape his fate and the prophecy is fulfilled.'

'It was, indeed, a strange accomplishment of the prophecy. In a few days more the Rajah would have completed his twenty-fourth year; and now he had died by his own hand.

'When the Rajah had been told of the Governor-General's commutation of his sentence, he was deeply grateful for the money shown him and was particularly pleased to be allowed the society of his Ranees.

'He had travelled in a palanquin with the officer commanding his escort near him, and when they arrived at the first stage the officer took off his belt in which was a loaded revolver, hung it over a chair and went outside the tent. While washing his face a moment afterwards he heard a shot and running back found the Rajah lying on the ground quite dead; the ball had entered the head and passed through the spine.

'Was the act intentional? I think not. He had a trick always of taking up and examining everything lying near him. I do not think he would have loaded the revolver and such a weapon would be too tempting to escape notice. He would be sure to snap it or meddle with the lock and the pistol may have exploded without his knowing it at all. I who know him well do not believe it was suicide. Whether accidental or intentional, the result was the same. The Rajah was dead and his kingdom was lost (it was given to the Nizam by the English) ere he completed his twenty-fourth year; and the grim old prophecy deduced from the horoscope was literally fulfilled.' This happened in 1858.

These two authentic instances, related by one of the most shrewd, practical-minded and cool-headed Englishmen that held office in India in the present century, are sufficient to arrest the attention of those sceptics who run down astrology without any careful enquiry. The claptap test, proposed by Khan Suleb Danwar, was no test at all, and when the astrologer told him frankly that neither he nor others of his class would submit to such wagers, he was right. For who would ever think of proving such illegal and unscientific ways of test in truth?
even a tradition of an emigration into Persia before Mohammed, nor had they, indeed, any inducement to quit their beautiful and extensive domains; and as to the Tartars, we have no trace in history of their departure from their plains and forests till the invasion of the Moslems, who according to etymologists, were the sons of Median; and even they were conducted by princes of an Assyrian family. The three races, therefore, whom we have already mentioned (and more than three we have not yet found) migrated from Iran as from their common country; and thus the Saxon Chronicle, I presume from good authority, brings the first inhabitants of Britain from Armenia; while a late very learned writer concludes, after all his laborious researches, that the Goths or Scythians came from Persia; and another contends with great force, that both the Irish and old Britons proceeded severally from the borders of the Caspian; a coincidence of conclusions from different media by persons wholly unconnected, which could scarcely have happened if they were not grounded on solid principles. We may, therefore, hold this proposition firmly established, that Iran, or Persia, in its largest sense, was the true centre of populations, of knowledge, of languages, and of arts; which, instead of travelling westward only, as it has been fancifully supposed, or eastward, as might with equal reason have been asserted, were expanded in all directions to all the regions of the world in which the Hindu race had settled under various denominations: but whether Asia has not produced other races of men distinct from the Hindus, the Arabs, or the Tartars, or whether any apparent diversity may not have sprung from an intermixture of those three in different proportions, must be the subject of a future enquiry. But the fact of their migrating from Iran, cannot be found in Hindu Shastras, although the derivation (आर्याणात्मक:) bears out this assertion indirectly. In the Hindu Shastras it has been laid down that the ancestors of the present Hindus formerly lived in a country called Kooroo. The geographical position of this place is not known. It is mentioned in the Sana Parva of the great epic poem of the Hindus—the Mahabharata—the Mahabharata, that King Pandu told his wife Koontee, that the women of North Kooroo—our former abode—still lived in a state of complete nudity. From this it appears that the place was beyond the limits of Hindustan. It seems probable that some place in Central Asia was so designated. It may be Iran. In the Mahabharata a tract of sandy desert is denominated Iran. It stands to reason, therefore, that from this sandy desert Iranian or Iran the Aryans first came to India. The writer of Raj Taranati, Pandit Kallhan,—says that after the deluge Kashmir became at first known to the habitable world. This fact lends some to suppose that either Kashmir or its northern parts were the original abode of the Hindus, and that they sallied forth in different directions from those places. But how far their conclusions are correct it is not easy to say. Pandit Kallhan was a believer in the Pauranic de luxe, and as such, it is vain to expect real historical facts in his description of the origin of Kashmir. The Aryans were fond of agriculture. It was for this reason that they had a foothold in the arid wastes of Central Asia and migrated to the fertile plains of India with their wives and children, and flocks and cattle.

Lahore, 20th April, 1881.

(To be continued.)

TO THE HIMALAYAN BROTHERS.

BY SOHRABJ. FADSHAH, F. T. S.

1. Goals of this mortal sphere!—
Since ye alone all mortal things outlive,
And change not through all changes, but achieve
An endless unity of endless joy.
Our all things that destroy
Peace, Love and Harmony.
From us who mortal be—
Knowledge and Hope and Thought
By us are dearly bought:
And that which is your life but forms our bier!

2. And yet ye were like us. The birth of Time
Brought forth no prodigy, and knew ye not.
But ye outstripped both time and thought,
As light outstrips the shadow of the Sun.
But light and shade are one:
Who knew this secret and will ever die?
Discord discourses sweetest harmony:
And ye have heard the chime
Ring high above all jarring sound,
And so the secret found!

3. How have ye reach'd the summit of your goal,
Which we, too, see, but see with fond regret?
Ach! our hearts are set
On things which claim an empire o'er our soul—
An unbridled kingdom; and we slaves,
Though life eternal, like a steadfast star
Shines on us, not afar,
Lie down within our graves,
And dust on dust we heap, until we rear
A monument to suicidal fear!

4. With Time man passes on:
Rais'd on the structure of his funeral pyre,
Aloft in agony he waves his hand—
With Time man passes on;
That lights and burns him in his own desire,
Not thus, ye Brothers! oh not so
With Time man passes on;
A monument to suicidal fear!

5. Alas! our hearts are set
On things which claim an empire o'er our soul—
An unbridled kingdom; and we slaves,
Though life eternal, like a steadfast star
Shines on us, not afar,
Lie down within our graves,
And dust on dust we heap, until we rear
A monument to suicidal fear!

6. We regret to announce the death of Pandit
Shriulka Ram of Phillore, on Friday, the 24th June last.
This great Pandit was the founder of the Hari Dnyan Mandir at Lahore and Phillore. A great champion and leader of Hindu religion, he disseminated his opinions so boldly and eloquently that neither Brahmo nor Aria Sanjits ever ventured to cross him. His death is an irrecoverable loss to the Hindu community. He was the author of Atma Chikitsa, Ramala Kaudheu, Dhama Sambodh, Pulsa Sandhini,

Ashcharya Sangraha, Dhama Radhiche, Sarhama Katha, and many other volumes of great merit. It is intended by the Pandit's friends and admirers to raise a subscription for his widow, Pandit Gopi Nath, editor Mittra Viles, Lahore, leading the movement.
That leads us to the haven of your home:—
Oh Brothers! lend a helping hand, oh! come
And guide us, lest our courage fail,
And we be hurled from the height,
Where, dizzy, halting in affright,
Our footsteps totter and our spirits fail.

7
Oh! ye have listened, and my spirit grows
A mirror of the universe! I see
The mighty billows of Eternity
Hurry me onward in their wild careers:
And yet I know no fear:
For I am one with Nature, and I feel
In union with her my pulse beat,
And music soft upon my senses steal.

PARAGRAPH FLASHES FROM THE FOUR QUARTERS.
The Keeper is an "Official Journal of the Ancient and Primitive Rite of Masonry, published under the authority of the Sovereign Sanctuary for great Britain and Ireland, in London, and edited by our Illustrious Brother Kenneth R. II. MacKenzie, IX. L. I. D., 32." Considering the amount of interesting information contained in it for the public generally, and its real intrinsic value for Masons, we believe it the cheapest journal in the world, the subscription being, post-free, but one rupee per annum. No Mason in India, whether be accepts or rejects the Ancient and Primitive Rite of Masonry, makes war on, or is friendly to, the Antiquated and Primitive Rite of Masonry, makes recommendations for the Editor should be addressed "Clyde House, Wellington-road, Hounslow, London."

The following is a copy from the above journal of an interesting letter published under the head of "Masonic Notes and Queries." Perchance some Argyan Mason in India will be able to throw light upon them:

"Will any Scotch brother help me? Some years ago there came into my possession certain of the engravings in "Ancient Pillar Stones of Scotland," by Dr. Moore."

The Newton Stone contains two inscriptions: the first in the Hebrew language, but in Pali and Arryan characters, is thus translated:

"In the tomb with the dead is Aitith, the light of the darkness of a perverted people, who shall be consecrated pure priest to God. Like the vessel of prayer my glory covered me."

The character translated "God" is the sacred Indian symbol resembling two Rs crossed; it is the only symbol on the stone. The second inscription is in Ogham characters, and is rendered:

"When Baal ruled Jutland, and the coast before thee, Iatti was smitten."

There is no inscription on the second stone, but the following symbols:

Two circles, not far from each other, joined together by four curved lines. Each circle contains a point, and from one of them a semi-circular piece is removed; below is a large serpent, with a point within a circle on its middle, coiled on a Z shaped symbol.

On the Logic Stone, towards the top, is a circle, around which is the Ogham inscription "This is the entrance stone," perhaps indicating the entrance to a circular or other Temple; lower down are two sets of circles, very similar to that above described; the lower set intersected by a Z shaped arrow, and the upper one partially covered by what appears to be an emmuncated canopy, which in its turn is intersected by a V shaped arrow. The stones are of unknown antiquity. The reference to the Vessel of Prayer and the symbols point to a Buddistic origin. Has any further learning been brought to bear on these stones, and are Dr. Moore's communications generally accepted as authoritative?

MASONIC HERMIT, 32°"

Current files of the National Reformer contain the verbatim report of a most interesting and, perhaps, unique debate, between the Rev. A. Hatchett, Curate of St. Savin's, Shaldon, and the Rev. Dr. I. A. Hamilton, the learned and accomplished biographer of Mr. Charles Bradlaugh in his work of religious and political reform.

The discussion occupied two nights, the propositions being:

"That the Jesus of the Gospels is a historical character,"—affirmed by Mr. Hatchett, denied by Mrs. Besant; and "That the influence of Christianity on the world has been injurious,"—affirmed by Mrs. Besant, and denied by the clergyman. Both speakers were eloquently handled by Mrs. Besant, who, according to her own statement, presented herself with the sanction of the heads of the Church in London.

Whatever we may think of the position assumed, and that maintained, by Mrs. Besant, there can be very little doubt that in logical acumens, ability, and eloquence, she was pre-eminent to the clergyman's superior. The loud and protracted applause which was accorded all her addresses indicated the effect produced upon the large audience assembled.—Harbinger of Light.

The last mail from Europe informs us of the canonization of a new Saint, who, if he takes his mundane habits to heaven, will be no sorry companion to the good souls under St. Peter's guard; and he, the other, who ought to have made out his first freeCONNIA, on one of the most brilliant sevietic lights of France, & it is to him that we will now devote a few lines. But who was he?

The interview of the year 1831 is still ascertaining itself. The assassination of the President of the United States, General Garfield, follows the murder of the Emperor of Russia. The death of Rubinstein the great pianist, but preceded that of Henry Vieuxtemps, the Belgian, the greatest violinist and composer of our century. And now comes that of Litrée, one of the most brilliant scientific lights of France, & it is to him that we will now devote a few lines. But who was he?
Maximilien Paul Émile Littré, the Academician, and Senator the great French Lexicographer, born in the first years of the Napoleonic tory, just died in his 81st year. The eminent philologist (he knew Sanskrit, Hebrew, Greek and Latin to perfection) was a pro-

fessed atheist all his life, and a warm friend of Auguste Comte, as well as a prominent promoter of his doctrines of which he gives an excellent synopsis in his great work, De la Philosophie Positiviste, and the principles of which he defended in a series of pamphlets. For years, owing to the intrigues of the Archbishop Dupanloup, the "fiery Bishop of Orleans," and notwithstanding the eminent scientific achievements of the Orleanist savant, the doors of the Academy of Sciences were shut to the most honest of Immortals," fearing to admit such a rank atheist lest the doctrine of the Fish Market in the love of their respective representatives of the fair sex—those ladies from the two opposite ends of the social ladder, having now remained the chief if not the only pillar of the Roman Catholic clergy in Republican France—shone through. In 1871, however, M. Dupanloup not-

withstanding, "In Immortals," feeling these pomps with blushes for their cowardice, unanimously elected M. Le de Littré to the Academician. We may add m'passant, that they were rewarded for it by a fearful scandal created by the Archi-

bishop, who cursed and threatened his colleagues there and then—worse, breaking for ever with the Academy. To the last act of a great man, who remained true to his convictions for over a great and heroic character. The defying of force is not only not heroic, but absolutely extremely perilous results. It is the basis of the opinion that "might makes right," a notion which is the plus ultra of irrationality.—Platonist.

Under the heading of "Forgiveness and Chastisement" the New Dispensation, comparing its members to Jews when whipping out the money-changers from the temple, takes it in its confidence, and proceeds to enumerate its painful but manifold effects. "Here is no enemy of the faith who would in vain the infidels and sceptics especially.

"To remove" it says "is the only efficacious way of infidelity and scepticism with which it feels "bound to remove, Jesus-like" (!)—how painful the task, is a bounden duty, no believer can shirk. The sharp truth of this is too much upon the following roar. The New Dispensation must change the opinions, modes of education, of whatever class, and by administering strong medicines to them eat. This is not personal resentment, but healing and correction (!). He who does not ply this healing art, under God, is one of the worst foes of society and an opponent of God and of...the present Dispensation."!!

The italics are ours—of course. But, oh, Curialine Powers!...Has Calcutta established then,—not even an interminable sabbatical year,—nor even only a K. C. Pontifical, with its Pontifices Maximi, the infallible Pope, with its Index Expurgatorius, its In Contra Domini, its Inscriptum and the whole Inquisitorial system of Papal appurtenances? For their women Harpies Babes, and still more unfortunate Brahmos, who gave up Sutti, but to accept anti-djfe for themselves, at some future day! It really would be worth learning through, how the Dispensationists come to such an infallibility and power. Burn up every paper that breathes, anti-Dispensation trash; "Destroy the entire literature . ..that flirts with infidelity" ..."which is all an enemy of the present Dispensation!" Forsooth, we have to hear these words, with these modern "Pions of Peace and Apostles of Forgiveness," of "God's Dispensation!" We know, for we are told so by themselves, that they have "no vindictiveness;" and being full of "forgiveness and love," and rife and water, if they chastise at all, it is not out of "malice," but with the sole object of destroying "God's enemies." This is the heart of the New Dispensation—of course, as it is the spirit of charity, of course—to chastise the "enemies of God" through little vile and slanderous attacks upon that enemy's private characters and even those of their daughters, attacks censures "without any private motives," in organs "under the distinguished patronage of the infallible Pope, the infallible Pontifev Maximus," the infallible Pope, with the infallible Papal appurtenances?

The cycle is running down and brings back to us in its vortex the things that were—by faithfully reproducing them. So we had the Mosaic Dispensation, the tables of stone written with the finger of God, a charter signed and sealed by Jehovah himself. Then came the Christian Dispensation, written by authors unknown, and chartered by Constantine. But our century presents to us with two New Dispensations, the one "Spiritual," chartered by the "Angels" and the "Babon-Kashubian," also chartered a charter as the rest. Only our Dispensation No. 4, is an evident improvement, upon its pre-

decessors, as its "Apostles" inform us; & a kind of a, The Revised Bible, with Remark’s Jesus in it, lined with Chaitanya and propped by Mahomet and Sokrates. It is written on something as durable as the "tables of stone," and is as transcendental—namely—on the overheated tables of the grey matter of the "Minister’s cerebellum." The sensory quadnil being abnormally excited at the expense of the hemispheres of the brain, hence—the delusion of a Missio in partes infidelium;
In the afternoon, the remains of their departed friend were followed to their last resting-place by most of the male inhabitants of the village.

The friend and brother who sends us the above from Scotland adds interesting particulars. "The above correspondent," he writes, "might have given the account somewhat fuller. Tho story however is a fact. I know the deceased," &c. who was a rather eccentric man. He was very fond of Geology, and was in the possession of some excellent fossils which he had dug from the little brook that wound through his garden. Sir Roderick Murchison at one time called upon him and purchased a few specimens. The place is about twelve miles from my residence. The above Federation of the night of his funeral is rather under written. They took the corpse of the old man from the coffin, stood it upright in a corner, and kept his hat upon his head. Two neighbouring old women were present, who, in a few hours, got, & notoriously drunk; one of the daughters of the deceased was also present and got so handsomely intoxicated that she had to be carried to the neighbouring village—Libandra—next morning (Sunday). I believe one of the sons was also present in this company of friends. The two old women I formerly alluded to, after having gone home and slept for an hour or so, returned to renew their disgusting intoxication" H---- Scotland is—we believe—the seat of the most rigid Presbyterianism?

As neither a ghost is shrouded by gauze, nor a sheep by clinging so neither have they discovered the voice of a speechless multitude. As you do not comply with a multitude when it injudiciously asks of you any part of your own property, so neither be disconcerted by a mob when it endeavors to force you to any unjust compliance.

A very efficient medium—A weird and startling story comes from Sherill's Mound, Dubuque county, to the effect that one of the schools in that well-known vicinity has been dispossessed of account of the building being haunted. It appears that one of the scholars, a girl about fourteen years old, is the essential "chant of" the spirit that haunts the building. She frequently excluded and the "chant" appeared at several points in the room, which she says is a man. "He has hit me again" she cries out, "right here on the elbow and in my ribs." The teacher being thus constantly annoyed sent for a pastor to unravel the mystery if possible. When he arrived the little girl whose name is witheld, said she saw a man running about the schoolhouse, jumping over desks, seats, and the heads of scholars, and cutting up all sorts of antics, even pinching and striking her. The mystery was increased when the word "Tefnol" (Devil) suddenly appeared on the blackboard, apparently written by an invisible hand. This somewhat startled all present, and the school teacher, it is said, exclaimed, "That's too much; we must get the headmaster out of this" and the spirit has followed the little girl to her home and there annoy's her and her people.

Dubuque (Iowa) Herald, Feb. 18.

A novel barometer was discovered by an old sportsman in a spider's web, which he carefully preserved in his house. When the insect finds it necessary to shorten the threads which suspend the web, rain and wind may be expected; if reeds he let out, fine weather is certain; if the spider remains inert, man will probably follow within a short time."

(Ref. Phil. Journal.)

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Our branches

The Colombo Theosophical Society.

Items for July.

The National Education Fund.—During the past month Col. Olcott has been carrying on his work with usual activity. Since the last report he has addressed audiences at Sappughakhandha, Dambakola Bowila, Galkissa, Morutuwu, Kotalainga and Maligakhandha; has organized and held a Convention of Priests at Colombo, which will be remembered in the history of Sinhalese Buddhism; taken over on behalf of the Society two schools; and got through the press three fourths of the matter for English and Sinhalese versions of his Buddhist Catechism. The Rev. Megittuwatte has spoken for the National Fund at all the above-named gatherings except Galkissa; the High Priest H. Sumangala (Nagaka Haputle) spoke at Maligakhandha and Pannakoila. The funds now amount to between Rs. 4000 and Rs. 5000, and a large increase is expected shortly.

The Society's Anniversary.—On Sunday, July 3rd, the anniversary of the Colombo Society was celebrated with great enthusiasm. Fifty-seven members sat down to dinner in the lecture-hall at our Head-quarters; thirty others were unavoidably absent. The room had been elegantly decorated with flowers, and various leaves and sprays; on the wall in English and Sinhalese, was inscribed the motto, "For Buddhism and the Brotherhood of Man"; and at one end was sketched a brown and a white hand clasped, and over them the magical word "Brotherhood." The tables presented a most attractive appearance, and everything was joyous—a feeling greatly enhanced by the fact that the unusual sight was presented of persons of all the principal castes sitting and eating together. After dinner, addresses were made by Andrew Perera Esq., President of the Colombo Society, by Col. Olcott, and Don Bastianj, and the annual report was read by the Secretary.

A handsome diamond ring was then presented to the Secretary, W. F. Wijeysekere Esq., by the Society in recognition of his invaluable and unselfish services. Col. Olcott making, by request, the presentation address. His concluding remark that "the diamond is the king of gems, and, therefore, most fit to give to the Prince of Gemstones", was cheered to the echo. The members then adjourned to the ladies' room at Head-quarters and held the annual election which resulted as follows: Officers for 1881—President, Andrew Perera, Esq.; Vice-presidents, Simon de Silva Karunarathne, Esq., Muhanniram, and S. T. THiPANIS Perera, Esq.; Secretary, W. F. Wijeysekere Esq.; Treasurer, S. P. Dharma Goonewardene, Esq.; Councillors, Don David Appoo-ham, D. J. Goonaratne, Avrachchi, C. Don Bastianj, Johannes De Mel, B. Harmanis Cooray, N. S. Fernando, and C. P. Goonewardene, Esqps. The feeling was so good upon this occasion that several members came forward and without solicitation offered to increase their monthly subscription towards the local Society's expenses to Rs. 5 each per month. Our Branch is, in point of fact, in a high state of prosperity and force of life and zeal, in proof of which certain items will be sent you next month which it would be just now premature to disclose.

K. L. DON CHARLES, Assistant Secretary.

The Bombay Theosophical Society.

A meeting of the Society was held on June 26, 1881, to revise the Bye-Laws as prepared in the Council-meeting and to consider proposals for the reception of Mr. A. P. Sinnett, Vice-President of the Parent Theosophical Society, who was expected to arrive here back from Europe by the P. and O. Company's mail steamer of the 4th July. A committee of the following gentlemen was appointed to receive him at the Company's Mazaggon Dock on behalf of the Bombay Society—(1) Dr. E. D. Dudley; (2) Mr. K. M. Shroff; (3) Dr. Pandurang Gopal. As, however, the steamer unfortunately arrived but late in the evening, Mr. Sinnett would not wait until she was taken to the Mazaggon Docks in the morning, but got down immediately at the Apollo Bunder, and proceeded to the Head-quarters, took a committee, and the carriage sent for him thus missing his expected guest.

Next evening, July 5, at 8.30 p.m., a special meeting of the Society was held, when the President, Dr. Dudley, took the chair. After a short speech, however, he resigned it in favour of Mr. Sinnett who kindly consented to personally initiate several new candidates that were then waiting outside. After that, the candidates, accompanied each by his two sponsors, were admitted into the Hall. Having explained to them the nature and objects of the Society, Mr. Sinnett asked if they were ready to take the obligation as stated in the Parent Society's Revised Rules for 1881. Having received a reply in the affirmative, he administered it to them and after making them sign it in presence of witnesses, the Vice-President proceeded to initiate them. The ceremony over, he gave them his hand of fellowship and expressed a hope that their new relations might prove beneficial both to the Society and to themselves.

Mr. Sinnett was then requested by some of the Fellows present to give the Society some particulars about his new book—"The Occult World," which many of the mudissil Members would not perhaps have a chance to read. To this he answered that it would take a long time to recapitulate the contents of the book; but he would explain how he was led into writing it and give a general idea of its purport. He then gave an account of the manner in which his correspondence with one of the Brothers of the First Section sprung up, how it grew and developed, and how he was at last struck with the idea of publishing extracts from his correspondent's letters for the benefit of the world at large. He also stated his reasons for affirming most positively that these letters were written by a person quite different from Madame Blavatsky,—a foolish suspicion entertained by some sceptics. It was physically impossible, he said, that this could be the case; and there were other valid reasons for asserting that not only was she not their author, but even most of the time knew nothing of their contents. Foremost among these stood the fact that their style was absolutely different from that in which Madame Blavatsky wrote, and for any one who could appreciate the niceties of literary style, there is as much absolute individuality in style as in handwriting. Apart from this consideration, however, Mr. Sinnett drew attention to some incidents more fully described in the book itself, which showed that a telegram for him was handed into the telegraph office at Jhelum for transmission to him at Allahabad in the handwriting of the celebrated letters. This telegram was an answer to a letter from him to the "Brother" which he had enclosed
to Madame Blavatsky then at Amritsar. It was despatched within an hour or two of the time at which the letter was delivered at Amritsar (as the postmark on the envelope which was afterwards returned to him, conclusively showed). A complete chain of proof was thus afforded to show that the handwriting in which all the Brother’s letters were written was certainly the production of some person who was not Madame Blavatsky. He went on to explain that such a final and almost conclusive proof not only of the fact that the letters were the work of a person other than Madame Blavatsky, but also of the wonderful control of generally unknown natural laws, which that person exercised, had been afforded to him on the very morning of the day on which he was speaking. He had been expecting a reply to a recent letter of his to his illustrious friend Koot Hoomi, and after breakfast while he was sitting at a table in the full light of day the expected answer was suddenly handed to him, on the table before him. He explained all the circumstances under which this had occurred, circumstances which not only precluded the idea that Madame Blavatsky—and no other person was present in the flesh at the time—could have been instrumental in causing the letter to appear, but made the mere hypothesis of any fraud in the matter contemptuously absurd.

Mr. Sinnett then concluded by saying that he would leave further proof to those who would read his book, of which, however, he would not the dedication which ran as follows:

“To one whose comprehension of Nature and Humanity ranges so far beyond the Science and Philosophy of Europe, that only the broadest-minded representatives of either will be able to realise the existence of such powers in Man as those he constantly exercises—to Koot Hoomi—LAL SINGH.

Whose gracious friendship has given the present writer his title to claim the attention of the European world, this little volume, with permission, sought and obtained, is affectionately dedicated.

A.P. SINNETT.”

It warmed the heart of every native member present to see an Englishman, of literary distinction paying so much respect and reverence to a Hindu mystic. National pride was upon every face, and our members must have realised how beneficial the exertions of Madame Blavatsky and Col. Olcott had proved in this direction.

Mr. Mooroo Alas Beg, the President of the “Saorasht Branch,” who was also present, then rose up and said he had known and seen these Brothers not only after he had joined the Society, but a long time before that. But how he came to know and converse with them as well as other particulars about our First Section, he was not at liberty to give out to the world. Several other members also rose up and gave their testimony as to their having seen these men personally on various occasions at the Head-quarters as well as in other places.

After a vote of warm thanks to Mr. Sinnett, and a parting speech from the President of the Bombay Branch, the meeting was adjourned.

TOOKARAM TATYA,
Hon. Secretary.

Extracts from an official letter from the Tinnevelly Theosophical Society.

June 28, 1881.

.... I am inexpressibly glad to say that we inaugurated the Tinnevelly Theosophical Society at our Thishilat’s house, on Monday, the 27th instant at 7 o’clock p. m. All the Executive Officers for the current year were elected. Among them are Mr. G. V. Chinnamma A Pillai—President and Treasurer; and Mr. S. Sundaram Iyer—Secretary.

You must have received at the Head-quarters a copy I sent you of my translation into Tamil of Col. Olcott’s Lecture on the “Past, Present, and Future of India,” published in the THEOSOPHIST...The interest and sympathy towards our Society among the Tinnevelly public especially by the publication of the above-mentioned translation, are really wonderful and unexpected.

S. SUNDARAM IYER, F.T.S.,
Secretary.

TO DAMODAR K. MALTHANKAR,
Joint Recording Secretary of the Parent Society.

SAORASHTR BRANCH.

“To the Head-quarters of the Theosophical Parent Society.

Owing to obvious reasons, in the newly-established Branch little practical work has yet been done. The work of organization is not yet complete. One of the members—Mr. Jamsheed Narajee—is engaged in investigations into the esoteric meaning and occult significance of certain passages of the Zend-Avesta. We hope to publish the results in the THEOSOPHIST shortly.

“We have had several applications more for membership and hope to report real progress next time.”

MIRZA MOORAD ALI BEE, F.T.S.,
Acting President of the Saorasht Branch, at Bhammar.

June 1881.

COR. Mr. Charles E. Taylor, of St. Thomas (West Indies), to whom a charter was duly sent, is taking steps to get the St. Thomas Branch officially recognized by the Government.

Our Brother sends us a very interesting “Almanack” containing an illustrated article by himself called Dr. Van Hoffman’s Notes”. We recommened it to our Fellows,

THE BRITISH THEOSOPHICAL SOCIETY.

We have received no official report as yet from those quarters though we hope to publish the Secretary’s Report next month. But we gather from a semi-official correspondence that the number of the Fellows is increasing, though our London Brothers are very careful in admitting new members into their Society, and it is on the whole difficult to be admitted into that body. Its esteemed President, Dr. C. Wyll, informs us of an extraordinary opinion held by one of its Members—one who lived in India, and is personally acquainted, it seems, with a Society of Initiates in Tibet—that “those who live there in the snow (?) are not adepts but under training, and that a true adept can defy all magnetisms and live in society if he chooses.” Most undoubtedly he can. So can a man, gradually having accustomed himself to an ever-increasing heat, pass days—if not altogether live—in a furnace without dying, as recent scientific experiments have proved. So can a man pass years in the utter darkness of a subterranean and thereby so weaken his sight as to lose it entirely when suddenly emerging into light again. The question is not “could the Eastern initiates” so live or not, but will they, and why should they consent to do so, having no better reason for it than the satisfaction of the curiosity of—to them—an alien race, five-sixths of which would regard them as wonderful physical mediums controlled by “spirits”. Mr. Sinnett’s The Occult World—is a good feeler in that direction.

THE PEKALONGAN THEOSOPHICAL SOCIETY.

Having just received the charter, our esteemed Brother Baron F. de Tengnagell writes at the date of June 9, that his greatest hopes are in the help of the Malayan Initiates to found the Branch of Java. It is Soeraharta and Djocjoparcia that are the two centres wherein all that remains of the ancient Javanese civilization derived from Hindus has lately sought and found refuge.

A Charter for the formation of a Branch of the Theosophical Society at Hague, Holland, was applied for by Monsieur Adalbert de Bourbon, a high officer in
the army, and forwarded by order of the President and Council on July 5, to the Hague.

Another Charter for the formation of a Branch at Middelharnis (Bengal-India) was forwarded on the 24th of June, last in the Negombo district much enthusiasm was awakened, and more than Rs. 1,000 were pledged or collected on the spot. This 'Simhalese National Buddhistic Fund,' as it is called, is to be used, Col. Olcott vests in an executive committee selected by the Theosophical Society in the different provinces. The trustees in the Southern Province are Messrs. Edmund F. Gooneratne, Kalicheri Mulligal, and Simon Perera, P. and O. contractor, Galle; for the Western Province, Messrs. S. P. Dharmu Goonawarzene Molundara, and Hendrick de Silva Goonesekara, Arachchil, Deputy Coroner, Negombo. These for the Central Province are not yet appointed.

Again on June 17, the paper above quoted gives a satisfactory account of the Buddhist Education Fund. "On Saturday last, Col. Olcott spoke at the Kottc, and on Sunday at the Cancriya. The sum of Rs. 57 5/6 was raised, and a formal account was opened in the Bank of Madras. The Harey correspondence subscribed Rs. 109 to the Fund. On Monday morning, Col. Olcott transferred the entire sum hitherto collected to the trustees selected, and a formal account was opened in the Bank of Madras."

Thus the foundation-stone of the revival of national faith is laid. Buddhism, smothered for several centuries, first, by the intolerant bigotry of the Dutch, then by that of the Portuguese, may yet, owing to the benevolence and wise policy of religious non-interference on the part of the British, awake once more to life and activity. Our esteemed friends, the padris, however, are not of the same way of thinking. The missionaries, as we are informed from Ceylon, are growing very unhappy about us. At Kotte, the other day, (June 30) there was a prize-distribution at the mission school, attended by the Acting Governor and many other officials. The chief Paul—Rev. Mr. de Souza—praising his Excellency's speech—in which he favours religious instruction in the school, gave vent to the following pious sentiments. In addressing the meeting, the Rev. R. T. Dowbiggin asked them to compare the words of his Excellency the Lieut.-Governor, who said that learning without religion was like a boat without a rudder, with those of Colonel Olcott who lately came to Kotte, and tried (and succeeded he should have added) to stir up the people to build schools in which the true religion would not be taught, and where man's chief need, spiritual need, forgiveness of sins, would find no place. He said that each of the Christians had a work to do, namely, to make known the name of Jesus Christ to others, and that it was a work that is especially given to men to do, though God could have given it to angels, he would be very glad to do it; and if we did not do the work given to us to do, the angels would blame us, and those heathens who lived about us would stand up in judgment against us; and that we shall have to account for the blood of the heathen on the last day before the Almighty Judge.

Without going too deeply into the real meaning of the confounding lapses, which might suggest to the unphilosophical mind an appalling picture of a heathen immaterial soul being whipped to blood by the 'Almighty Judge'—we remark that His Excellency, the Acting Governor, who, no doubt is a good Christian, would find himself compelled by his position and the very circumstances in which he was placed at that meeting to say as much in favor of the state religion as possible. And to this end he argued that they were all in the same boat, and that the people, if they associated with the Christians, were as much as much a full-blown infidel as Colonel Olcott himself. The latter, however, having no official position to mail him to a faith, preaches and speaks in favor of what for him is true religion—Buddhism. At all events he has as much a right to do so among the co-religionists of his choice, as the Governor, amongst the Christians, far more than the padris have to preach their own alien creed so antagonistic to Buddhism—amongst the Christians, and especially in the case of the Governor, the instant questioned or even placed on a parallel with that of the Governor, since his action is perfectly spontaneous and disinterested, while that of the Governor is merely in accordance with official obligations. Any comparison between the two is absolutely irrelevant.

The Ceylon Church Missionary Glover is a paper, printed at London and sent to all parts of the world with the latest information from Ceylon among the "poor heathen" especially. The native Christian papers of Ceylon are continually telling the Simhalese that in India Col. Olcott and Madame Blavatsky pretend to be, if not Hindus, at least advocates of Hindu religion, while in Ceylon they profess to be Buddhists.

For once our well-wishers have—unconsciously, to themselves—no doubt—told partially the truth. The founders of the Theosophical Society certainly do advocate pure Hinduism with the Hindu, pure Zoroastranism with the Parsee, and pure heathenism with their Musalmans. Since nothing can be more immaterial than the manner of men's thinking on subjects not accessible to reason and that sincerity of purpose in the pursuit of truth—whatever it may be—is the only thing required in the Theosophists, not the least of the geometers, who are staking Buddhists—not of the "wheel-turning" kind though—in India as well as in Ceylon, are bound by the true religion they profess, and agreeably to its Great Founder Buddha's command to respect the faiths of their brothers. If asked, why then, do they not apply the same rule of respect to the Christian religion, they will answer and prove that they do so. So long as a Christian lets the religion of other people be left alone, and shows it the same outward respect as he claims for his own, he is sure to find his personal views unmolested. The Society counts more than one true Christian among its members. The Theosophists set their faces against the inextricable
Colombo, June 22.

...The Observer of June 21, had another letter attacking Colonel Olcott for Bradlaugh's Four Evangelists' pamphlet the Colombo Theosophical Society has published in Sinhalese. The native Christian organ had one more slanderous article upon the Theosophists in its issue of June 18. It accused them of introducing some other foreign religion into Ceylon without its ceremonies intact. These missionaries calling themselves theosophists have in the Sinhalese version of the Bible which is printed and has not one objection cross the boundary of even the most impermissable barfaced, FALSEHODS! We have been violently assaulted in a public Lecture-Room, with hisses, groans and insults while Col. Olcott was delivering a lecture at Kandy which is printed and has not one objectionable word in it. The disturbing element was composed of about a dozen of native Christians who were invited to do so by their Padris. The lecturer was challenged to prove that the Bible contained one word which was not true. He accepted, and proceeded on the following day to a public debate with the missionaries. Not one of them came out, not a voice was heard in reply to Col. Olcott's invitation to the defenders of Christianity but of the divine origin of the Bible—to come out and answer. When was "the Bible kicked"? If the elegant term is used in a figurative sense, then does it apply far more to the Reverend late Revisers of the Bible in England who kicked out, indeed the most vital parts of the New Testament such as the closing 12 verses of Chapter XVII in Mark for instance, then it does to us who simply reject the Bible. And these Missionaries calling themselves Christians! They who neither hold to the Mosaic Law, which commands that they shall "not bear false witness," nor to that of Christ who says—"Then shall not forsake thyself." For the true followers of Christ we have and always had a red respect; for such anti-Christian false witnesses we publicly confess the greatest contempt. There are missionaries whom, however widely opposed are their views to ours—we profoundly respect and sincerely admire. Such is the Rev. Mr. Bowen, the American Wesleyan Editor of the Bombay Guardian, who is alike beloved by heathen and Christians, whose private life is an exemplar of all virtues. But such missionaries are an infinitesimal minority, while the majority is no better than speculators in converts on that Exchange Market known as Proselytizing Christians: where each padri seeks to outvie his neighbour as a shareholder of "souls", not for the sake of those souls, least of all for that of Christ,—but simply with an eye to the end whither such mere commercial conversions will have on those simple-minded supporters of theirs in Europe or America who are expected to replenish the Mission Fund.

Now these Protestant padris really oblige us by showing the world how very important, my dangerous, for them we are. But what all these poor men, that they should so rush to their own destruction at Ceylon? Indeed, they can hardly be considered for one moment, with their Roman Catholic rivals, either for tact, discretion or diplomacy, and the ground they lose will be snatched under their own noses by that enemy, unless they pay more attention to their own instead of other people's business. The Catholic clergy feel their power and therefore, do they leave us quiet. It is most curious to see men who claim to have divine truth and divine protection for them trembling so before one solitary man who has neither—as they say! And can divine truth be helped by their using the most improper and base instruments? Their tongues loose like a pack of falconers jealous of their neighbour's success? In regard to the Theosophists their motto has become Paul's sincere confession in Romans (III. 7) "For, if the truth of God hath more aboundeth through my lie unto his glory, why yet am I also judged as a sinner?" They follow only those of the precepts of the Bible which suit their tastes and purposes; but rarely if ever, any of the really sublime precepts from the Sermon on the Mount, least of all that of appearing as "peacemakers" being "merciful and meek" or finding themselves "blessed" by being reviled and persecuted by men. But, they will call their brethren "Raka" or fool, and are ever ready to follow literally that other command of rather a questionable morality in Luke (XXVI, 36) which orders that—"He that hath no sword, let him sell his garment and buy one."—Quem Deus velit perdere, prius dementor,—oh, Church two militant! Let them bear in mind, that so long as we are law-abiding and create no disturbance, we have as good a right to the protection of the law as have, as they have, most of whom are as ourselves Americans. We preach Buddhism with Buddhists; let the missionaries preach Christianity with the Christians—who are more in need of it than the heathen are, and we will have nothing to say.
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