IT IS EVIDENT THAT THE THIEOSOPIST IS ENJOYING AMONG THE PUBLISHERS OF INDIAN JOURNALS, WITH BUT ONE OR TWO EXCEPTIONS, AND MORE WORLD-WIDE THAN EITHER OF THEIRS, IS THE PROOF THAT THERE IS NO EXCEPTION IN THIS RESPECT, EVEN IN CASES WHERE RAJAS AND OFFICIALS OF THE GOVERNMENT OF INDIA HAVE BEEN CONCERNED.

THE SUBSCRIPTION-BOOKS REPRESENT NO MORE TO THE DESPATCH-CLERK THAN ANY OTHER NAME, AND WHEN THE RAJA'S TERM OF SUBSCRIPTION IS SEEN BY HIM TO HAVE EXPIRED, HE DESPATCHES NO MORE COPIES TO THAT ADDRESS. THIS IS A MATTER THAT SHOULD BE DISTINCTLY UNDERSTOOD, FOR BY ATTENTION TO IT THE ANNOYANCE OF NOT RECEIVING THE MAGAZINE AT THE PROPER TIME WHEN THE SUBSCRIBER MOST WANTS TO READ IT, WILL BE ENTIRELY AVOIDED.

OUR THIRD YEAR.

The seasons have come and gone, and the THIEOSOPIST is about to enter upon its third year of activity and usefulness. Even its enemies will not deny that it has been active, while its friends can best certify to its usefulness. A circulation equal in numbers to that of the oldest Indian journals, with but one or two exceptions, and more world-wide than either of theirs, is all the proof that is needed to show that our Magazine has found friends, and won sympathy in a multitude of communities and among people of many creeds. At the start it was an experiment—too rash an one, some thought. But now success has crowned the attempt, and the organ of our Society has won a footing that nothing can shake. Twenty-four months of punctual appearance at the homes of its subscribers cut off its founders to their full confidence that whatever engagements they make on its behalf will be fully and honourably fulfilled. Wherever they may be temporarily called on the Society's business, or wherever their place of residence may be temporarily established; or wherever the mechanical work of printing and mailing the magazine may at any time be conducted—every subscriber will get his twelve monthly copies yearly as hitherto, at the beginning of every month. And now is sure of it. Our success has also proved the excellence of the American plan of cash advance payment of subscriptions, introduced into India by us. We have made no exceptions in this respect, even in cases where Rajas and officials of the Government of India have been concerned. We ask no gratuitous copies of our work, and no other name than that of the humblest of underpaid clerks. One name on our subscription-books represents no more to the despatching-clerk than any other name, and when the Rajas' term of subscription is seen by him to have expired, he despatches no more copies to that address. This is a matter that should be distinctly understood, for by attention to it the annoyance of not receiving the magazine at the proper time when the subscriber most wants to read it, will be entirely avoided. Your year begins on the Ist of October, and the current number is the twelfth and last to which our subscribers for Vol. II. are entitled. The October number will only be sent to subscribers for Vol. III. And while upon this point we will refer the reader to the flying leaf announcing the new rates of subscription—enclosed herein.

It may be noted as an interesting evidence of the growing favour which the THIEOSOPIST is enjoying among the public, that subscriptions for Vol. II. are still constantly coming in, though we are at the twelfth number, and even orders for Vol. I. to complete sets. The fluctuation in the circulation of our periodical are also an interesting study quite apart from any pecuniary aspect of the question. At the beginning we had more subscribers in the Bombay Presidency than elsewhere, and happily we have to continue the same. Madras, which at first hardly knew of us at all, and which we have not yet even visited once, stands second in all the Indian territorial subdivisions. Next comes the Punjab, notwithstanding that the English language can as yet scarcely be called prevalent. The N.W. Provinces come next; then Bengal.
Kattwyar and Gujarath, in the order mentioned. These facts do not indicate the respective inclinations of the several districts to theological 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 ancients 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 their country's disinterested 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.

(Lamblichios: A Treatise on the Mysteries.)

I have the same thing to say to you in regard to the superior orders which came next after the deities. I am speaking of the tutelary spirits or demons, of heroes or half-gods, and of souls that have not been tainted by the conditions of life on the earth. It must always be borne in mind in regard to these that they have one ordained mode of being; and to put aside every idea of indefiniteness and instability such as are incident to the human endowment; and also to deprecate the inclining to one or the other side of a question, which is invited from the comparison of reasoning of the arguments. All of this kind is akin to the sources of Reason and Life, but rather it emanates from the inferior principles, and those which are connected with the power and opposing tendency of the earthly life. It is necessary that we conceive of them as of a union and not as of a union of opposites.

So, therefore, any interior perception in regard to the companions of the gods in the eternal world organizes them as being alike in their nature. Hence, as they are always the same in the principles of their being, so the Human Soul is united to them in knowledge, according to the same. Having been closely associated with the gods in these matters, it never seeks by conjecture or opinion or balancing of argument, all which originated in the mind not by the pure and impenetrable intimations which it received from them in eternity, to learn the essence which is superior to all these things. But you seem to imagine that the knowledge of divine matters is like that of other things, and that any point may be greater after a comparing of arguments, as is the case of the earth. There is, however, no kind of similarity. The knowledge of these matters is entirely different and is separable from all such arranging of opposite propositions. It is not established by being now concealed, or in being developed in discussion; but it was a sole idea, and was with the soul from eternity. I say these things to you concerning the first principle in us, at which they who would utter or understand anything whatever are completely stopped by the insignificance.

IV. You ask: "What are the peculiarities of the higher Orders, by which they are distinguished from each other?" If you mean by "peculiarities" certain specific differences under the same order which are indicated by diverse qualities, as the rational and irrational under the animal order, is the answer. We do not admit at all of any such difference in entities that have neither a participleship nor a contrast of substance

* Called by the medieval Kabalists—Planetary Spirits, and in the Hindu philosophy—Dvrs.

† By the conditions of life on our Earth, and only so far as they have not intervened. No Planetary Spirit (and each has his "Soul of the Womb") even has a Spirit at the beginning of every new geschichte of the periodical resurrection which precedes the transmigration and the new life. There are in our Solar System—a planetary pure and formal Spirit can avoid the "Cycle of Necessity." Descending from, and co-acting to the first start—, of the universe, it is the one that first points out to the gods the form of their next inferior: into Pudica (plastic matter) that primary and yet formal cosmic whole, by which knowable and indeterminate Universal Soul (the Principla of the Vedantists), the Planetary Spirit has to take shape and form and live successively in each of the spheres—the one that is the material foundation for the material and formless essence of all, as he who makes the image in the Tree of Existences, before he can lead a conscious Being. Along the "Planets"—those half-bred Forces of Nature—say the Kabalists—which are the carriers of all the manorial and other powers of nature, these who have fallen on the downward way—have not yet lived but will live some day on earth. The outer filiophylom all the earth and outer limits, whether Greek or Hindu, Egyptian or Hebrew, agree on the whole. Whenever they seem to clash, it will be always found due rather to the difference of terms and use of expressions than to any essential difference in the systems themselves.—Ed. THEOS.
to make them equal, nor derive their composition from a common indefinite principle and a particular definition of the same. But if you conjecture that the peculiarity is a certain simple condition defined in itself, as in superior and inferior natures, which differ both in the entire substance and in all the outcome, you have the natural conception of the peculiarities. These peculiarities, having been evolved entirely from entities always existing, will be in all particulars distinct and simple. But the inquiry is going on to no good purpose. It behoves us first to ascertain what are the peculiarities of these Orders according to essence; then according to faculty, and so afterward according to action. As you now put your question in relation to distinctions by certain peculiarities, you speak only of peculiarity of activities. It is not of the true kind, nor could be so in regard to them, but leave unscrutinized those which are above all most and as excellent as relating to the elements of the variances.

You add also in the same place the expression, "active and passive movements." This division is not at all suitable to introduce the difference of the superior Orders. The discrepancy of active and passive movements is not something within them; their operations are unconditional and unchangeable, and may be contemplated apart from the regard to objects in opposition. Hence we do not admit the existence of such impulses as those of action and passivity. We do not concede that there is a self-moving of the soul from something that moves and is moved, but to something that moves and is moved after the manner of substance, being the same with the things themselves, and not having beforehand a dissimilar tendency, and being exempt from acting on it and suffering by itself. Who, then, may endure that peculiarities of the Orders superior to the soul shall be distinguished according to the manner of action and suffering?

The expression which is subjoined by you, "or the things consequent," is as incomparably to them. In things which are joined together, and exist with others or in others, and are comprehended in others, some are to be regarded as precedent and others as consequent; and some as being, and others as contingent to essence. There exists a certain arrangement of them in order, and an alternation and separation occur between. But the one or the other of these things are considered as being. Wholes exist as principles, are separate by themselves, and do not derive their substance from others or in others ; so nothing in them is consequent. No peculiarity of them is characterized by these things.

There is also a distinction brought, according to the order of nature at the end of your question. The question is asked: "How are the superior ones best distinguished by active energies, physical motions, and things consequent?" Every thing is the very opposite to this conception. If active energies and passive motives were the essential characteristics of the superior beings, they would also be endowed with the power of creating the existences which exist between. But the being, existing themselves already separately, generate the energies, they will impart to the motions, energies, and things consequent the characteristics which distinguish them. This matter of peculiarity, therefore, which you are in eager pursuit to solve, is exactly the reverse of what you set forth.

To say all at once, whether you imagine that there is one order of gods and one of tutelary spirits, and so of heroes, and again of the superior ones, or that there are many orders, the expressions you use are in a measure of the Platonic philosophy in all its phases — a subject treated at St. Louis, Mo., U. S. A., and edited by Mr. T. B. M. Johnson. Its first three numbers — for February, March, and April— are before us, and includes the account of the new system of things divine and human — is extensively represented by selections from the works of Plato, and from the best passages from Proclus, Iamblichus, Hipparchus and others. Every one of the articles is worth perusal, and their choice denodes a cultivated mind alive to the present necessity of awakening our dull generations to the sense of spirituality which is daily dying out in them. In the April and May numbers— other interesting matter we find an article by Dr. A. Wilder: "The Last Words of Sokrates"— a subject treated by its author as only such a natural-born theosophist, as he is, can treat it. It is a continuous flash of lightning tenning amiss the deep shadows of the hurried Past, and showing what an abyss there exists between real and false wisdom, the philosophy of the old pagan and that of our modern-day philosophic pretenders. So far, we are sincerely charmed with the Platonist. It comes in good time, and will fill one of the greatest needs of our age. Its value is the more enhanced in our sight by the promise we find in it from our respected friend and Brother, Professor Alexander Wilder, to become one of its chief contributors. The news is gratifying, indeed. We trust that this periodical will not fail to attract the enthusiastic, though never too exaggerated, opinion of his sincere admirers and far away friends—if we repeat again that which we all honestly believe, namely, that there is not in the United States a scholar more competent than himself to elucidate to the reader the hidden beauties, as well as the esoteric meaning underlying Platonic philosophy. There may be more brilliant Greek scholars than he is, for all we know—and we are not sure even of that—there are none better qualified than he is for the difficult task of expounding Plato—the subtlest controversialist among all the Greek philosophers, as well, as the most charming mystic, whose fascinating exposition of the enigmas of transcendental philosophy and exhaustiveness, less fancy relieve the rigour of his dialectical methods with which the perplexed reader has constantly grappled—without solving for it their secret meaning. It is from these shadowy and thorny paths of Plato's dialectics that we look to Dr. Wilder to lead the reader out into more subtle goals in the Platonist: and sure we, feel of his ability to do so we warmly recommend the new journal to our friends and philosophically-inclined readers.

We will now let that monthly speak for itself, by reprinting its short Prospectus.

"In this degenerated age, when the senses are apotheosized, materialism absurdly considered philosophy, folly and ignorance popularized, and the dictum, "get money, eat, drink, and be merry— for to-morrow we die," exemplifies the actions of millions of mankind, there certainly is a necessity for this journal which shall be a candid, bold, and fearless exponent of the Platonic Philosophy.
a philosophy totally subversive of sensuality, materialism, folly, and ignorance. This philosophy recognizes the essential immortality and divinity of the human soul, and posits its highest happiness as an approximation to, and union with, the Absolute One. Its mission is to lead the souls of men, to lead them to the vision of true being—from images to realities—and in short, to elevate it from a sensible to an intellectual life.

The ancient religions, arts, and sagacity of Oriental nations, articles, reviews, and comments. Special attention will be given to the elucidation and practical application of the Platonic Ethics. It will be demonstrated that there are some things worthier of the time and study of a rational being than politics, amusements, and money getting. The evolution of modern thought and the treatment of the writings of Thomas Taylor, that noble and most genuine Platonist of modern times will be made a specialty. (4.) Biographical sketches of the heroes of philosophy.

The editor will undertake to make the periodical a most interesting and valuable article to the thinker, the scholar, and the philosopher. Price $ 1.00 per annum, in advance.

Address all letters, contributions, etc., to the Editor.

Osceola, St. Clair County, Mo.

(Collected from the last month.)

THE MOTHER-LAND OF NATIONS.

BY MIRZA MOOARALI ALIE BEG, E.T.S.

Although the known antiquity of the Aryan race appears thus to ascend higher than that of any other we have hitherto examined, yet it would be as well to here notice some generalized conclusions which are to be drawn from the myths, legends, and philology of other races. In a word, with the single exception of the Egyptians, whose primeval story archaeologists have yet been unable to trace on to the general current of pre-historic history, the origin of all the stocks seems, if it is allowable to use the expression, to be traced back towards Asia, north of the Himalayas. The successive inhabitants of Britain, the Black Race (the Giants) the Yellow Neolithians (the Elves), the Kymrskelts and the Gallo-kelts, are all represented as entering from the south and east. The Basques have a tradition of their eastern origin. It is thought that indications of the same Western migration are to be found in what is known of the Lake-Dwellers. The whole of the Keltic tribes, and of the Kimmernians, and Pelagoi are all first discovered forcing their way westward. It is perfectly clear that they forced their way south and west and south west after reaching the ends of the earth to the north, which they had done in their progress from the south-east. The latter part of this applies as well to the Slavs.

The Shemitic traditions point to a progress south-west from the mountains of Armenia. The Chinese descended the courses of their great rivers eastward from the interior of Asia. In "historie" times we see Skthyl, and Sarman, Hun and Avar, Turk and Mongar, Moogluk, Oosbuk and Mantchoo, Eleuth and Tungus, alike migrating away from Central Asia. The Malays and Indo-Chinese nations all say they came from the North. No matter in what land or in what period of history we look at a people, so long as they do not belong to the "Autochthonic" races, we always find that, in their migrations, their backs were towards the district we allude to. Allowing, of course, for what may be accidental or abnormal eccentricities produced by the configuration of the continents or contact with more powerful nations, the paths of all light to the westward of Kobi as a centre. Even at this very day, the course of colonization is away from it, to America and Australia, and Africa and Polyneusia. What can this mean? There must be some reason for a phenomenon so marked and universal. Perhaps an examination of the physical characteristics of the region may help us to an explanation. The first thing we see is that the tract in question—a vast olong basin, the centre of which is occupied by a desert of shifting sand—which rivers from the surrounding slopes lose themselves. Beyond this the slopes lead-
pre-Aryan yellow people are remembered as "Elves"—so in India the pre-Aryan yellow people are known as Rakshas.

It may not be out of place to remind the reader here that many of these Rakshas are represented in the Hindu scriptures as possessed of marvellous powers which they are said to have wrung from the "Gods" by "Tup" or austerities, in other words, by study and self-discipline. Passing by this, we shall have to see who they were and whence they came. Modern science has fixed on them the name of Amazons, because the region their occupation was known in old times as "Dravida-Desha." The study of the vestiges of their language has caused it to be classed as "Turanian" and that of such other antiquities as are probably relics of them, together with the general hints to be gathered from what is believed to have been their influence on the physical appearance, architecture, tradition, &c., of modern Southern India, and its people, points to an affinity with the Indo-Chinese races. All the evidence is so far consistent with what is very likely the truth, that the stream of emigration to which they owed their origin was one which bifurcating in the valley of the Brahmapootra about Assam, sent its other branch to colonize Burma, Siam, and Kambuja. That migration had descended the course of that River mentioned ever since their way from Kobi, passing down by the deltas of the Ganges and along the seacoast: the Indian branch of the migration availed itself of all those forests of interior India, and finally settled in the fertile and pleasant regions now known as Ceylon and the Madras Presidency.

These people then were an off-shoot of that great so-called "Tooranic" race which occupied in times of almost inconceivable antiquity the lands around Kobi. There are reasons for believing that it was "pressure" on the part of these people which compelled the Aryans (then less civilized) to emigrate in various directions and that the original conception of the wars of Iran and Tooran together with sundry, otherwise inexplicable, hints in the Vedas, are derived from the dim recollection of this primeval struggle.

But the question now suggests itself—How it could possibly happen that for so many thousands of years successive circles, so to speak, of emigration should be found forcing themselves outward from this common centre! The present aspect and circumstances of this country certainly would not, prima facie, lead us to expect that the end of such submersion had not already acquainted us with it, immense seas of sand and barren freezing plateaux; high towering mountain chains descending in tremendous precipices from rocky summits clad in ice and snow; eternal glaciers melting to swift streams and compared with the fertility of the tracts along the coasts of the inland sea. These shores were inhabited by a race of "Yellow men," a type which is now (as a people and in their original purity) virtually extinct. Here it was that one of the early (for the secret of the first is said to lie still further back) civilizations was developed, and it was of a character which from its being entirely and specifically different from any thing now extant, is almost indescribable, and if describable would be unrealizable. Suffice it to say that faint traces or rather hints of its character are discernible in the customs, religious, antiquities, and sciences of China and Japan, Mexico and Peru, but in an extraordinary corrupted and degraded state.

These people, in short, were in some things what we should call infinitely superior, in other things infinitely inferior to the present races. Secrets known to us were unknown to them—Secrets known to them are unknown to us; but living, as they did, in what, for want of a better word, we may call a newer world—where the vital forces of earth were in a state of greater activity than at present—their perception of causes and their general grasp of principles was greater—and their mental vision being less clouded by prejudice was more apt as it is, manifestly physically incompetent to do what it did in the past, even excluding all considerations of the advantages conferred on other nations by civilization, &c. Even if Russia, Persia, China, and India, were no more civilized than Central Asia, still the latter has no longer the power to throw out the successive waves of conquest and migration which she once had, and the last of which figures in history as the irruption of the Mongols. Why so? I believe that the real reason is simply this—that the "outward" impulse was given when Central Asia really became the geographical centre of a tremendous power, and the tradition—the "enpressment" continued up even to a period when it was really almost lost. The temporary (very temporary when compared with the results of prior irruptions it should be remembered) success of Chingiz Khan's horde's and their final repulse or absorption on all hands was the last and falling vibration of a chord struck long before. And as the visible type and testimony to this, it is reported that the cities which formed the capitals and residence of the last great Central Asian potentates have been since overwhelmed by the sands of the Kobi and their very sites forgotten.

The solution of this problem is only to be gained by a combination of tradition and geology. I believe that scientists recognise the fact that the basin of the Kobi represents the bed of an ancient ocean. Tradition confirms it in the accounts of the doluge and the churning of the sea. So does philology. In the very earliest rudiments of the Aryans it can be seen how the word "nau""ship" is to be found. How was it that "canoeing" is not so difficult of acquirement, but the general context of traditional and historical and philological facts does not seem to indicate that the "Nau" of the pre-Vedic Aryans was so simple.

When all these things are put together, there seems to be no alternative but to admit the correctness of the following narrative, which, it is alleged, is corroborated by the existing facts. But living, as they did, in what, for want of a better word, we may call a newer world—when the vital forces of earth were in a state of greater activity than at present—their perception of causes and their general grasp of principles was greater—and their mental vision being less clouded by prejudice was more apt...
to the perception of truth. Hence they had discovered some of the mysteries of nature which are still unknown now to the people of the present day. The Aryans, who, in their increase, pushed the Aryan and other races back from the shores of the Kobi, and from whose records most of the religions of the world derive their legends and doctrines. The phrasology in which they expressed themselves differed from ours, the very truths, of their doctrines have been distorted in the process of transmission into absurd fables. Words have been mistaken for things: ideas for actualities: and symbols for idols; and the preposterous conclusion of the poets and rhapsodizers of the world with irrational assumptions have been given divine authority, even as the dim traditions of the old sages (as the Tithnas, the Roslees, the Eholim, the "children of the Sun," Manko Capace and Mama Oello Quetzal-Koati &c) have been used to raise them to the dignity of personal Gods and confound them at once with the Totality and First Cause of the cosmic phenomenal and the Abstractions of the mind. It is believed that when Central Asia was the sole custodian of civilization, the impulses thus given to the tide of knowledge and immigration has continued up to our own times in expanding circles, when, the limits of the earth being at last reached, the reaction is beginning. But to this race, as to everything else in this Universe, the end came at last. Even if it were possible it would be considered by the world as the affectation of impossible knowledge if any one was to detail the convulsion which set in operation the natural causes which drained the Kobi sea. But the remembrance of the occurrence is, as we said, preserved in the traditions of the deluge and the churning of the sea. The "children of the Gods" gradually disappeared, but it is claimed that the so-called "occult mysteries"—in other words the secrets of nature which they knew and we do not—have been handed down under the veil of mystery in various lands through countless ages. The "mysteries" of religion and the "secrets" of magic are equally distortions of these. It is also alleged that by virtue of sunly of these secrets survivors of this race* still exist, in parts of the world, though many have dropped out of existence from various causes, the ranks of the "Adepts" have been constantly recruited by a fresh but scanty supply of faithful disciples, who have dared to surmount the dangers to which modern nature is liable in grappling with the secrets of the past and the secret world. It is said that initiation into these secrets confers wondrous powers, but that such can only be exercised on the condition of devoting them to the highest purposes. It is further claimed that every real improvement in the physical and mental nature of man has been partly at least, in some way, by the influence of these "adepts," and that further developments in science and ethics are to be expected from the same source.

The truth of these expectations time must decide upon. All that can be said is that History, Science, and Tradition appear to combine to support the existence of some mystery in the "Motherland of Nations."

* It must not, however, be supposed that any great number of these adepts who are now known to the initiated as the "Adepts" or "Brothers." The secret of these are the "Occult Secrets in the Vortex" races, because, having, in historic times, inherited the finest physical and intellectual development, the requirement of the occult secrets which demand the utmost resources of mind and body, have proved easier to them than others. Still it is believed that survivors of all races, especially of the relatively advanced Teutonic Bush-Fighters, are among them, as a rule, in India, to whose barrier to the attainment of occult lore were by reason of physical and mental incapacities. The author has to state that he has more knowledge on these subjects than he is at liberty to publish.

A GOOD CHANCE FOR INDIAN COTTON MEN.

Hon. Edward Atkinson, the celebrated statistician and political economist of Boston, America, has written further to Col. Olcott about the preparation of food-grain from the cotton waste, and old field tribors will find with upon reference that the topic was being discussed under the name of "Cotton As a Food Grain." Under date of March 8 he says: "At present the only process is to remove the hull, and to press out the oil; but the most powerful presses leave a good deal of oil in the cotton seed, somewhat to its detriment. A method of treating the kernel with naphthaline is coming into vogue, which will leave the kernel perfectly dry, and in good condition for food for cattle, and possibly for human beings. This naphthaline treatment is simply displacing the mechanical and physical dilution of issues already in use."

Mr. Atkinson adds: "I send you herewith a pamphlet in which I have proposed an exhibition to be devoted to cotton and cotton products, to be held in Atlanta, Georgia, next autumn. The money has been raised, and the exhibition is to be held. It may interest some of your East Indian friends to contribute."

Mr. Atkinson's pamphlet is a report of his eloquent and instructive Address to a public meeting at Atlanta in October last. He sets forth at length and with perspicacity, the reasons why an International Cotton Exposition should be held at that great centre of the Southern Cotton field. Upon the plan sketched out by Mr. Atkinson, this exhibition will be as perfect, in its way, as regards an illustration of all the details of the cotton interest, as the approaching electrical exhibition at Paris will be in the matter of electricity. We learn that "it is intended to represent every thing that concerns the growth of the plant, the fertilisation and treatment of the crop, the handling of the staple in every shape, and the commercial disposal of raw cotton; and also its manufacture in every form, the kind of mills and machinery for such purposes, and all that the most recent invention may afford for the improvement of these processes."

It is beyond question that incalculable benefit would be done to the Indian cotton industry if the spinning and weaving companies would send a sleep committee to attend this exhibition and make notes of what they might see.

HINDUS IN JAVA.

(A stray leaf from India's forgotten past.)

"It is generally regarded as an axiom that India possesses no national history" is Colonel Todd's well merited remark in his Annals of Rajasthan. And, he might have added with as much truth: "India has whole blank chapters even in the dim reminiscences and traditions which pass for her history; events of the greatest moment and importance entirely obliterated and lost for ever from the memory of the modern Hindoos, periods which have ceased to live even in their folklore!" Unable to claim a thorough acquaintance with all of the few historical facts vouched for from the great national work of Grimshaw, Mr. Arthur Johnson, the American political economist of Boston, America, has written further to Col. Olcott about the preparation of food-grain from the cotton waste, and old field tribors will find with upon reference that the topic was being discussed under the name of "Cotton As a Food Grain." Under date of March 8 he says: "At present the only process is to remove the hull, and to press out the oil; but the most powerful presses leave a good deal of oil in the cotton seed, somewhat to its detriment. A method of treating the kernel with naphthaline is coming into vogue, which will leave the kernel perfectly dry, and in good condition for food for cattle, and possibly for human beings. This naphthaline treatment is simply displacing the mechanical and physical dilution of issues already in use."

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(A stray leaf from India's forgotten past.)

It is generally regarded as an axiom that India possesses no national history;" is Colonel Todd's well-merited remark in his Annals of Rajasthan. And, he might have added with as much truth: "India has whole blank chapters even in the dim reminiscences and traditions which pass for her history; events of the greatest moment and importance entirely obliterated and lost for ever from the memory of the modern Hindoos, periods which have ceased to live even in their folklore!"

Unable to claim a thorough acquaintance with all of the few historical facts vouched for from the great national work of Grimshaw, Mr. Arthur Johnson, the American political economist of Boston, America, has written further to Col. Olcott about the preparation of food-grain from the cotton waste, and old field tribors will find with upon reference that the topic was being discussed under the name of "Cotton As a Food Grain." Under date of March 8 he says: "At present the only process is to remove the hull, and to press out the oil; but the most powerful presses leave a good deal of oil in the cotton seed, somewhat to its detriment. A method of treating the kernel with naphthaline is coming into vogue, which will leave the kernel perfectly dry, and in good condition for food for cattle, and possibly for human beings. This naphthaline treatment is simply displacing the mechanical and physical dilution of issues already in use."

Mr. Atkinson adds: "I send you herewith a pamphlet in which I have proposed an exhibition to be devoted to cotton and cotton products, to be held in Atlanta, Georgia, next autumn. The money has been raised, and the exhibition is to be held. It may interest some of your East Indian friends to contribute."

Mr. Atkinson's pamphlet is a report of his eloquent and instructive Address to a public meeting at Atlanta in October last. He sets forth at length and with perspicacity, the reasons why an International Cotton Exposition should be held at that great centre of the Southern Cotton field. Upon the plan sketched out by Mr. Atkinson, this exhibition will be as perfect, in its way, as regards an illustration of all the details of the cotton interest, as the approaching electrical exhibition at Paris will be in the matter of electricity. We learn that "it is intended to represent every thing that concerns the growth of the plant, the fertilisation and treatment of the crop, the handling of the staple in every shape, and the commercial disposal of raw cotton; and also its manufacture in every form, the kind of mills and machinery for such purposes, and all that the most recent invention may afford for the improvement of these processes."

It is beyond question that incalculable benefit would be done to the Indian cotton industry if the spinning and weaving companies would send a sleep committee to attend this exhibition and make notes of what they might see.
can draw but inferential conclusions from the records they have left behind them; and little is known to us, that little appears to possess intense interest. It certainly is the opinion of Hahn that either (a) the Brahmanical caste-laws are not of such an antiquity as claimed by Brahmanas, or (b) that their expedition to Java preceded Mami's laws, hence—-is older than the Trojan war, having taken place at that epoch of the most ancient hymn-poetry, when yet quite free from Brahmanic traumas, the Aryan Hindus had no caste, and buoyant with life were eager for strife quite free from Brahmanic trammels, the Aryan Hindus at that epoch of the most ancient hymn-poetry, when yet a duration as to sufficiently account for the fact that an event of such an importance as the colonisation of a country by a foreign race, which brought to it a considerable degree of civilization, founded kingdoms and converted the natives to Brahmanism, has been so entirely effaced from the memory of the aborigines as to leave them absolutely ignorant as to the most important features of their gods and of their literature. The "Brahma" one of the three cones several hundred feet in height which rise from the centre of the largest volcanic crater on the globe— the Tenger crater, down to the very name of the island—the word Java being strongly connected with it— was很是 numerous in the lowlands as mineral hot springs.

In religion the Javanese are now mostly Mahomedans; their faith has almost entirely displaced Brahmanism, and if the Brahmanical caste-laws are not of such an antiquity as claimed by Brahmanas, or that their expedition to Java preceded Mami's laws, hence—-is older than the Trojan war, then they, the Dutch who took possession of a portion of the island by treason, agreeably to the old traditional policy of Christian conquerors among Asiatics, in 1677. Since then, they began getting possession of it in 1596, having appeared in Java in 1500 as traders, in 1510 the Dutch soughb Javans to become the sole masters. The small island of Bali is the only one to preserve to this day the Devanagara alphabet, and the ancient letters of India it has preserved likewise its Brahmanical religion. The kavi—that ancient sacred language of Java—consists of more than six parts of Sanskrit, owing to "Brahmanical immigration at the beginning of our era"—as our philologists think. The kavi is the Javanese "Ramayana," the subject being the same and evidently but a translation. The ancient kavi letters are almost like those of the Sanskrit, while the most modern resemble the square Pali, the writing running from left to right, each letter being connected with the others in words, and these following one another without any space left between them—again as in the Sanskrit. Our philologists have observed that the introduction of writing as well as of the Brahmanical religion and political institutions identical with the older laws of Mami—to a hero they name Ayya Saya Baya—a disfigured name, we must think. Inscriptions in ancient Devanagari near the ruins of Brum-baan and Singgasari, are numerous and the field of paleography affords a rich harvest in Java. Among its subjects which are divided in four classes the Chaandra-Sangkeeda (light of royal days or dates) deserves attention, as it consists of the repetition of a certain number of words, symbolic of numbers, as may also express a fact that is to be recorded. Thus, for instance, the date of the destruction of Majapahit, a most important in Javanese history (1400) is thus inscribed reading from right to left:

Silma (0) 16ng (0) korting (4) Bami (1) Lost and gone (is) the (the) pride of the earth (land)."

The date of certain long graves at goskor, near the top of the highest cone of Brum-baan (1215) is thus written: Kaya (3) elua (1) jukri (5) lha (4) "Like (to the moon princess that was)."

To conclude, it will be sufficient to give the list of some of the principal Javanese works—famous in that literature, which, according to the admission of our best paleographers and philologists dates from the commencement of our era, to see in them the most intimate connection with the literature of the Hindu Aryans. Both principally relate to subjects of a mythic (i) and ethical character. Parmenides, the first poet of the Javanese, are the Pandava (book) or sawaroh (history); Maneke-Maya, the Javanese genesis, in which Buddhism predominates; the Kumbha (Sansk. Kumbhada frequent, section) ; Vira-kavi, the ancient sacred poet or Arakawa (evil Spirit) who courts a Vadhara (mystical) ; Rama-kavi, or the "Ramayana"; Parikesit, "Aryan's Grandson"; and Minangarta, a poem on Arjuna in the Indra (Mountain). All of the above comprises the most valuable pieces of the Javanese Oannes who like the Chaldean man-fish came out of the ocean, it would seem, to civilize them. Among the ethical works are found more recent compositions, (about the thirteenth century) such as Niti Sstrau kavi, and Sruhl where allusions to Islam are already found. But the Brada-Fwldha ("Holy War") is an epic mostly on the deeds of Arjuna, being an episode of the "Maharashtra and the Maha-
His doctrine then seems to us much more to centre in, and gyrate around, that main idea that the spirit of the man is incapable of acting outside of its body independently and per se; but that it must needs be like a tottering baby guided by his mother or nurse—be led by some kind of spiritual strings by a disembodied spirit, an individuality entirely distinct from, and, at some time even foreign to, himself, as such a spirit can only be a human soul, having at some period or other, lived on this planet of ours. I trust that I have now correctly stated my friend’s belief which is that of most of the intellectual, progressive, and liberal Spiritualists, and that, moreover, shared by the Theosophists who have joined our movement by deserting the ranks of the ai polloi of Spiritualism. Nevertheless, and bound though we be to respect the private opinions of those of our Brother-Fellows who have started out at the research of truth by the same path as M. A. Oxon, however widely they may have diverged from the one we ourselves follow—yet we will always say that such is not the belief of all the Theosophists—the writer included. For all that, we shall not follow the nefarious example set up by most of the Spiritualists and their papers, which are as bitter against us as most of the missionary sectarian papers are against each other and the infidel Theosophists. We will not quarrel, but simply argue, for “Light! More Light!” is the rallying cry of both, progressive Spiritualists and Theosophists. Having thus far explained myself, “M. A. Oxon” will take, I am sure, en bon Sig­neur every remark that I may make on his article in Light which I here quote editorially. I will not break his flowing narrative, but limit my answers to modest foot­notes.

“It is now some years since Spiritualists were started by the publication of two ponderous volumes by Madame Blavatsky, under the title of “Isis Unveiled.” Those who mastered the diversified contents of these large and closely printed pages, upwards of twelve hundred in number, bore away a vague impression that Spiritualism had been freely handled not altogether to its advantage, and that a portentous claim had been more or less lightly set up for what was called Occultism. The book was full of materials—so full that I should probably be right in saying that no one has mastered its contents so as to fully grasp the author’s plan; but the material sadly needed reducing. Nevertheless, and bound though we be to respect the private opinions of those of our Brother-Fellows for whom the author made such tremendous claims, it seems vain for any seeker after truth to attempt to enter into relations, however remote, with any adept of the Order of Isis Unveiled. It is not the first time that I have been reproached unjustly at my door; it is but too true, that “the material sadly needed reducing.” Those who mustered the statements required elucidation, and some remarks upon them; but the reader was at the same time led to pilot him through the difficulties that he encountered on every hand: and, above all, he sorely needed some more tangible hold on the history and pretensions of the mysterious Brother­hood for whom the author wrote; and, to the danger of the seer, he could scarcely hold on the history and pretensions of the mysterious Brotherhood for whom the author wrote. It seems vain for any seeker after truth to attempt to enter into relations, however remote, with any adept of the Order of Isis Unveiled. It is not the first time that I have been reproached unjustly at my door; it is but too true, that “the material sadly needed reducing.” Those who mustered the statements required elucidation, and some remarks upon them; but the reader was at the same time led to pilot him through the difficulties that he encountered on every hand: and, above all, he sorely needed some more tangible hold on the history and pretensions of the mysterious Brother­hood for whom the author wrote. It seems vain for any seeker after truth to attempt to enter into relations, however remote, with any adept of the Order of Isis Unveiled. It is not the first time that I have been reproached unjustly at my door; it is but too true, that “the material sadly needed reducing.” Those who mustered the statements required elucidation, and some remarks upon them; but the reader was at the same time led to pilot him through the difficulties that he encountered on every hand: and, above all, he sorely needed some more tangible hold on the history and pretensions of the mysterious Brother­hood for whom the author wrote. It seems vain for any seeker after truth to attempt to enter into relations, however remote, with any adept of the Order of Isis Unveiled.

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* Indeed, the claims made for a “Brotherhood” of living men were never half as pretentious as those which are daily made by the Spiritualists on behalf of the disembodied souls of dead people;
which Madame Blavatsky is the visible representative. All questions were met with polite or decisive refusal to submit to any examination of the pretended medium. The Brothers would receive an inquirer only after he had demonstrated his truth, honesty, and courage by an indefinitely prolonged probation. They sought no one; they promised to receive none. * Mean­while, they would not exceed the prescribed, organisation of the Occult Brotherhood. * They would utilise the Society, but they would not advise as to the methods by which it should be regulated, nor guarantee it any prescribed, organisation of the Occult Brotherhood. They had heard the voice of the Divine powers of the human spirit can, they allege, be developed.

The only palpable outcome of all this elaborate effort at human enlightenment was the foundation in America of the Theosophical Society, the Spiritualist offshoot of that revered, organisation of the Occult Brotherhood. They would utilise the Society, but they would not advise as to the methods by which it should be regulated, nor guarantee it any prescribed, organisation of the Occult Brotherhood. They had heard the voice of the Divine powers of the human spirit can, they allege, be developed.

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of Spiritualistic investigation. The letters of Koot Hoomi are fruitful of suggestion, and will repay careful study on their own merits. The whole book contains only 173 pages, and will not, I think, tax the attention of the average Spiritualist who reads it, and can say that there is nothing in it that adds to his knowledge, he will at least have the satisfaction of having read both sides of the question, and that should prevent itself to all candid thinkers as a paramount and imperative duty.

Following are extracts from letters in reference to the same subject, published in the "Spiritist" and written by C. C. M.—a Theosophist, and one "Ocussimus" to whom we will leave the privilege of confessing whether he is one or not. Both are written in defence of Theosophy and called forth by A. W. (as an attack on the "Theosophist" upon the "Brothers" and the Theosophical Society generally, and the Theosophists especially.

THEOSOPHY AND SPIRITUALISM.
To the Editor of "The Spiritualist."

Sir,—I might perhaps leave you to settle accounts with your correspondent, J. K., and to demand from him the proofs of his assertion that the "phenomena attendant upon real adeptship" are on an entirely different plane from Spiritualism.1 Allow me, however, to observe that the discussion is not advanced by ignoring the single distinction, in regard to evidence, which I have endeavoured to point out; and by the wholly mistaken statement that I have not denied that the whole point is "justified and substantiated by a series of covered and open attacks in the London Society."2 Why is it, I ask again, that evidence has the sal in faction of having read both sides of the question, either because we have no evidence to prove that these phenomena are produced ? It is because we see that this is evidently the case, or because we have no evidence to the contrary, and so reason to believe that they are in fact magicians, who, while exercising their powers, choose to disclaim them, and to give the effects the appearance of being independent causes. Now what would be the proper and only possible verification of the "opposite" assertion, that the phenomena were caused by their own will and science ? Obviously, just such proofs of selection and control as no medium of that kind can give, and which are attested by Mr. Sinnett and many others in relation to the phenomena occurring in the presence of Madame Blavatsky. To say that the whole point at issue rests on the unsupported statement of this lady is wholly to ignore the verification which gives that statement its only scientific value. That Madame Blavatsky, who is herself certainly not present, can be merely "a medium" of the phenomena to other observers, does not make no difference as regards the distinction to be established. The same sort of evidence which would support her statement that she was herself the agent, is the proof of her statement that the agent is another person, even though this person may be "a medium" of the phenomena as well as of her own knowledge of the individual; indeed, such "evidence" would add nothing whatever to the evidence of his powers.

Further, I should like to ask J. K. what reason he has for asserting that "even the very first physical and psychical principles of true theosophy and occult science are quite unknown to me"—I mean, of course, to the members of that organisation, the Theosophical Society ? The admission, I think, makes that they are not "adepts" by no means involves such a complete avowal of ignorance of "first principles," I can only say that so far as these first principles are expounded in J. K.'s letter, I believe that most of the members of the Society would be guided not in the way of "first principles," but in the way of "second principles." I may perhaps have occasion to refer to this later, for the present, however, we may learn something by unprejudiced study of the natural powers of the soul, and how these may be manifested in certain conditions, quite apart from spiritual attainment. This brings us into connexion with phenomena Spiritualism, which you know better than I do in the efficiency of your own letters, you may judge in what we naturally regard from our own point of view, and which, we certainly think would be all the better for a little of our philosophical, or rather of our studies. For my own part I find Theosophy quite reconcileable with Spiritualism, may, inclusive of it, if the letter is not unrivaled by definition to assumptions whatsoever, and that is true.

C. C. M.

Loudon, 20th June.

THE STUDY OF THE OCCULT.

Spiritualists and Theosophists might well join hands, for both are engaged in the same pursuit—the study of the Occult. It is possible owing to the providential influence of the Himalayan mystic brotherhood, inasmuch as it is rumoured that from the elevation, spiritual as well as physical, of their moun-

1 One, signing himself J. K. in "The Spiritualist," and openly styling himself self and the Editor of that paper to introduce him as an "Ocussimus" (i.e., a ritual into the Occult mysteries by a "Wovasa Hierophant,"—not only doubts the reality of the existence of Blavatsky and Thibetan "Brothers" or written by Egypt who are red adepts but goes so far as to hint that they are the creation of the Theosophist's (read Madame Blavatsky) fancy. Ed. Theo.

2 True— "Who knows it?" Ed.—Theos.
taining fastnesses, they exercise over the world the powers, of
providence of a kind of petty gods. It may be that the whole
movement of modern Spiritualism is owing to the making of
errors of these occult ministries to humanity... The "Bro-
them," perceiving that the world, moved by the Divine Spirit, is
beginning to go with the times, and are being won over to reveal some few of their secrets. I
believe the period is approaching, and that mankind are
beginning to see that, in the eyes of society, there is nothing hidden, except from those who choose to be ignorant.

The power of ruling by spirit over Nature, will be possessed
by all men as their birthright, and consciously exercised with beneficent motives. Spiritualism, still a spawning infant,
imagine it can walk and even run, is making but the feeblest
to be applied, and is only the advent of these occult treasuries of supernal science. Most certainly with
mediums of gross bodies, and still slaves to the pleasures and
rank gratifications of the material plane, Spiritualists will only con-
trasted to grope blindly on the outermost borders of the great
lives, they are linked.

Physical mediumship, as it is practised at the present day, is
seen a step higher, if indeed in some cases it is not even
higher, than the physical medium of the Hindu courtesan or Fakir.
We, ignorant Europeans, call it conjuring, while they, possessed
of a certain knowledge handed down through many generations
from father to son, but which they hide from the vulgar outer
world, are most probably in communion with helpful disembody-
ed beings. In the physical medium there only lies the subject
of the medium's body to carry out their behests. The Fakir
has the advantage of the physical medium, that he consciously,
and at will, exercises his seemingly miraculous control over
matter, or inerria. The "elementals" fly to do his bidding,
and he remains master of the situation, of himself, of his own connotations, and his manipulations are never more than he choose.

The physical medium, on the other hand, gives himself up, a passive machine, into the power of a
spirit, or spirits, to do with, as they may see fit, for any length of
time. The Fakir, or Yogi, in his own body possessing
this superior knowledge and power, as it sometimes with the</p>
THE IMPORTANCE OF SETTLING THE AGE OF THE VEDAS.

5. What has been said before is only an external or historical evidence of the point at issue. But there is internal evidence as well that can be deduced from the works written long after the composition, or rather the collection, of the Vedas, such as its appendices, commentaries, and expositions. It is to be regretted, however, that not all of these are extant at present, while others have become scarce for reasons too well known and too obvious to require specification. Hence arises the difficulty of settling the point under consideration. During the last fifty or sixty years, the question has secured the attention of the best scholars of Europe, and their valuable labours in this direction are sufficient to give an approximate idea of the importance of settling the exact age of the Vedas as a starting-point to determine thereby that of all other old religions.

Orientalists MISTAKEN.

6. This subject has been handled by Mr. Bentley in his "Historical View of the Hindu Astronomy," 1823, and by Professor Max Müller in his "Preface to Rigveda Sanhita, together with the Commentary by Śyāmāchārya," Vol. IV, 1862, and by several other scholars. It appears from Mr. Bentley's remarks that he possessed several ancient and modern works, such as Jyotisha, a Treatise on Astronomy appended to the Rigveda, Gargasamhitā, Śrīvyā— and other Siddhāntas, Kālikā—and other Purāṇas, &c., &c., though he mentions but only a few of them. But, owing to his natural reluctance “to overturn the Mosaic account, and sap the very foundation” of his religion, in spite of all his learning, judgment, and the means in his possession, he would not carry the antiquity of the Vedas further back than about 1425 years before Christ. From the information Mr. Bentley has supplied, and with the help of a few other sources, we shall now endeavour to establish the real age of the Vedas.

WHAT THE JYOTISHA SHOWS.

7. The Jyotisha which records a few astronomical phenomena of the most archaic ages, is a treatise on Calendar compiled by two different authors, Śesha and Lagadha. The Śesha Jyotisha has no commentator; one—without the name of the commentator—is apparently an abridgment of the other by Somakāra. But neither of them explains the difficulties encountered by the reader in understanding some of the original verses which, however, appear to have undergone changes in words and letters in consequence of the ignorance of the copyists as well as of the inattention paid to the subject by the modern Hindu astronomers. The Lagadha Jyotisha is still learnt by heart by almost all the well-known modern Hindu priests, and may be found—published by Captain Jervis at the end of his “Indian Meteorology,” 1834. The first has forty-three, and the second thirty-six verses; both have thirty identical verses, though they do not follow in the same order in both; and some or many of them are partly altered in the second, generally for the worse. The first eight verses from the Śesha Jyotisha and a few extracts from its commentary by Somakāra are given by Professor Max Müller in his Preface to Rigveda Sanhita (18—23, Vol. IV), but there do not sufficiently show the real character of the treatise; and the eighth verse of the Śesha—or the seventh of the Lagadha Jyotisha—is improperly rendered by the Professor as well as by the commentator. The verse and its rendering are as follows:

“...”

In the northern motion of the Sun, an increase of day and decrease of night to the extent of a Prastha of water a day, take place; in the southern motion, both are reversed, i.e., the days decrease and nights increase to the same extent of a Prastha of water a day; and this increase or decrease during an Ayana, or the period of six months taken up by the Sun in his northern or southern motion, comes up to six Muhūrtas.

Here a Muhūrta is equal to two ghatīs or 14th of a day, as will be seen from the following thirty-eighth verse of the Śesha or the sixteenth of the Lagadha, which gives the divisions of a day.

“...”

A year is of 360 days, 6 seasons, 2 ayanas, i.e., periods taken by the Sun in completing his northern and southern progress, or 12 solar months. A cycle or lustrum contains five times these numbers.

As an ayana contains (12 = 183) 183 days, a Prastha is equal to 14 ghatīs or about 4 palas, and not 32 palas as given by Professor Max Müller in his Preface to Rigveda Sanhita, Vol. IV. (pag. XXII).

A ghatikā or ⅛ of a day was measured by a water-clock or clepsydra. As the twenty-fourth verso of the Śesha Jyotisha does not found in the Lagadha, an important omission) gives the divisions of a Solar (sidereal) year.

COMMENT. "..."

Comment by Somakāra. "..."

There are at present several modern works on religion, astrology, and astronomy showing the method of preparing and using water-clocks and other time-measurers. But as all those are but seldom used and are superseded by clocks and watches, their full description here, would be out of place.
Let us now calculate the latitude of the district in India which the Aryas occupied, when the verse eighth quoted above was written.

In the annexed figure, let ZPH be the meridian, Z the zenith, h SH the horizon, and S the Sun at rising or setting; then ZPS is the hour angle from sunrise to midnight or midday to sunset.

Let G be half the length of the day in solar ghaits, then, 60 ghaits : G = 360°: 6°G = ZPS = 180° = HPS.

Let HP = the latitude = L, and PS = 90° — the Sun's declination = 90° - d. Now the spherical triangle HPS has the angle at H a right angle, and hence, cos HPS = tan HP cot PS, or cos 6°G = tan L tan d.

When d = 0, cos 6°G = 0, .-. 2G = 100°, that is, the day and the night are equal in all latitudes, when the Sun is on the Equator. When d is greatest, 6°G is greatest. In the case before us, 2G = 90° ghaits, . 6°G = 108°; and the maximum value of d was more than 24° in very ancient times. Hence, cos 108° = tan L tan 24°, or tan L = cos 72° cot 24°.

log. cos 72° = 9.489892
log. cot 24° = 10.531417

log. tan 34°45' = 9.841399

Referring to the map of India, we find that Cashmere is the only province which has this latitude, and was the district occupied by the Aryas when the eighth verse was composed. Starting from Cashmere, how many thousands of years must the Aryas have really taken to colonize and civilize the whole of India from the Himalayas to Cape Comorin, and from Persia to China before the time when the equinoctial age, the month Magha, the cold season, the bright fixed stars, reckoned from it on the Ecliptic to vary yearly, Now the conspicuous star Regulus or Alpha Leonis, which is the junction star in the asterism Magha, is 9° from its beginning (Vide Strya-Sidhdhats, chap. VIII, 1-9), and from the beginning of Krtriktha to that of Magha there are seven asterisms of 13° each; and hence the longitude of Regulus when the vernal equinoctial point was in the beginning of Krtriktha, was 7 x 13° + 9° or 102° 20'.

By the Nautical Almanac for 1878, the position of Regulus is given as follows:

Right Ascension, 1st January 1878, 10h, 1m. 52 s., Declination, North, 12° 33' 46".

To find the longitude we must know the obliquity of the ecliptic, which was on 1st January 1878, 23° 27' 15".

In the annexed figure, let EQ be the equator, EC the ecliptic, S a star; and ER the right ascension = R, SR the declination = d, EL the longitude = L, and the angle LER, the obliquity = O, and the angle SER = M; then in the right angled spherical triangles SER and SEL, we have, cos M = tan R cot d, (1), cos M = tan R cot d, (2), and L = cos SEL, cos (M - O) tan d sec. M. (3).

The above right ascension (10h, 1m. 52 s.) in time when reduced to an are by multiplying by 15, is equal to 150° 28'. Hence, log. sin. 150° 28' = 9.052785
log. tan. 150° 28' = 9.703281
log. d = 12° 33' 46" = 9.384037

log. tan. 24° 10' 46" = 10.344935
cot. 24° 10' 46" = 10.03795

The longitude of Regulus on 1st January 1878, was 148° 8', and it was 162° 20' at the time when the equinoctial point was in the beginning of Krtriktha. The equinoctial point, therefore, retrograded through 43° 48' since that time to the close of 1877. Now the precession of the equinoxes is about 50" yearly or 1° in 72 years, and hence the time to effect this backward motion is 72 x 48° - 50" or 3297.8 years; that is, the date of the composition of the verses 32-34 of the Sesha Jyotisha is about 3298 - 1877 = 1421 B.C.

But the annual rate of precession increases yearly by 0.0002, and it was 50.2502 for 1880. If we take the rate 48° - 37 or 48° - 6 determined by the Hindu astronomers of the period 945 B.C. (See Mr. Bentley's Hindu Astronomy, page 26) instead of 50" lately determined, then the date in question comes up to 3389 - 1877 = 1512 B.C.

9. The following verses 5, 6, 7, 9, and 10 of the Sesha Jyotisha mention a distinct observation.
"The Sun and the Moon begin to move northward in the beginning of Sravishthā. The Sun becomes southwards in the middle of Āleshā. This northward and southward motion of the Sun takes place always in the months of Māgha (Jan., Feb.) and Śrāvāṇa (July, Aug.) respectively."

The above shown verses 7, 9, and 10 are fully explained by Garga in the following sixteen verses which occur in Asleshā, Asvini, PurvAshAOhA, Ut.tara Phalguni, and Roliini. A season consists of the time the Sun occupies in solstitial days of the quinquennial age fire in order second fortnight of the month."

The next winter solstitial day or the commencement of the first year of the new cycle will be the 16th of the dark half of Māgha, or Māgha being an intercalary month, 1st of the light half of Māgha. Thus it is clear that in every cycle of five years there are two intercalary months, Śrāvāṇa and Māgha, after an interval of 30 lunar months. Hence a cycle contains 62 lunar months, or a Solar sidereal year.

In this observation the winter and summer solstices were respectively in the beginning of Dhanishtha and in the middle of Āleshā, and hence the vernal and autumn equinoxes were respectively in 10° of Bhaṭrāṇi and 3° 20' of Visākha. But the vernal equinox was, as we have seen in the preceding paragraph, in the beginning of Kṛttikā in 1421 or 1510 B.C.; and it had, therefore, retrograded 3° 20' since that date to the time of the present observation. Taking the mean rate of the precession of the equinoxes 50 or 43.6° a year, we got 1421—240 = 1181 or 1516—247—1209 B.C., to be the time of this observation.

(The to be continued.)

A NOVEL VIEW OF THE THEOSOPHISTS.

Attention is drawn to the following extracts taken from a Spiritualistic Weekly. The most inexacting Spiritualists agree to view that paper as an one-sided, intensely combative third-class publication. We will be more magnanimous and will call it a first-class organ of lunacy. It must not, however, be named for several reasons, of which one may be given. Besides being a member of a philanthropic body, the present writer belongs to the Society for the Prevention of Cruelty to Animals. The mere fact of finding the name of his incoherent Epheber in a journal, by him detested, might bring on him a fit of dangerous frenzy and necessitate the use of a straight jacket as that incurable coochoo scribendi, would be sent-
off quill-driving for the next six months on that same topic. Therefore, neither his pen nor his work shall be named, but we will simply quote from his vagaries, in order to acquaint our readers with one more original view taken of the conductors of the Theosophist.

The President's "Simla lecture upon Occultism" has been republished in the London \textit{Weekly}, with this unique comment: the editor of the \textit{Weekly} under notice took offence and went off raving. It is the sentence in the "Lecture" which mentions proficients of Asiatic Occultism who exercise their power without the help of any human "spirits" as mediums do, and the censure of the wonderful phenomena which Colonel Olcott has seen them perform, that has proved too much for the poor crack-brained enthusiast. The statement "there are about a dozen of such, and men here who are far more acquainted with nature's occult forces than any of those much initiated gentlemen who set themselves up for professors and biologists" sent the poor man stark mad; his monomania is to attribute every obstacle in the way of Spiritualism to the spirits of deceased Jews: "Friends! he tragically exclaims in his pipe paper; "we have you, and your fell power is already broken! If Spiritualism is not true and Occult Philosophy or Science is true; and if it is a fact that there are a class of Jews who are the recognized masters of nature's occult forces of nature either in an 'inimical' or 'favorable' manner toward their fellow beings, then, one of three things should be at once insisted upon. Either those who seek to monopolize that knowledge and power should be destroyed; (i) or they should be compelled to impart all they know upon the subject; or they should be compelled to desist from their exercise of it. (sic)

States and Empires, raise your scaffolds! The word "compelled" is a good one. Do you see Mr. Gladstone, the President of the Senate, the \textit{Weekly} office compelling, let alone Baron de Cadet, but even a cow-dung-covered fakir—to "impart all they know" on stake and rack? But before the adepts are given a chance to "impart all they know" to the destruction of which is necessary to prolong their predomination..."However, we sincerely doubt whether it will be possible. He has "watched our movements" and "to develop" through us, and, he adds, "we saw it"... (that possession by Jesus-spirits) he told his readers—"as plainly as we could see, four years ago, that this was the fact, and we see it to-day." From America to India there is some little distance; but with such a propitious and clarivoyant medium all things are possible. He has "watched our movements" and "to see what phase of opposition to Spiritualism would be developed" through us, and, he has found it out. He has satisfied himself, for instance, even so far back, as in 1871 (when the Theosophical Society, by the bye, was not yet in India) —a fact proved to the President of the Senate, by his Foreign Office compelling, let alone Baron de Cadet, but even a cow-dung-covered fakir—to "impart all they know" on stake and rack.

But before the adepts are given a chance to "impart all they know" to the destruction of which is necessary to prolong their predomination over their fellow beings. (i) The sentence, being rather muddled up, does not make it very clear whether it is "Colonel Olcott and Madame Blavatsky, or being used by possessing Jesus-spirit to say the foundations of Modern Spiritualism are wrong" (as the \textit{Weekly} conceived) or "to prolong their predomination over their fellow beings." (i) The sentence, being rather muddled up, does not make it very clear whether it is "Colonel Olcott and Madame Blavatsky" or the "possessing Jesus-spirits" who seek "to prolong their predomination..." However, we sincerely doubt whether it will be possible. He has "watched our movements" and "to develop" through us, and, he adds, "we saw it"... (that possession by Jesus-spirits) he told his readers—"as plainly as we could see, four years ago, that this was the fact, and we see it to-day." From America to India there is some little distance; but with such a propitious and clarivoyant medium all things are possible. He has "watched our movements" and "to see what phase of opposition to Spiritualism would be developed" through us, and, he has found it out. He has satisfied himself, for instance, even so far back, as in 1871 (when the Theosophical Society, by the bye, was not yet in India) —a fact proved to the President of the Senate, by his Foreign Office compelling, let alone Baron de Cadet, but even a cow-dung-covered fakir—to "impart all they know" on stake and rack. But before the adepts are given a chance to "impart all they know" to the destruction of which is necessary to prolong their predomination over their fellow beings. (i) The sentence, being rather muddled up, does not make it very clear whether it is "Colonel Olcott and Madame Blavatsky, or being used by possessing Jesus-spirit to say the foundations of Modern Spiritualism are wrong" (as the \textit{Weekly} conceived) or "to prolong their predomination over their fellow beings." (i) The sentence, being rather muddled up, does not make it very clear whether it is "Colonel Olcott and Madame Blavatsky" or the "possessing Jesus-spirits" who seek "to prolong their predomination..." However, we sincerely doubt whether it will be possible. He has "watched our movements" and "to develop" through us, and, he adds, "we saw it"... (that possession by Jesus-spirits) he told his readers—"as plainly as we could see, four years ago, that this was the fact, and we see it to-day." From America to India there is some little distance; but with such a propitious and clarivoyant medium all things are possible. He has "watched our movements" and "to see what phase of opposition to Spiritualism would be developed" through us, and, he has found it out. He has satisfied himself, for instance, even so far back, as in 1871 (when the Theosophical Society, by the bye, was not yet in India) —a fact proved to the President of the Senate, by his Foreign Office compelling, let alone Baron de Cadet, but even a cow-dung-covered fakir—to "impart all they know" on stake and rack. But before the adepts are given a chance to "impart all they know" to the destruction of which is necessary to prolong their predomination over their fellow beings. (i) The sentence, being rather muddled up, does not make it very clear whether it is "Colonel Olcott and Madame Blavatsky, or being used by possessing Jesus-spirit to say the foundations of Modern Spiritualism are wrong" (as the \textit{Weekly} conceived) or "to prolong their predomination over their fellow beings." (i) The sentence, being rather muddled up, does not make it very clear whether it is "Colonel Olcott and Madame Blavatsky" or the "possessing Jesus-spirits" who seek "to prolong their predomination..." However, we sincerely doubt whether it will be possible. He has "watched our movements" and "to develop" through us, and, he adds, "we saw it"... (that possession by Jesus-spirits) he told his readers—"as plainly as we could see, four years ago, that this was the fact, and we see it to-day." From America to India there is some little distance; but with such a propitious and clarivoyant medium all things are possible. He has "watched our movements" and "to see what phase of opposition to Spiritualism would be developed" through us, and, he has found it out. He has satisfied himself, for instance, even so far back, as in 1871 (when the Theosophical Society, by the bye, was not yet in India) —a fact proved to the President of the Senate, by his Foreign Office compelling, let alone Baron de Cadet, but even a cow-dung-covered fakir—to "impart all they know" on stake and rack. But before the adepts are given a chance to "impart all they know" to the destruction of which is necessary to prolong their predomination over their fellow beings.
not even educated theosophists believe in vulgar and misunder­stood Kabalism, in fairies, goblins and the like? But the latter do nothing of the kind. What they strive after is, to winnow good grain from chaff, to make of spiritualism a progressive science based upon experi­ment and research, instead of allowing the finger of scorn to be pointed at it owing to the idiotic zeal of some fanatics. And because they seek to elevate psychic and occult phenomena to the seriousness of a science then they need be "influenced to this folly by forces and powers" outside of themselves; in other words, they are "badly abused, controlled" by "Jesuit spirits."!

Our amiable critic evidently cannot forgive Colonel Olcott for saying—"This is why I ceased to call myself a Spiritualist in 1874, and why, in 1875, I united with others to found a Theosophical Society to promote the study of these natural phenomena. It is the word "natural" instead of "supernatural" or spiritual phenomena which affects him as a red rag affects a bull, and—thereupon he furiously buts:—How then? He exclaims "Colonel Olcott seems to think that his abandonment of Occultism of poor Colonel Olcott drags as slowly in India as elsewhere, although if it could au excuse. As well might a bedlamite apologize for los­
el Olcott seems to think that his abandonment of

naturalism. It is against that tendency that we must vindi­cate the existence of the 'supernatural.' Many people deny

that cause is a created spirit, this position is taken,

and "The authority of miracles; 4th, The means to ascertain them, or criterion of miracles."

Space forbidding, we regret our inability to give the whole of the strictly Catholic philosophy upon this interesting topic. We will call but the most exotic of rhetorical flowers and plants. The learned Bishop after criticizing Hume's definition of miracles offered in lieu his own. "I introduce," he said, "my definition of a miracle, taking it in a broad, or rather in its broadest sense. I will call miracle, a wonderful fact or event produced in the visible world by a cause which is not natural. This definition comprises the explanations of the word miracle in its strongest meaning, and miracles in their widest or broadest signi­fication. If the cause, that produces the effect under con­sideration, is God himself or a spirit acting by God's positive and direct order, that effect is a miracle in the strict sense of the word; if that cause is a created spirit, good or evil, acting spontaneously and without positive instructions received from the Almighty, its effect is a miracle in a broad sense.*

"The tendency of our epoch has been called rightfully naturalism. It is against that tendency that we must vindicate the existence of the 'supernatural.' Many people deny the 'supernatural'; they think that every fact can be explained away to be brought within the category of natural causes; the position they take is a very weak one and can easily be taken by storm; they maintain that God, angels and evil spirits never produce an effect, never meet a visible phenomenon in the sphere of nature; now, if we can prove one fact, only one fact, which has a spirit, either created or interested for cause, this position is taken, naturalism is exploded and the supernatural is vindicated. And what have we to do in order to show and prove a fact to be caused by a spirit? We must show that the agent of the fact under consideration is endowed with intelli­gence and free will."

(*) Truly wise are they, who are enabled to distinguish by the effect the true nature of the Cause. As a matter of course this class of divinely ap­pointed beings do not employ black art and white magic, but only such as can be found within the holy orthodox Church, as no hermaphrodite, least of all a heretic, is competent to judge. —Ed. Theos.,

MIRACLES.

That golden treasury of arcane knowledge—the Catholic Mirror—reports a "magnificent lecture" upon miracles by Archbishop Segers. It is a "fascinating discourse" on the "manifestations of supernatural powers of evil spirits," and—how the demons take possession of human beings. The most reverend lecturer by selecting the Masonic Hall of Portland (Oregon) showed much judiciousness. A "Jadokkiana" is the most appropriate phrase for the occasion. The same organ gives the following heads: 1st, The essence and nature of a miracle; 2d, The possibility of miracles; 3d, The authority of miracles; 4th, The means to ascertain them, or criterion of miracles.

The tendency of our epoch has been called rightfully naturalism. It is against that tendency that we must vindicate the existence of the 'supernatural.' Many people deny the 'supernatural'; they think that every fact can be explained away to be brought within the category of natural causes; the position they take is a very weak one and can easily be taken by storm; they maintain that God, angels and evil spirits never produce an effect, never meet a visible phenomenon in the sphere of nature; now, if we can prove one fact, only one fact, which has a spirit, either created or interested for cause, this position is taken, naturalism is exploded and the supernatural is vindicated. And what have we to do in order to show and prove a fact to be caused by a spirit? We must show that the agent of the fact under consideration is endowed with intelli­gence and free will."

(*) Truly wise are they, who are enabled to distinguish by the effect the true nature of the Cause. As a matter of course this class of divinely ap­pointed beings do not employ black art and white magic, but only such as can be found within the holy orthodox Church, as no hermaphrodite, least of all a heretic, is competent to judge. —Ed. Theos.
With regard to this we will permit ourselves a remark. If, in this passage, by "naturalism" is meant the denial of a supernatural agency in the miracles and revelations contained in the Bible, a disbelief which leads invariably to a thorough rejection of the very occurrence of the latter, the Bishop is right. But the proof of "such an agent endowed with intelligence and free will" would far sooner lead to belief in Spiritism and Spiritualism than in Christianity. The former, irrational as it may seem, is yet far more logical than the latter, and belief in "spirits" does not at all necessitate belief in God—i.e., monotheism; our argument being proved by the twenty millions of spiritualists and the eight hundred millions of Buddhists, Brahmins and many more belonging to other non-Christian religions who are either atheists, polytheists or pantheists. "Naturalism, properly defined, is simply another form of pantheism, that theory which resolves all phenomena into forces in nature—forces either blind or intelligent—but which are not necessarily governed by any internal laws, and independent of any direction by one intelligent force called God. And such "naturalists" believe in invisible beings endowed with will and various gradations of intelligence. Therefore, we must again protest against the learned lecturer's assumption when he says "I believe that very few will be found to disagree with me if I assert that a wonderful event is more probable, which is attributed to the influence of a demon than to the words of a man.

"No real man of science has ever asserted yet that he knew all the forces of nature; that, therefore, which only "surpasses the known" may be entirely within the existing natural law though that law be yet unknown. Why should we call the effect "miraculous" for all that? Enumerating the causes of miracles, the Bishop speaks of "the existence of the devil and his angels, because, they say, they are never afraid of them. The forces of nature; that, therefore, which only "surpasses the known" may be entirely within the existing natural law 

After this theological manifest, the "sine quâ non of both Catholicism and Protestantism, the lecturer spoke on objective and subjective phases of phenomena, which, he said, were of two kinds. There was "possession and obsession." "If we consult medical men, they will be called by them "hallucinations," corresponding to obsession; and "mysterious neuropathy, demonopathy, mania, and several other medical terms corresponding to possession." Socrates—"he thinks—was "possessed." Every one that has, in his classical studies, read a few lines of Xenophon or Plato, remembers undoubtedly the daimon, the god (Theos) of Socrates, wherein there is no mention of the god of his god. Sometimes, while walking with his disciples, Socrates would suddenly stop and listen to the interior voice of his god. Everybody knows, says Xenophon, "that Socrates was frequently warned by a demon, and then he was advised and warned by that demon, and then he was warned by that demon again, and he was told that which led him to his death."
noticable in the case of that Chinese Christian of Cochinchina, 2d, the production of hidden things or of distinct things which cannot naturally be known by the patient, as was the case with a most remarkable diabolical possession at London in France, as we read in Dr. Calmeil's book on Insanity; 3d, the exertion of irresistible power, far above the forces of the patient, as we saw in the case of that hallucinated girl, described by Dr. Deplin; 4th, the subversion of all the laws of nature, for instance, suspension in the air, flight through the air, as we saw in the life of St. Francis Borgia, and the cutting a man loose with the head down as we heard from Father Lacour, the vomiting of hair, noodles, pins, thimbles, pieces of glass and crockeryware, as was the case with some girls at Amsterdam, described by Dr. de Weir and accepted by Dr. Calmeil. I am aware that legerdemain and sleight-of-hand can accomplish many wonderful things. I saw myself a man suspended from the ceiling and sleight-of-hand can accomplish many wonderful things. I saw myself a man suspended from the ceiling and sleight-of-hand can accomplish many wonderful things. I saw myself a man suspended from the ceiling and sleight-of-hand can accomplish many wonderful things. I saw myself a man suspended from the ceiling and sleight-of-hand can accomplish many wonderful things. I saw myself a man suspended from the ceiling and sleight-of-hand can accomplish many wonderful things. I saw myself a man suspended from the ceiling and sleight-of-hand can accomplish many wonderful things. I saw myself a man suspended from the ceiling and sleight-of-hand can accomplish many wonderful things. I saw myself a man suspended from the ceiling and sleight-of-hand can accomplish many wonderful things. I saw myself a man suspended from the ceiling and sleight-of-hand can accomplish many wonderful things. 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last words, therefore, cannot be relied upon unless they have reference to friends and enemies. I repent the dying acce-
ssion of the Good Samaritan. He who has not been to Heaven cannot be accepted. It is well known that Infi-
dels have died calmly, perhaps they have gone to Heaven as their diagnosis would seem to prognosticate. We have been repeatedly asked "to hear the voice of God in church". It is true the hymns you chant occasion humilitating sensations and sometimes stir, but the effect is to be attributed to the sweetness of melody and not to any intrinsic veracity in the psalm-singing. We should therefore remember to remove every possible source of delusion from our minds and to put babies to sleep. Again, Christians urge "answer to prayer" as a proof of the real existence of Heaven; now conscience, education, and not to any intrinsic veracity in the psalm-singing. When we attempt to reason we shall soon consider it to prayer" no argument at all. Will-power may occasion a degree such animal magnetisms, virtue, I am told, and not to any intrinsic veracity in the psalm-singing. Besides the esoteric means of obtaining in a sensible and not to any intrinsic veracity in the psalm-singing. There is no denomination of any popularity that will-power may occasion the effect. All at all times may act with, and consequently their exertions may prove futile. After having it elucidated and proved to our entire satisfaction, we concur in the theosophical opinion on this subject, and not to any intrinsic veracity in the psalm-singing. We firmly believe what Christ himself said—"if the record is false and exaggerated"—and the hypocrite?

It is ridiculous for a man standing on hills to fire off cannon. Hear, oh ye long-winded preachers! ye who receive 3000 for believing, and ye who get 800 for talking! give ear and acknowledge the culpability of the "Heretic" lies in his—humanitarianism. Among the vulgar the notion of "Dissenter" is synonymous with "Devil." This is queer judgment. This is false. I am at a loss to determine whether the Christian can boast of any worthy whose equal we cannot point to in the pantheon of light and latitu-
duarism. I have found "Heretics" to be truly humane....

And now I feel inclined to say something about "Hal-
kieh!" Well, it would sound more harmonious if Chris-
tians would, say, their ministers, would obey the liberal inquisition—"love your enemies"—or resemble the magnet in its affinity for all metals, in a world where despite-
fulness is as current as good nature is uncommon. But, oh, Holy Philistinism! the loathsome and love of rac-
ecality. And, oh, Reason to lead and guide us out from the mazes of minds, and the gusts of the prevailing theological cyclone! From the black smoke of prejudice, from the mist of partiality and the circumambient darkness that we might spurn the mantle insidious conventionalism bids us wear? Yes! when we have done with war, waltz, and worship, we shall expect wisdom and harmony.

"THE OCCULT WORLD" By A. P. Sinnett Esq., Vice-
President of the Theosophical Society. The demand for this work was so great that our first stock was finished in a day and yet several orders remain unfulfilled. We have, however, ordered a fresh supply of double the number of copies, which we expect during the first fortnight of October. All orders that will be received till then will be duly filed and fulfilled immediately on receipt of the supply, precedence being of course, given to those whose orders were received first—t is to be done, however, should prove insufficient. But no order will be filed as such, unless it is accompanied by a remittance of the price.

MANAGER, THEOSOPHIST.
A BUDDHIST CATECHISM.*

BY ALLAN O. HUME, C.B.
Corresponding Fellow of the Theosophical Society.

"Obedience to parents; kindness to children and friends; mercy towards the brute creation; indulgence to inferiors; the suppression of anger, passion, cruelty and extravagance; the cultivation of generosities, tolerance and charity; such are the lessons† that the Buddhist Reli gion teaches.

One of the oldest Religions of the world; incalculating as pure a code of morality as it is possible for the human intellect to conceive, and still professed by fully one third of the entire population of the globe, it does seem passing strange that to this present day (despite all that has been written about it during the past thirty years) no appreciable portion of even the educated classes of Europe and America, realize in the most distant degree what Buddhism is.

While, therefore, Col. Olcott's little catechism, recently published in Ceylon, in English and Singhalese, will doubtless be welcomed by all Buddhists in that island as the first simple, popular exposition of the leading features of their faith, I cannot but hope that, republished and circulated in Western countries, it will tend somewhat to dispel the gross ignorance that there prevails in regard to this noble and venerable faith.

In one respect only does this otherwise admirable catechism seem to me to do imperfect justice to the creed it expounds, and that is in the two passages in which it treats of, or, may I venture to say so, avoids, the question of personal or individual immortality.

But here I doubtless my excellent and respected friend, Col. Olcott, laboured under a local difficulty. As is well known, there are two schools of Buddhist Philosophy; the one which, while not perhaps denying the possibility of individual immortality, considers it a metaphysical tenet beyond the grasp of the many, and unnecessary, even if true, to be here taught, which holds that the mass of mankind will always find it hard enough to conform in their lives here to the pure ethical code of their religion, without puzzling their limited human intellect over abstruse, metaphysical problems as to the final results of lives elsewhere—which, while distinctly enunciating the doctrine of many lives after this one, considers it impracticable to demonstrate whether the ultimate outcome of all these lives, the blending of the immortal portion of the human entity in its source, will be accompanied with a loss, or a retention of individual consciousness.

To this school belongs, I believe, the venerable and learned H. Sumangala, under whose guidance Col. Olcott wrote, and whose certificate to the orthodoxy of the work so greatly enhances its value. It may be doubted whether he himself would not have preferred in his exposition of Buddhism to put forward on this question the doctrine of the Northern rather than that of the Southern School, but he was writing for the adherents of that school, under the auspices of its most eminent living Professor, whose approbation was essential to the cordial reception of his little treatise, and hence probably, and not because he himself holds them to embody the correct views, the form in which the following questions and answers appear:*

"123. Q. Does Buddhism teach the immortality of the soul? A. 'Soul' it considers a word used by the ignorant to express a false idea. If every thing is subject to change, then man is included, and every material part of him must change. That which is subject to change is not permanent: so there can be no immortal survival of a changeable thing."*
the first sentence of this paper should be spoken ill of by earnest Christian brethren in Ceylon should applaud the Founder of that Christian Religion. That any such motives, as his absolute unselfishness, his perfect devotion to what he believes to be the truth. No one who enjoys his friendship can fail to be impressed with the perfect purity of his life and motives, his absolute unselfishness, his perfect devotion to what he believes to be the truth. That any such

Christianity and Buddhism are, in truth, in no way practically antagonistic; it is only on dogmatic points, that they really differ. Both inculcate the same pure, unselfish life, and the ethical doctrines of both may be equally summed up in the great commandments to love one's neighbour as oneself and one's highest abstract conception of goodness, wisdom and love with all one's heart and strength. It is in dogmatic points chiefly that the two religions diverge. God in our ideas assumes a more personal identity than in those of the Buddhist. The Buddhist holds to a succession of lives and to the attainment of nirvana as the result of his own deeds. The Christian believes in a single life, the conduct of which fixes his fate for all eternity and more humbly rests his hopes of salvation on the merits of his Redeemer.

This latter point will be considered, and justly so, one of vital significance, but I must own that I hold any Christian who conceives a pure-living holy Buddhist, less likely to benefit by those merits than himself, still far more likely to benefit by those merits than himself if he believes in, and leave these to find their way to the hearts of his hearers, but let him be silent as to the creed of those who differ from him. Still these polemics are mere incidental episodes in a great epic—the story of a great and strenuous effort to awaken in a spiritually dozing people the noble desire to live up to the sublime precepts of the religion they profess.

To me then it seems that so far from taking offence at Col. Olcott's main work, every true Christian should rejoice in, and be thankful for, the fact that despite their most earnest efforts they have but succeeded in awakening the spiritual form, and they pass to a higher stage of existence, and so on step by step the spiritual being growing less and less material at every stage, until finally when the last trace of its materiality disappears, the Ego or personal consciousness has become interfused with the spirit, and this passing to nirvana, although then merged in the universal, still retains the personal consciousness, and thus the Ego secures immortality, no longer conditioned, but absolutely, no longer isolated, but an integral part of the whole.

If the views set forth in this reply do not approximately represent the teachings of the Northern School, I sincerely hope that some more competent person will correct my expressions in regard to it

had more merit than it ever has been in regard to Christianity.

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Group XXXII. comprises drugs which are tonic, cooling and nutritious, and the individuals of which when infused afresh or boiled, yield an astringent, bitterish sweet infusion. The decoction prepared from any one of them is depurant in action.


Gooloochee  गुलूची  (Tinospora cordifolia).
Trikanata  त्रिकानता  (Asteracanthus longifolia).
Brilatee 2 var  ब्रिलाती  (Solanum trilobatum and Jacquinii).

Prithiv-parnie  गैंगवुद  (Uvaria lagopusolae).
Vidareegun  गैंगवुद  (Desmodium gangeticum).

Group XXXIII. and XXXIV.* consists of ten drugs which are widely known to the indigenous Vaidya by the term dasha-mooli (the ten roots par excellence). The description of these roots is ghastly stenubant, and digestive. It relieves dyspepsia, biliousness, subdues the formation of mucus and allays the heat of all fevers. They are the roots of the following—


1 Bilwa  तेंदु  (Aegle marmelos).
2 Agnimanthia  अग्निमन्थिया  (Premna Spinosa).
3 Tomtookas  थोम्टोकस  (Gmelina Arborea).
4 Putala  पुतला  (Bignonia Scaevoleus).
5 Kashmarriya  कस्मर्रिया  (Gmelina Arborea).
6 Vedareegandha  वेदरे गण्ध  (Desmodium Gangeticum).
7 Sariva  सरिवा  (Hemidium Indicus).
8 Rajiniee  राजिनी  (Curenna Zedoria).
9 Gooloochee  गूलूची  (Tinospora cordifolia).
10 Ajanlishreee  आजनलिश्री  (Gymnema Sylvestre).

Group XXXV. contains drugs which subdue inflammations and inflammatory swellings, relieve fluxes, and purify the seminal fluid. They are—


Kamaranda  कामरांदा  (Carissa carandas).
Trikanata  त्रिकानता  (Asteracanthus longifolia).
Saireya  सईरे  (Barleria cerulea).
Shatatavac  शसतावच  (Asparagus tomentosus).

Group XXXVI is composed of drugs which relieve urinary disorders and purify the blood of its morbid products. They are—


Koelka  कौंलका  (Poncymoroides).
Kasia  कैसिया  (Saccharum spontaneum).
Nala  नाला  (Arundo Karika).
Darbah  दरबाह  (Saccharum sylvestre).
Kadakshuka  कादक्षुका  (Panicium daeotyllum).

Group XXXVII. contains Trivirita or Ipomoea turpejhan and other purgative drugs which are described elsewhere.

This last class the thirty-seven groups of Sanshauhara (संस्ख्यादर) or represent drugs or those which repress the excessive action of morbid or diseased humours, comprising in all about four hundred (400) individuals of the series.

This classification of Sushruta has been apparently based on a knowledge of the remote effects of the drugs described, that is, on the collected experience of their action in certain specific morbid conditions of the organism, and where the conditions indicated required specific influence evolved by the administration of drugs to counteract these morbid states. Sushrutha's experience at such an early state of human progress as the period when he taught, would seem to have been fairly accurate, to a degree if the properties of the drugs alone were viewed but generally, and might have proved even a better guide to new research than it now appears to be, if he had but clearly laid down the parts of the drugs which he used. But it seems that he has not done so or it may be, that the texts of his teachings which we are now in possession of, have been so mutilated in important places, that we are deprived of the means of ascertaining whether the whole plant is to be used, or a certain part, chosen with a view to its specific properties is to be selected for the purpose of extracting the virtues desired by the administrator. The practical value of these groups to the student of therapeutics, becomes, therefore, miserably lowered.

The individuals of the above groups do not correctly represent the entire virtues or effects which have been attributed to them, as they vary in the proportion of their active principles, and whereas an individual one or two of which are extremely powerful remedies. Another class of emunctories or the larger excretory channels of the organism to action or in promoting their excretory power, the rest are feebly so; their special virtues, therefore, may probably become better developed when they are combined with all the rest or a large portion out of them.

Sushrutha's groups, however answering the general characteristic properties attributed to them, contain several drugs which are classed under various orders of remedies which, when tested by modern experience, do not fully bear out the virtues assigned to them. His descriptions, therefore, have to be taken with considerable reserve as guides to the selection of special remedies. Another contemporary writer, Agnevesha, who is better known as Charaka, divides remedies into fifty classes which are arranged according to their action on special organs and tissues of the human body, and comprise vegetables which are either similar in action or help each in action by their combination. They are all recommended to be prepared in the form of decoctions for administration and will be detailed in the next article.

The class of drugs which are included under the term Sanshauhara (संस्कृतदर) or evacuants by Sushruta comprise a miscellaneous group of purgatives, expectorants, diaphoretics, diuretics, and in some cases blood depurants or alteratives (an undefined class of remedies up to the present day). We shall give a few instances.

The roots of cassia tora, catharto-carpus fistula and elotria ternata are purgative; the roots of physalis soninifera, poncymoroides, saccharum spontaneum and pongamia glabra (cited Essay No. III) are considered diuretic; and the root-bark or that of the stem of calotropis procera and of gymnema sylvestre are diaphoretic.

They more or less indicate the presence of active agents which act through the blood on special organs or glands, establishing a hypersecretion in those organs, tending thereby to relieve the system of a supposed morbid agent, irrespective of the changes they may severally induce or bring about in restoring diseased parts to health. Indications for the use of such agents, therefore, are gathered from, or constructed out of, symptoms or a group of symptoms which were by a clinical study inferred to arise in certain defined regions of the body externally or their subjacent viscera, and held to refer in their origin to the over-flow or repression of one or other of the conventional and assumed trial of humours which, as we pointed to at the beginning of our article, to govern and regulate the organic as well as tissue functions of the human frame.

The class of Sanshauhara (संस्कृतदर), on the other hand, is a much larger one, and includes, as previously described, thirty-seven (37) groups of divers vegetables, the sensible effects of which on the various tissues of the body are mostly remote and gradual, they being included in asthenic diseases or in the chronic stages of disease generally.

In this crude discovery of the effects of vegetables, the real potency of their virtues could scarcely be determined, as it might well have been expected, at the begin-
ning of science, and although both Charaka and Sushruta made the best possible attempts to record the immediately sensible as well as remote effects, yet nature could not yield to them the secret of their action without further experimentation upon the sensations of the active principles from a combination which the fresh pieces or the extraction of analogues elements in suitable or solvent media. All artificial, or the so-called pharmaceutical preparations of drugs, as described by these primitive physicians and followed by their school were necessarily, therefore, but the first

indefinite trials towards developing a system of therapeutics and no more.

The enumeration of the properties of drugs, as laid down by Sushruta, however comprehensive, can at the best, be considered vague and loose, and his descriptions lack much merit as a help to the modern practitioner, owing to the parts of drugs mentioned being not specified except in a few instances where prescriptions for treating diseases are appended to the description of diseases, as in the last chapter or Uttara nida—a division which treats of the practice of medicine.

The author of Uttara nida, therefore, look for another source of information equally ancient, and contemporaneous, and to wade through a huge array of compound prescriptions given in detail. But here also we are not more successful, though in many instances the combinations and receipts for preparing the compounds, if followed to the letter, are likely to produce a more equable and definite result than otherwise. These receipts, taken as they are, could not be considered vague and loose, and his descriptions are appended to the description of diseases, as in the last chapter or Uttara nida—a division which treats of the practice of medicine.

He clearly lays down that the virtues of drugs cannot be too accurately represented by mere verbal descriptions. Constant experiment, and a searching and wide experience must be the practitioner’s true guide in determining the virtues of drugs or their combinations. And although he devised for his school some fifty (50) compound groups for selection out of nearly 800 different drugs which might satisfy all possible indications in the practical treatment of diseases, and the inventing preparations administered in the quantities deemed appropriate in olden or pre-historic times; for Chalanka himself in producing his nomenclature of remedies according to their therapeutical actions, distinctly avows that his descriptions were intended, not so much to bind the more talented and inquiring physician to his descriptions as to serve a guide to the less capable man of practice or for those who could help the suffering by the aid of written treatises alone.

Strange Apparitions.

By N. K. ........................ E.T.S.

The author of “Confessions of a Thief,” “Seeta,” “Tanit &c,” (the well-known Colonel Meadows Taylor) in his memoirs entitled “The Story of My Life” relates two authentic instances of strange apparitions which are far more striking than the case of “psychic warning” mentioned by Mr. Constantine.

Colonel, then Major Taylor, had lost his wife to whom he was deeply attached, and lie thus writes:

“I had determined then, however, to live out my life alone, and that I would never seek marriage with another. This determination was the result of a very curious and strange incident that befel me during one of my marches to Hyderabad. I have never forgotten it, and it returns to this day to my memory with a strangely vivid effect, that I can neither repel nor explain. I purposely withheld the date and the year. In my very early life, I had been deeply and devotedly attached to one in England and only relinquished the hope of some day winning her, when the terrible order came out that no furlough to Europe would be granted. One evening I was at the village of Dewar Kund, after a long afternoon and evening march from Muktal, and I lay down very weary, but the barking of village dogs, the baying of jackals, and other fatigue and heat prevented sleep, and I was wide awake and restless. Suddenly, for my tent door was wide open, I saw the face and figure of the lady so familiar to me, but looking older with a sad and troubled expression. The arms were stretched out, and a low plaintive cry of “Do not let me go! do not let me go!” reached me. I sprang forward, but the figure receded growing fainter and fainter until it could be seen no longer, but the low tones still sounded. I had run barefoot across the open space very much to the astonishment of the sentry on guard, but I returned to my tent without speaking to him. “I wrote to my father in England, wishing to know whether there was any hope for me. He wrote back to me these words:—Too late, my dear son. On the very day of the vision you describe to me, the lady—was married.”

The second instance is related as follows:

“Authentic ghost-stories are comparatively rare; but a circumstance occurred at Shorapore which made a great impression on man’s minds and may be accepted as one.

“T here were two companies of the 74th Highlanders at Shorapore with Colonel Hughes’s force. After the place was taken, one evening in 1838—I have forgotten the date—Captain—, the senior officer, was sitting in his tent, writing letters to England. I had just finished an important letter to be forwarded by that evening’s post, and had had the side-wall of his tent opened for light and air, when a young man of his company appeared suddenly before him in his hospital dress without his cap and without saluting him said: ‘I wish, sir, you will kindly have my arrears of pay sent to my mother, who lives at ——; please take down the address.’ Captain—took down the address mechanically and said, ‘all right, my man, that will do,’ and again making no salute the man went away. A moment after, I remembered that the dress and appearance of the soldier and his manner of coming in were highly irregular and desired his orderly to send the sergeant to him directly. ‘Why did you allow?—to come to me in that irregular manner?’ I asked as soon as the sergeant came. The man was thunderstruck. ‘Sir,’ he exclaimed, ‘do you not remember he died yesterday in hospital and was buried this morning?’ Are you sure, sir, you saw him? I could not see him, but I further investigation of the actions of the actions of these compounds, as well as that of the action of unknown drugs to the future student of Medicine. (To be continued.)

Stranger than the Real.

In the first case it seems the lady’s mind on the day of her marriage must have been powerfully excited by the remembrance of her old love, and by a sort of magnetic attraction her thought manifested itself in perfect form, far away in India before the eyes of him she had first loved; and uttered itself. But may it not be that her astral body streamed forth and made itself visible? *

In the second instance about twenty-four hours after the death, and after the burial, a further investigation of the cause of death the astral soul forgets all about its earthly existence, and wanders about, and then subject to any form of the Highland soldier appeared in the very clothes of the dead man and gave the direction to the Captain, as if it had been attracted back to this earth to dispel the anxiety caused in the sergeant’s mind about the sending of the money.

It is said by some that a short time after death the astral soul forgets all about its earthly existence, and yet there are authentic instances in which numbers of years afterwards the soul has wandered back to earth—

* We believe such is the case. Intense thought creates and becomes objective, and there is no appreciable distance in the Invisible Sphere—  

Ian Titmuss.
for a short time though it be—to give some direction to those it once loved or to solve their difficulty. It wore
the same fidelity which it had always displayed in its immediate wholesale destruction, typifying the
occurrence. When questioned how he had managed to
mesmeric passes, his limbs all the while quivering fearfully,
that his "astral form" had come down once more on earth
to curse Saul, though believed in his harbinger of death:
— that death which makes dust re­
currence and hundreds of similar passages in the Bible
immediately after the fall we read (in Gen. IV. 1) "and
appears to be beyond doubt, on reading further, where,
the water savoured by the vampire in the thoughts of Saul.
"Chao sannajna, pratimata cet," says Robert Fludd, the great medieval Rosicrucian
and Hermetic philosopher of England, "The great chow consci­

A HINDU VERSION OF THE FALL OF MAN.
BY BAHU NICHOL R. HANDELSMEN, F.T.S.

Various learned theories have from time to time been advanced by eminent persons in explanation of the Biblical
role in the "Fall of Man" in books and journals, even in our esteemed THEOSOPHIST; but it seems to me
that there is a simpler explanation to this which has not been

That the conception and phrasing of the Bible, particularly its earlier chapters, are of Eastern and Oriental
origin, there is no room to doubt. Such being the case, we
have simply to look for the signification of the term "know­
ledge (agnat) with reference to females, among Oriental
nations. It will then be seen that even in popular par­
phrase a girl on arriving at puberty is said to have attained
knowledge, or arrived at knowledge. That this signification
of the term is accepted in the Bible phrasing appears to be beyond doubt, on reading further; which,
immediately after the fall we read (in Gen. IV. 1), "and
Adam knew Eve his wife; and she conceived, and bare Cain;" so also in the same chapter ver. 17, "and Cain
knew his wife, and she conceived: in verse 25, "and
Adam knew his wife again; and she bare a son.

These, and hundreds of similar passages in the Bible
show the true signification of the word "knowledge," which
is the same thing as to taste of the fruit of the Tree of
Knowledge, the Bible authors used the Oriental phrasing
to signify sexual relation between man and woman, and
nothing more.

We now come to the next point, i.e., how could the
eating of the fruit of the Tree of Knowledge bring on
death. On this point my ideas are as follow—Observa­
tions of nature, poor as it is in my case, shows that in
certain living beings, for instance, the crab, the silk-fly &c.,
and then a single act of precaution completes their mission and ter­
minates their existence on earth. The law of nature is
immuttable, and, therefore, though it be not possible for us
to know at present how often each particular animal kind
is intended to procure, or even the relative difference
between individual members of the same species, if there
be any in this respect, as well as if and how long each is able to
give advice to those it loved, it is always in a
regular motion pushes them ever onward, and once the
life all its doors, and closes them as carefully behind, to prevent life
from ever receding. Look at the sap in the plants, writes upon that
juice in the crucible of human bowels, or the blood in our veins;
so to say, in his imagination, and while yet
"C h a o s m e n t e r c e n t r a l b o d i e s,, and not the latter which
tells us Louis Lucus "can no more return to ours, than a babe
saw

PARAGRAPHS FLASHES FROM THE FOUR
QUARTERS.

The Arurita Bazar Patrika in a recent issue published an
account of the rescuing of a young girl by the Will-Power
of a man. It appears that the girl had accidentally fallen into
a tank near the Patria office and it was full ten minutes
before she was taken out, evidently drowned and dead. A native
gentleman, who happened to be on the spot, made energetic
efforts to revive her. He concentrated his attention, made
memorial passes, his limbs all the while quivering fearfully,
and finally succeeded in opening his subject's eye. Then the water
was sucked out of her mouth and nostrils. What a shock! Whence
he had heard, the girl replied that he had done so by his Will-Power
alone. The occurrence was too good, as affording an illustration of
the scope of Yoga-Vidya, to be omitted from this journal.
But before publishing it, we have taken care to authenticate it.
As we have said before, we have greater confidence in our correspondences,
as related in the Patrika, is true. The girl was saved by a
brother of a Fellow of our Society in Calcutta, both of whom
have for some time past been practising the Bhakti-Yog.

A most remarkable marriage has just taken place in Vienna.
Theresia, daughter of a Sephardic Jew, who is 21 years old, is 28 inches high and weighs 29 pounds. The bride aged 21, measures but 27 inches
and weighs 20 pounds. The couple had the honour of a present­
ance of the "Fall of Man". Thakur Dutt, brother of a Fellow of our Society in Calcutta, both of whom
have for some time past been practising the Bhakti-Yog.

A most remarkable marriage has just taken place in Vienna.
Theresia, daughter of a Sephardic Jew, who is 21 years old, is 28 inches high and weighs 29 pounds. The bride aged 21, measures but 27 inches
and weighs 20 pounds. The couple had the honour of a presentation
at the Court and of receiving valuable presents from the

The Br. Theosophist of September, 1881.
We have said before in this journal that long fasting was by no means an uncommon occurrence in India, especially among the Jainas. A Jain holy—Mrs. Sukhrib Kapur—chill of the Gobinath family in Bombay depicted a thirty days fast on Monday morning, the 29th ultimo. The fast was observed in honour of the annual Panchuak festival. We have the best authority to say that the self-imposed fast was no result of a bet or the love of sensation, as in the case of Dr. Touro of America.

The Sunday Mirror objects to the name of Kali-Yog, given by the Hindus to our age. "It is a misnomer," it says, "let it be called the Satiya-Yog rather, for that would be expressing the truth." Of course, the age which witnessed the birth of the New Dispensation, a church, which, like Pallium—Attalos, has been raised by the hand of God, and grown up from her father's brain the Bani-Jupiter of Celastics, cannot possibly be any other age, but that of Absolute Truth.

King Kalau R., of the Hawaiian Islands, our late visitor in India, seems to have received a true royal reception in March last at Japan. A Fellow of our Society at Tokio informs us that the Mikado received him with all the honours due to his own Imperial summer residence, known as the Eprokyan Palace, and regarded by the Japanese as a sacred place. Grand dinners were given in his honour by the Mikado at his Palace, at each of which King David Kalakaua was received and feasted by all the Imperial Family, ladies included. On March 16, the day of his departure, the King was presented with the "Order of the Rising Sun" of the first class, after which His Majesty sailed in great ceremony, and with all the artillery fire, for Shanghai and other ports of Japan and China on his way to India. The monotonous three or four days passed by the Royal visitor at Watson's Hotel, Fort, must have appeared to him a rather disagreeable contrast.

INSANE BY ELECTRICITY.—A young man, 21 years of age, named George Oceite, has just been adjudged insane and committed to an asylum for lunatics, in Illinois (U. S. A.). His case is very interesting from a scientific point of view. It is claimed by the patient himself that the operation of electricity, in the shape of a shock from a galvanic battery, produced a change in his mental condition. The American journal from which the above facts are taken very sensibly remarks upon the extreme danger there is in silently pursuing through the delineate nervous-centre of the brain and spinal-cord a strong current of electricity, and suggests that the effects of such an operation are, in all probability, the decomposition of the vital magnetic current of some powerful nerve-centre or "healer." He might have added that it is equally dangerous to excite a nervous patient's brain with mesmeric fluid, as it too often does by thoughtless tyros in magnetism. "When the brain is well sustained, and health of body or mind is only possible when there is a perfect magnetic equilibrium in one's system. The "healer" heals simply by restoring that balance in his patient by the force of his benevolent desire and will.

Atmospheric Mirrors seem to abound just now, in this year of prophecy. To the vaporous appearance of the three brilliant columns described in a former issue as having been seen in Russia, we may add an illusion of a rainbow in the latitude of Madras, which the superstitious might easily fancy to be a presage of the coming of Vishum, in the Khakuti Avatar, or of the Zoroastrian Sohios on his white horse followed by an army of good genii equally mounted on white steeds. This promised Saviour of mankind, by the way, is faithfully reproduced in that occult scientific allegory the Bible's Revelation of St. John. Thus: "I saw heaven opened, and behold a white horse; and he that sat upon him was called faithful and true, and in the armies which were in heaven followed him upon white horses." (Rev. XIX, 11-14). If this is not copied from its very ancient Zoroastrian prototype, it is certainly late that appearance to ungenerate eyes. The Madras story is as follows:

"A strange phenomenon was observed here some time since about 4 to 6. A figure resembling a horse in outline appeared in the sky of a bright luminous colour which faded away at the end of about ten minutes. It attracted the attention of crowds of natives, and the general opinion amongst them was that it was an omen, portending some disaster. We saw the cloud from another part of Madras, where it assumed the shape of a crescent with the pointy downwards. As there was not another cloud to be seen, and it was brilliantly set off by the rays of the setting sun against the blue background, its appearance was certainly remarkable.—Mail.

The Physical Value of Prayer, which Prof. Tyndall proposed in the year 1872, to have tested by a concurrent supplication to God, on a given day, for a given object, by Christians throughout the world, but for which sensible suggestion only universal abuse has turned it as a lying issue against. Some one has sent us a copy of the Illustrated Missionary News, for March 1881 in which we read that a certain Miss Reed, a lady Missionary "among the Heathen and Mussulman women of Punnout, in Southern India," has just been inspired by God to speak Hindustani! We had seen the notice before printed in other papers, but we have it now from its original source. She "had been teaching in the Tamil language; but feeling it important that the Mussulman women should be spoken to in Hindustani . . . . she asked the Lord for the gift, and her own expression is that the power came to her as a gift from God." It was sudden, indescribable. One month she was unable to do more than mutter three sentences together, while the next month she was able to preach and pray without waiting for a word." Here is a priceless hint that future candidates for the C. S. should profit by. Miss Reed must be in high favour in a certain august quarter: and our only wonder is that while she was asking she did not begin her letter of petition for the immediate consecration of all the Mussulman and Heathen women of Punnout, not to say, of all India. Somebody should also send Prof. Tyndall a marked copy of the L. M. N.

The proprietors of the theosophist are preparing to publish a large work, unique in its kind, save perhaps Wagner's "Dictionary of faulty arguments and abuse, by his musical critics." They have been collecting for over six years materials for the publication of a Sympota, arranged alphabetically, and which will contain all the rude and abusive expressions, all wounded and bleeding fibs, all misused and misplaced phrases, all pious flubs, all malicious insinuations, and glaring untruths coupled with the term "Theosophy" in general, and directed against the two Founders of the Society especially, as found printed in missionary and other Christian organs, since January 1, 1876, till January 1882. Regrettig, on one hand, the necessary incompleteness of, and omissions in, their future work, led to the physical impossibility of examining every one of the innumerable Missionary and other pious Christian organs scattered throughout the world,—the two compilers hope, nevertheless, to be enabled to present to the world a correct and full, Compendium of the most choice terms used by the theosophical and garbled gentlemen of both hemispheres against the Theosophists. In each deprecatory sentence the name of the paper and the date will be scrupulously and correctly stated. The compilers hope that this laborious publication will prove of a still wider interest to future lexicographers than Mr. Gladstone's "Flowers of Speech against the armies which were in heaven followed him upon white horses." of the Theosophist, collected and published by Don Pasquale di Francia under the name of "Discorsi del Sommo Pontefice Pio IX." and translated by the great author of "Church and State" for the edification of the English Protestant public.

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Printed at the Industrial Press by R. Corcoran & Co., and published by the Theosophical Society at Bombay, Bombay.
A new "Anglo-Indian Branch" of the Theosophical Society is in course of formation at Simla. A good many light-hearted representatives of European civilisation in India amuse themselves by laughing at the Society, in total ignorance of its character, objects and claims to respect. But none the less are many Anglo-Indians of distinction and intelligence awakening to the importance and dignity of these, and the contemplated branch will soon no doubt afford scorners a striking proof that in spite of all the obstacles thrown in their way in the beginning, the noble and admirable principles on which this Society is founded, are asserting themselves and winning respectful sympathy in the heart of the most influential community of Englishmen in India.

The following is taken from the *Pioneer* of the 29th August:—

"An Anglo-Indian Branch of the Theosophical Society, to be called the 'Simla Edictic Theosophical Society,' was founded at Simla on the 21st instant, under the Presidentship of Mr. A. O. Hume, C.B. The objects of the new Society are said to be, first, to give countenance and support to the parent Theosophical Society, the character and purpose of which, in the opinion of the members of the new Society, are clearly commendable, although, as they think, the subject of unfounded attack; and secondly, to profit, as far as this may be found possible, from the teachings of the so-called 'Brothers' of the first section of the Theosophical Society, in branches of metaphysical inquiry, in reference to which the members of the new Society conceive that those 'Brothers' have acquired far-reaching and accurate knowledge."

From the latest advices received from Simla, we find the following officers have been elected:—President, A. O. Hume, Esq., C.B.; Vice-President, A. P. Sinnett, Esq.; Secretary, Ross Scott, Esq., C.S.

Further and fuller details will be given in our next.

### The Bombay Theosophical Society

The regular monthly meeting of the Branch was held at the Parent Society's Head-quarters at 3.30 p.m. on Sunday, the 14th August, when the revision of the Byelaws was gone through. The Secretary then informed the Meeting of the kind donation by Mr. Tukarani Tatia towards the purchase of books for the Library. He was therupon requested to communicate the thanks of the Society to the donor for his disinterested zeal in its progress. The Secretary afterwards read to the Meeting the copy of a letter he had addressed to Pandit Ram Misa Shastri, President of the Literary Society of Benares Pandits, and Professor of Sanskrit, Benares College, requesting him on behalf of the Branch to obtain the permission of the Translator of the third and fourth parts of the Sanskrit *Aphorisms of Patanjali*, the founder of one of the six schools of Hindu Philosophy, to have them published. He also explained that it was intended to publish on behalf of the Branch, into one Volume all the four parts of the said *Aphorisms*, together with their translations, which were printed in fragments and were now out of print, and that the money realised by the sale of these books was to be applied for the purpose of purchasing books for an independent Library for the Branch. This will be the first publication by the Branch of a series. The action of the Secretary was unanimously approved.

After a vote of thanks to the President, the Meeting was adjourned.

August 17.

**Martandrow B. Naugath,**

**Pro. Secretary.**

### The Prayag Theosophical Society

A Charter for the formation of a Branch of the Theosophical Society at Allahabad, to be composed exclusively of the Natives of India was applied for by a number of our Fellows there. By order of the President and Council it was forwarded to Allahabad on July 27.

One of our Fellows there, Babu Boche Madhav Bhat-tacharya, has already bought a plot of ground to build a Theosophical Hall upon, for the use of the Branch.

We hope to give in our next the progress of our new Branch, as also a list of its officers.

### The New York Theosophical Society

Many of our members have pursued investigations in Spiritualism and kindred subjects with success and profit. In fact, one of the General Council, Mrs. M. J. Billing, is herself a medium for spiritual phenomena of a wonderful character, her facts—if they may be so termed—exhibiting a knowledge of occult laws governing the universe which it would be well for the Spiritualists to study.

Others have given attention privately to the development of their own spirits, and this, it may be said, is the chief object of this Society, but they have refused as yet to divulge their experiences for publication, as they say such publication would retard their progress. And in this refusal they seem to be upheld by all the teachings of the Jewish and Hindu Kabalists.

One, however, of our members has for a long time noticed a peculiar thing upon which he asks for opinions from other Branches. It is this:—He sees, either in the air or in his spiritual eye, which he knows not because it is always in the direction in which he may be looking, very frequently, a bright spot of light. The exact time is always noted, and is invariably found to be the hour when some one is thinking or speaking of him or about to call upon him. He would like some suggestions as to the law governing this appearance, and how to make more definite the information it is meant to convey.

Many applications from distant and various parts of the United States, for permission to establish Branches, have been received.

**William Q. Judge,**

**Recording Secretary.**

### The Ionian Theosophical Society

I have the honour to acknowledge receipt of your interesting communication of the 31st May last, the contents of which I had scarcely time to communicate to our President Mr. Pasquale Menculo, who has left for Italy and is expected to return about the 15th August next.

Our Brother Count de Gueucius returned from Athens, and I have not failed to submit your letter to him for his consideration, pointing out at the same time the importance of the instructions therein contained, but his time is fully taken up by the study of Homoeopathy and Mesmerism (being well persuaded of their efficacy in superseding Allopathy in which he has no faith). By these means he hopes effectually to relieve whom may be afflicted with various diseases, most of them considered incurable at the present day, both as to their acute and chronic stages. It is obvious that for the present he cannot allow that energy of purpose otherwise than in endeavouring by persevering application and practical experience to overcome the immense obstacles...
that his opponents are sure to array against him. He is hopeful, however, to be enabled in time to triumph over prejudice and scepticism by the irresistible influence of facts; and of course, he would feel grateful if assisted by any competent Indian Theosophist by advice and instruction in his studies, and he will be only too glad to contribute his share to the columns of the Theosophist.

Our esteemed Brother and President Sig. Pasquale Monelao requests me to say that on his return from Italy he will try and send for the Theosophist an article treating of some wonderful phenomena exhibited in Italy many years ago by a Roman Catholic Arch-priest, who had been, as reported, well versed in the Occult Sciences, and who predicted many years before his death in his lost Will and Testament not only the year but the day, hour, and even the minutes of his demise. One of our Brother Monelao's objectives in leaving for Italy was to get as much reliable and authentic information on the subject as could possibly be obtained.

I have called the attention of our Fellow Ronbotti who resides for the moment at Bari (Italy) to the expediency of furnishing the Society with information of practical utility that might fall under his notice for insertion in the Theosophist and shall not fail to place the contents of your letter before the other members.

As for my humble self, I am not a learned man as you see; yet I constantly keep in mind the old adage—“Where there is a will, there is a way”—and by dint of laborious exertions I try to develop my intellectual faculties in order to be enabled to offer one of these days some trifle of a specimen of the influence of the will when well regulated and exercised by me; and, in due time, I will become worthy of the esteem and consideration of the Founders and other learned Theosophists. I trust they will not deny me the favour of their previous instructions in assisting me to see deeper and higher in the fathomless ocean of knowledge.

Otie Alexander,
9th July, 1881.

To
DAMODAR K. Mavalankar, Esq.

THE COLOMBO THEOSOPHICAL SOCIETY.

Items for August.

The Buddhist Catechism.—The great event of the month has been the publication of Col. Olcott's Catechism in English and Sinhalese. It was first offered to the public at the Widiyolaya College on Sunday, July 24, at a lecture of the College on behalf of the National Fund. The 200 copies on hand were snatched up at once, and several hundred more could have been sold. The venerable High Priest Sumangala, and the Priests Devanitha, Gohernale, and Megittawatte, all made addresses in praise of the work, and the High Priest ordered 100 copies for the use of the pupils at the College—a sufficient proof of its value as a handbook of Southern Buddhism.

Growth of the Colombo Society.—Since May 1, the membership of this Branch has doubled, and the number is now (August 17), 106. An active and lively interest is felt among us in the great work of Buddhistic regeneration, and everything indicates a great future for our group of Sinhalese Theosophists.

The National Fund.—Since our last report, lectures have been given by Col. Olcott at Kelatna North, Muliyiyawa, Madigakanda, Pathahawata, Regiun Korale, Horreni, Sedawatte, and Ratnapura (3 times). The Fund now amounts to nearly Rs. 9,000, and its popularity is growing.

The Galie Theosophical Society.

The election of officers for the ensuing year was held at Galle August 8, and the following gentlemen were chosen.—President, C. O. C. Jayasekara, Esq.; Proctor; Vice-President, Simon Perera Abeyawardene and Charles Amandes De Silva, Esq.; Secretary, Gregoris Edrewere, Esq.; Treasurer, Sinotchi Perera Abeyawardene, Esq.; Councilors.—Jacob Dias, Don Denis Subhasinhc, Paul Edward Pommaruma, Samuel S. Jayawikrama, Henry Perera Abeywardene, Thomas Perera Abeywardene, Don Hendrick Mulanayaka, Esq. The Society is in a flourishing condition.

Our Ceylon Work.

Latterly have been received from Col. Olcott, dated at Horana, in Begam Korah, an interior village of the Western Province of Ceylon, where he was lecturing on behalf of the Sinhalese National Buddhist Fund. At this place and Pathahawata, a neighbouring village, the subscription amounted to Rs. 650, thus making the Fund some Rs. 7000. Col. Olcott is so constantly occupied with the labors of his present campaign as to be unable to keep up his usual large correspondence, and he asks the indulgence of friends in that respect. For the same reason he will have to leave unanswered Mr. H. G. Atkinson's rejoinder to his (Col. Olcott's) recent letter to the Editor of the Philosopher Inquirer, much to his regret.

Our benevolent contemporary, the Ceylon Diocesan Gazette, fills us with sorrow in showing that the Theosophist is not to its taste. Our July number it finds "dry reading, and when not dry blasphemous and sacrilegious." This is shocking language from the organ of the Lord Bishop of Colombo; the air of Ceylon, combined with the labors of the Theosophists is too strong for the ecclesiastical nerves, and a change would be beneficial. In fact, the Ceylon daily papers have been unanimous in recommending this very thing, the Bishop's ritualism being too strong for that latitude. It is a pity that the Gazette cannot adhere somewhat more closely to the truth even when Theosophists are in question. It says it has a "strong impression that Colonel Olcott is shrewd enough to perceive that this second visit of his is a dismal failure." His Lordship of Colombo would no doubt be jolly enough if he had the prospect of just such a "failure" ahead. It is "dismal" indeed—for the Missionaries.

The man who goes "whistling through a graveyard by night to keep his carriage up" would recognize his kindred among the Missionary party in Ceylon. The Observer, noticing the annual report of the South Ceylon Wesleyan Mission, says:—"In the Southern Province, the Theosophists have been active in erecting opposition schools and distributing tracts, but we believe the outcome of these efforts to put down Christianity will only help on the cause. . . . We are not afraid of Buddhist 'revivals,' of Pasqua schools, or anti-Christian publications. All that is good in Buddhism will really come in as an aid to Christianity, and as the people are wakening up and taught—whether by Sinhalese or foreign Buddhists—they will only the sooner have their intellects and hearts prepared to discern between good and evil; and, when well encoded in theosophical principles, that which best meets the great want of humanity." Exactly—that is just it. What a wonderful agency for evangelizing the Heathen this Theosophical Society is, to be sure! And now that the fact is established upon the joint testimony of the Roman Catholics, Anglicans and Dissenters, would they mind ceasing to slander us? Or does that make any difference?—for the Missionaries.

The Saffragan Pereirah of 1881.

"August 9, 1881.—The proceedings of the day, how much sooner they may be condemned by other religious enthusiasts, will doubtless have on the minds of the Buddhists a lasting impression, for they had among them a sadden evidence of the person of Colonel Olcott, whose very name seems to be a tower of strength. The Buddhists whose number approximates to nearly three-fourths of the inhabitants, stimulated by the advent on Saturday last, of their new leader, vied with

September, 1881.] SUPPLEMENT TO THE THEOSOPHIST.
Each one in giving to the procession to-day the best appearance which their ingenuity could devise, and indeed it was such a success as one could not have anticipated. The day was a bright one, and the voice of rumour which carried for and against the news that an Englishman was to preach on Buddhism, attracted to the Malia Saman Dewala an audience never before witnessed.

"The Perahera was the climax of the day, a great procession, which left Ratnapura at 3.30 A.M., where the procession was met by an appointment another procession which left the Malia Saman Dewala. At Ratnapura there was a procession met with a few of tom-tom beaters who displayed their abilities to the best of their power. Then came a large number of flag-bearers followed by fourteen elephants—the largest number perhaps that was ever seen here at one time and place. The largest number perhaps that was ever seen here at one time and place.

"At 7 p.m., or so the sacred bull attached to the Dewala and its precincts were thronged. We noticed the wealthier and leading chiefs and Buddhists figure in the vast multitude, Jinaligoda amongst them, and his four other chiefs, I am told, subscribed liberally. Col. Olcott in his stentorian voice, or as the Buddhists would have it, in his god-like voice, began with his 'sermon,' which was highly acceptable to the Buddhists. The sermon was interpreted by a Sinhalese young man, who did not seem very happy in acquitting himself of his task. After the sermon which was concluded towards mid-day, speeches are all reproduced in the Ceylon Times.

"August 11.—This was the last day of the Perahera, and its proceeds were thrown. We noticed the wealthier and leading chiefs and Buddhists figure in the vast multitude, Jinaligoda amongst them, and his four other chiefs, I am told, subscribed liberally. Col. Olcott in his stentorian voice, or as the Buddhists would have it, in his god-like voice, began with his 'sermon,' which was highly acceptable to the Buddhists. The sermon was interpreted by a Sinhalese young man, who did not seem very happy in acquitting himself of his task. After the sermon which was concluded towards mid-day, speeches are all reproduced in the Ceylon Times.

"August 12.—To-day a second sermon was preached at the Banna Hall, to a large audience, and numerous persons subscribed thereto on the appeal made, among whom was Col. Olcott mainly dwelt upon the absolute necessity for the establishment of Buddhist schools. Afterwards he expressed himself as very happy in acquitting himself of his task. After the sermon which was concluded towards mid-night, subscriptions were called for in aid of the establishments of schools, and about a thousand rupees were collected.

"The Perahera to-day did not compare favourably with that of yesterday, which was specially got up evidently for the Colonel's gratification. I wonder whether the Colonels' council for the purpose of carrying out this object, or if any proceedings were taken.

"The procession was held its way through the town and reached its destination at dusk. The 'entourage' was admirable and reflected credit on the promoters.

OBITUARY.

Another great, and positively an irreparable loss for the Theosophists. Baron Jules Denis du Pont, Honorary Member of the Theosophical Society, the greatest mesmerizer of our age, who forced the Academy of Sciences in France to recognize mesmerism as a fact and a science, is gone. He died, July 1, at 3 A.M. at his private residence in the Rue du Dragon, Paris, in the eighty-sixth year of his life.

Having received as yet no particulars beyond a few words in an official letter from M. Leymarie, F.T.S., Director of the Psychological Society of Paris, we are unable, at present, to devote more than a few lines to the sad news. The remains of our venerable Brother were interred in the cemetery, at Montmartre, on July 3. A large crowd of bereaved and devoted friends accompanied the body of that veteran of science and true friend of humanity, whose noble spirit is now mounting the first rungs of the ladder of spheres leading to the everlasting steeps of eternity. The funeral procession was led by M. Jules Halimburgh, the husband of the late Baron's adoptive daughter, and by M. Louis Auffinger, his secretary. Superb wreaths of flowers thickly covered the hearse, and prominent among others was the beautiful crown of immortelles offered by the Parisian Society of Magnetism bearing the following inscription: "To its Honorary President, the Magneto-therapeutic Society of Paris." Ten Orators, whose speeches are all reproduced in the Chaîne Magnétique, spoke over the tomb. There were all the representatives of various societies to which the illustrious defunct had belonged during his life-time. Among other scientific societies we may mention two: The Scientific Society of Psychological Studies represented by M. G. Cochet and M. Camille Chaigneau, and the Paris and Bombay Theosophical Societies represented by M. Leymarie, F. T. S., and M. Henry Evette, F. T. S. Many were the heart-felt discourses pronounced over the gaping grave, and sincere were the tears shed by some of his life-long friends. "It is a great loss for humanity," writes our Brother Leymarie, "for not only was the Baron the most eminent of the most meritorious of Mesmer's successors, but one entirely and most unselfishly devoted to all the miseries of this life." We hope next month, to describe the achievements of the illustrious defunct at greater length.

Editor's Note.—The origin of the Perahera festival is unknown in Ceylon. Tradition refers it to the time of Gajabaliu, who reigned at Anuradhapura A.D. 1111, and who received a dispatch from the Pali Mahabodhi, which his king had captured, B.C. 90. The legend states that Gajabaliu went with Neela, a miracle-working giant, crossed over to India dryshod. Arrived at the palace of King Sallee, and being refused the release of 12,000 of his subjects, the Mahabodhis and the Sinhalese monarch's demands. (Jan the Bible says, 1 Kings vii. 23.) The Mahabodhis crossed over to India dryshod. Upon their arrival at the palace of King Sallee, the Sinhalese monarch's demands. (Jan the Bible says, 1 Kings vii. 23.) The Mahabodhis crossed over to India dryshod. Upon their arrival at the palace of King Sallee, and being refused the release of 12,000 of his subjects, the Mahabodhis struck the waters with an iron rod, and both they and the 12,000 were raised again from the dead.
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